Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās

Attributed variously to:

'Abdullāh Ibn 'Abbās

Muḥammad al-Fīrūzabādī

TRANSLATED BY

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The Complete Text

Amman, Jordan

General Editor's Introduction

Up until now, the fundamental texts of the Islamic faith, apart from the notable exceptions of the Qur'an and the Hadith of the Prophet, peace be upon him, have remained out of reach of many Muslims and non-Muslims alike. Among the most important sources for understanding the Qur'an are the *tafsir* works, commentaries on the Qur'an, which help to properly explain and contextualise the Revelation. A common concern is that the original Arabic works are often obscure, linguistically difficult and physically inaccessible, particularly to ordinary Muslims in the Islamic world and the West, who in seeking to better understand their own faith, often do not possess sufficient mastery of Classical Arabic (*fusha*) to be able to understand the early *tafsir* works. Likewise, fundamental works in translation have not been readily accessible or available. Consequently, such works are often erroneously regarded as antiquated and no longer of relevance. Quite the contrary, the English translations of exegetical works now make it possible to engage these works without any preconceived notions and moreover, to use them as a basis for studying the Arabic originals.

Tanwir al-Miqbas min Tafsir Ibn Abbas, presented here in English for the first time ever, is the second work in the Great Tafsirs of the Qur'an series published by the non-for-profit Royal Aal al-Bayt Institute for Islamic Thought, Amman (http://www.aalalbayt.org). In keeping with the Aal al-Bayt's objectives of "Promoting awareness of Islam and Islamic thought, rectifying unsound ideas and misconceptions about Islam, highlighting the Islamic intellectual contribution and its impact on human civilization", the series aims to make widely-available in affordable print and in electronic formats (http://www.altafsir.com) leading exegetical works in translation for study and research in unabridged form which are faithful to the letter and meaning of the Arabic. Forthcoming titles in the series include, Al-Wahidi's *Asbab al-Nuzul* (translated by the translator of the present work), Sahl al-Tustari's *Tafsir*, Baydawi's *Tafsir*, Qushayri's *Lata'if al-Isharat*, Al-Nasafi's *Tafsir*, and others.

Tanwir al-Miqbas is often attributed to the Companion 'Abd Allah b. 'Abbas b. 'Abd al-Muttalib (d. 68/687), cousin of the Prophet and father of the discipline of Qur□anic exegesis, or to the renowned Shafi'i scholar Majd al-Din Muhammad Ibn Ya'qub al-Firuzabadi (d. 817/1414). Despite its uncertain authorship, as discussed below by the translator, *Tanwir al-Miqbas* remains a pivotal work for the study of Islamic exegesis for the following reasons:

1. The traditions attributed to Ibn 'Abbas that are at the core of this work render it as a seminal work of exegesis.
2. This commentary is unabridged and uncensored as are other works in the series.
3. The work is an example of the *tafsir* type known as *tafsir bi'l-riwaya* or *tafsir bi'l-ma'thur*. That is, it contains reports going back to the Prophet (pbuh) or a Companion, in this case Ibn 'Abbas.
4. *Tanwir al-Miqbas* does not contain elaborate theological or philosophical explanations.
5. *Tanwir al-Miqbas* does not contain the technical grammatical explanations commonly found in other works.
6. *Tanwir al-Miqbas* is unencumbered by *isnad*s or chains of transmission, occasionally found in other *tafsir* works, thus making the work accessible to the non-specialist.

History of publication and scholarship

The earliest print edition of *Tanwir al-Miqbas* was produced in Bombay, India in 1864 by Matba' Muhammadi. The next edition to appear was the 1873 Bulaq edition which was subsequently reprinted in 1951 by Mustafa al-Babi al-Halabi and Sons. In 1937, a private edition was printed in the margins of the Qur'an at the expense of 'Abd al-Hamid Ahmad Hanafi. In 1972, Dar al-Anwar al-Muhammadiyya in Cairo issued a work edited by Muhammad al-Sadiq al-Qamhawi and 'Abd al-Hafiz Muhammad 'Isa. In 1976, an edition was produced in Multan, India, presumably a reprint of the 1864 Bombay edition. In 1995 (2001), Dar al-Fikr in Beirut under the supervision of an editorial committee issued the work in a re-edited vocalised edition. In 2000, Dar al-Kutub al-'Ilmiyyah issued a vocalised edition. Other editions and reprints include Dar al-Fikr in Beirut (2001) and Al-Maktabah Al-'Asriyyah in Sidon (2005). The authoritative Arabic text of the work is now available on the Altafsir.com website (http://www.altafsir.com).

Scholarship on *Tanwir al-Miqbas* in the Arab and Islamic world has thus far been limited. Only one major study has appeared which focuses on the exegetical traditions of Ibn 'Abbas: 'Abd al-'Aziz al-Hamidi, *Tafsir Ibn 'Abbas wa Marwiyatuhu fi'l-Tafsir min Kutub al-Sunnah* published in 1986 by Umm al-Qura University in Mecca. However, it is to be hoped that publication of this work will lead to the production of further studies of the work in the Islamic world and the west and to the critical discussion of it in universities and academies in the Islamic world and the West.

The translator Mr Mokrane Guezzou of the United Kingdom has presented herein a competently translated work which is both accessible and intelligible without the over-reliance on footnotes found in some academic translations of Islamic sources. Finally, we would like to express our appreciation to Fons Vitae Publishers, the managing director Aisha Gray Henry, the marketing director Pam Swisher and finally to the copy editor Elena Lloyd-Sidel.

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Translator's Introduction

For Muslims, the Qur'an is God's final Word to humankind revealed to the Prophet Muhammad in pure Arabic. Metaphysics, eschatology, cosmology, law and morality are all interwoven therein to form a beautiful whole of sublime wisdom. The Qur'an is also—and above all—a book of guidance. It guides the faithful in all aspects and at all levels of their lives. It directs them to belief in God's divine oneness and disbelief in any deity other than Him; it explains what is lawful and unlawful, and draws a detailed way for them to live harmoniously in this world so as to attain bliss and salvation in the Hereafter. As such, the Qur'an contains all that is required for Muslims to have success in this world and in the Hereafter.

Unlike any other ordinary book, the notions and concepts mentioned in the Qur'an—whether they relate to faith, legal rulings, threats and promises, arguments, allusions or anecdotes of past nations—alternate without any apparent scheme. The Qur'an tackles the same topics time and again but each time using different expressions. Some of the injunctions and rulings of the Qur'an are too general to allow specific applications, while others are too specific to allow generalisation. Some sections of the Qur'an were revealed before the Prophet's migration to Medina while other parts were revealed after his migration. There are also some Qur'anic verses which abrogated previous ones but both, the abrogating and the abrogated verses, are still preserved in the Qur'an. The reader of the Qur'an comes across sudden transitions between one topic and another. God states plainly in the Qur'an that the Qur'an contains clear and unclear verses (*ayat muhkamat wa-ukhar mutashabihat*). One finds that in the same passage God may speak interchangeably in the first and third person and to different audiences without pause or change of style. Just as the Qur'an has dealt with matters, places and people that were unknown to or unheard of by the Arabs. More than this, the Qur'an uses some words and expressions which were unfamiliar to many Arabs, since these were either coined from other Semitic languages or borrowed from different Arabic dialects other than that of the Quraysh.

For all these reasons and many others, the Qur'an has never been a closed book. The Qur'an had always needed explanation and interpretation. One notices that the Qur'an explains itself in many places. However, the greatest source of Qur'anic interpretation is without doubt the Prophet himself. A glance at the different collections of Hadith will reveal that a process of interpreting the Qur'an had begun at the time of the Prophet. Encouraged by the Qur'an and advice of the Prophet to ask about whatever they did not understand regarding religion, the prophetic Companions asked the Prophet about the meaning of many passages of the Qur'an.[1] In some occasions, the Prophet explained the meaning of some Qur'anic verses without being asked to do so, while in other instances he asked some of his Companions about certain passages and then confirmed their understanding or proceeded himself to give their meaning.[2] The example of the Prophet was followed by his Companions. Even during the Prophet's life time, some Companions had distinguished themselves as experts in the interpretation of the Qur'an. Apart from the four Caliphs, the most noteworthy of these Companions were 'Abdullah Ibn Mas'ud (d. 32/652), 'Abdullah Ibn 'Abbas (d. 68/687), Ubayy Ibn Ka'b (d. 30/650), Zayd Ibn Thabit (d. 45/666), Abu Musa al-Ash'ari (d. 42/662) and 'Abdullah Ibn al-Zubayr (d.73/692). However, Muslim scholarship considers Ibn 'Abbas as the real father of the science of *Tafsir*.

The reports related from Ibn 'Abbas regarding the interpretation of the Qur'an are quite abundant. In fact, there is almost no Qur'anic verse for which one cannot find an interpretation attributed to Ibn 'Abbas.

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[1] See for example *Sahih al-Bukhari*, *Tafsir*.

[2] It is not our intention here to give an analysis of the early development of *Tafsir*. About this development there are two different versions: the Muslim version and the Orientalist one. See the analyses developed in Muhammad Husayn al-Dhahabi, *al-Tafsir wa'l-Mufassirun*, Chapter One, Maktabat Wahba, 2000, and the articles of Claude Gilliot, 'The Beginning of Qur'anic Exegesis' and Nabia Abbot, 'The Early Development of Tafsir', both in: *The Qur'an: Formative Interpretation*, edited by Andrew Rippin, Variorum; as well as the article *Tafsir* in *Encyclopaedia of Islam*, second edition (subsequently *EI*^{2}).

There are nine different chains of transmission of Ibn ‘Abbas’ reports regarding Tafsir which vary in their degree of reliability and authenticity. These chains are as follow:[3]

1- Mu‘awiyah Ibn Salih> ‘Ali Ibn Abi Talhah> Ibn ‘Abbas.
2- Qays Ibn Muslim al-Kufi> ‘Ata’ Ibn al-Sa’ib> Sa‘id Ibn Jubayr> Ibn ‘Abbas.
3- Ibn Ishaq> Muhammad Ibn Abi Muhammad> ‘Ikrimah or Sa‘id Ibn Jubayr> Ibn ‘Abbas.
4- Isma‘il Ibn ‘Abd al-Rahman al-Suddi al-Kabir> Abu Malik or Abu Salih> Ibn ‘Abbas.
5- ‘Abd al-Malik Ibn Jarih> Ibn ‘Abbas.
6- Al-Dahhak Ibn Muzahim al-Hilali> Ibn ‘Abbas.
7- ‘Atiyyah al-‘Awfi> Ibn ‘Abbas.
8- Muqatil Ibn Sulayman al-Azdi> Mujahid or al-Dahhak> Ibn ‘Abbas.
9- Muhammad Ibn al-Sa’ib al-Kalbi> Abu Salih> Ibn ‘Abbas.

According to Muslim scholarship, the chains of transmission 1, 2 and 3 are reliable, 6, 7, 8 unreliable, while the chain of transmission no. 5 needs scrutiny since it transmits both reliable and unreliable reports. What is reported from Ibn ‘Abbas via ‘Ali Ibn Abi Talhah calls for special consideration. This is because it is possible to compile material of a Tafsir of Ibn ‘Abbas from the reports of ‘Ali Ibn Abi Talhah on the basis of about 1,000 texts found in Tabari’s *Tafsir.*[4] In fact, material for an entire Tafsir of Ibn ‘Abbas can also be gathered from other reliable reports recorded in collections of Hadith, such as Bukhari, and in earliest commentaries of the Qur’an such as that of Tabari.

Reliable reports from Ibn ‘Abbas regarding the interpretation of the Qur’an are not lacking. But this did not prevent some from ascribing a host of reports to this erudite prophetic Companion. There is even an entire commentary of the Qur’an ascribed to him, namely, *Tanwir al-Miqbas min Tafsir Ibn ‘Abbas*, or simply *Tafsir Ibn ‘Abbas*. This commentary was published many times under the above titles as well as under slightly different titles. Some editions cite Majd al-Din Muhammad Ibn Ya‘qub al-Firuzabadi (729-817/1329-1414) as the author but others simply attribute it to Ibn ‘Abbas.[5] So is this commentary the work of Ibn ‘Abbas or al-Firuzabadi?

There is no doubt that this commentary is not the work of Ibn ‘Abbas. The chain of transmitters of this commentary goes back to Muhammad Ibn Marwan> al-Kalbi> Abu Salih which is described by Hadith experts as the chain of lies (*silsilat al-kadhib*), for this line of transmission is utterly dubious and unreliable. One does not even need to use the criteria for reliable transmission applied by Hadith experts to decide this commentary’s wrong attribution to Ibn ‘Abbas. It is easy to detect obvious anomalies in the text of *Tanwir al-Miqbas* which leave one with no doubt that whoever wrote it lived many centuries after Ibn ‘Abbas. One finds it, for instance, references to Hasan al-Basri, al-Suddi and even the grammarian Yahya Ibn Ziyad al-Farra’ (d. 207/822).[6] In a few places, after giving different meanings of the same verse, the author(s) or compiler(s) proceed(s) to say: “… and this is the opinion of Ibn ‘Abbas” or: “Ibn ‘Abbas says…”, forgetting that the entire commentary is supposed to be an accurate transmission of what is narrated from Ibn ‘Abbas.

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[3] *Al-Tafsir wa’l-Mufassirun*, *op. cit.*, I: pp. 59-62.

[4] Fuat Sezgin, *Geschichte des arabischen Schrifttums*, E.J. Brill, 1967, I, pp. 25-28.

[5] I have used two different editions of this work. The edition of Dar al-Jil: *Tanwir al-Miqbas min Tafsir Ibn ‘Abbas*, which cites al-Firuzabadi as the author and has two additional texts on the margin: *Lubab al-Nuqul fi Asbab al-Nuzul* and *Ma‘rifat al-Nasikh wa’l-Mansukh* attributed to Ibn Hazm. It appears that this edition is an exact reproduction of the Cairo edition of 1951, for even the names of the Azhar proofreaders of this edition and its date of publication are still mentioned at the end of the book. The other edition I made use of is that of Dar al-Kutub al-‘Ilmiyyah, Beirut, 2000, which does not cite al-Firuzabadi as the author. On the different editions of this work, see, Andrew Rippin, ‘Tafsir Ibn ‘Abbas and the Criteria for Dating Early Tafsir Texts’, *Jerusalem Studies on Arabic and Islam*, 18 (1994), pp. 41-42.

[6] For example, see, in *Tanwir al-Miqbas min Tafsir Ibn ‘Abbas*, the explanation of verse 23 of Surah Counsel (*al-Shura*) and verse 28 of surah the Troops (*al-Zumar*) respectively were Hasan al-Basri, al-Farra’ and al-Suddi are mentioned by name. And see the commentary on surah the Cave (*al-Kahf*) verse 22, and surah the Spider (*al-‘Ankabut*) verse 69 where the author/compiler refers to the opinions of Ibn ‘Abbas to distinguish them from the other opinions he cites.

Another striking feature of this commentary of the Qur'an is its heavy reliance on the so-called *Isra'iliyyat*. *Isra'iliyyat* is a term used to refer to those reports and narrations found in commentaries of the Qur'an, Sufi literature, histories of the prophets, the reports of the storytellers (*qussas*) as well as other genres of writing like the belle-letters. In modern Western studies, it is also used to refer to material related to Biblical subjects found in medieval commentaries of the Qur'an and general histories.[7] In the former use, one distinguishes three kinds of reports: (1) historical reports which include the stories of the prophets (*Qasas* or *Qisas al-Anbiya'*), (2) events that happened during the time of the ancient Israelites, and these were made use of by such renowned figures as Hasan al-Basri (d. 110/728) and Muhasibi (d. 243/857) is his *al-Ri'ayah li-Huquq Allah*, (3) folkloric tales borrowed, or supposedly borrowed, from Jewish sources, and mainly used by the storytellers and littérateurs (*udaba')*.[8] It is only with Ibn Taymiyyah (d. 728/1328) and, following him, his student Ibn Kathir (d. 774/1373) that the term is invariably used as a reference to unreliable reports and traditions dealing with Biblical subjects which are considered to be of Jewish origin.[9] However, even though Muslim scholars, before Ibn Taymiyyah and Ibn Kathir, had differing views concerning the use of *Isra'iliyyat*, they made a clear distinction between the different kinds of reports and narrations which were gathered under this general term. Ibn 'Abbas, for example, is known for his use of Biblical narratives, but he is also equally known for his condemnation of the wild stories related by the storytellers and also of his criticism of Wahb Ibn Munabbih whom he censored for narrating stories and events which are unacceptable to Islamic teachings. However, one finds in *Tanwir al-Miqbas* many instances of the wild stories and narratives that Ibn 'Abbas had strongly condemned.[10] One can also detect hints of anthropomorphism in some statements which is hardly in tune with the erudition and knowledge of someone like Ibn 'Abbas.

If this commentary is certainly not the work of Ibn 'Abbas, is it safe to state that it is the work of Muhammad Ibn Ya'qub al-Firuzabadi? As we shall see below, there are numerous difficulties which make such an attribution hard to accept.

Muhammad Ibn Ya'qub al-Firuzabadi was a noted Shafi'i scholar who is mainly known today for his monumental *al-Qamus al-Muhit*, but whose contribution to Islamic scholarship extends to other domains other than grammar. In fact, al-Firuzabadi's main specialisation was Hadith and history. He wrote over 48 books, six of which relate to Qur'anic studies, namely. *Taysir Fatihat al-Anab fi Tafsir Fatihat al-Kitab* (a commentary on *al-Fatihah*), *al-Durr al-Nazim: al-Murshid ila Maqasid al-Qur'an al-'Azim*—both of which seem to be lost like most of his other works—*Hasil Kurat al-Khalas fi Tafsir Surat al-Ikhlas*, *Sharh Qutbat al-Khashshaf* and *Basa'ir Dhawi al-Tamyiz fi Lata'if al-Kitab al-'Aziz*.[11] The last book is not a commentary on the Qur'an, properly speaking, in the sense that it deals with the Qur'an surah by surah. It rather deals with specific terms mentioned in the Qur'an and their different meanings. But there is much in the book's content which makes its comparison with *Tanwir al-Miqbas* to the point.

The first problem one faces regarding the attribution of *Tanwir al-Miqbas* to al-Firuzabadi is the book's chain of transmission. It is quite obvious that this chain is not contiguous and does not go all the way to al-Firuzabadi. It is surprising that even though there is a huge time gap between al-Firuzabadi and the first narrator of the chain of transmission, *Tanwir al-Miqbas* was consistently attributed to him and unreservedly printed as his work. Other comparisons between the *Basa'ir Dhawi al-Tamyiz* and *Tanwir al-Miqbas* reveal numerous striking differences. Out of the forty odd references to Ibn 'Abbas made in *Basa'ir Dhawi al-Tamyiz* which deal with the interpretation of the Qur'an, only three of these references agree with what is mentioned in *Tanwir al-Miqbas* while 40 are completely different or contradictory to what is

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[7] Roberto Tottoli, 'Origin and Use of the Term *Isra'iliyyat* in Muslim Literature', *Arabica*, 46 (1999), p. 193.
[8] See the article *Isra'iliyyat* in *EI*^{2}.
[9] Roberto Tottoli, *Ibid.*, p. 203.
[10] See for instance what is said about the Prophet David and the reason why the two angels came to him in the form of two men, and see also the explanation of verse 6 of surah Ta-Ha.
[11] See the introduction of the editor of *Basa'ir Dhawi al-Tamyiz fi Lata'if al-Kitab al-'Aziz*, Beirut, al-Maktabah al-'Ilmiyyah, n.d. I, pp. 22-24.

attributed to him in *Tanwir al-Miqbas*.[12] There are also—as shown below—discrepancies in the two books as to the Meccan or Medinan character of some surahs:

Surah	**Tanwir al-Miqbas**	**Basa'ir Dhawi al-Tamyiz**
Al-An'am	Meccan except 5 verses	Meccan except 6 verses
Al-Anfal	Medinan except one verse	Medinan by scholarly consensus
Bara'ah	Medinan except the last 2 verses	Medinan by scholarly agreement
Yunus	Meccan except verse 40	Meccan by scholarly agreement
Ibrahim	Meccan	Meccan except one verse
Al-Nahl	Meccan except 4 verses	Meccan except 3 verses
Banu Isra'il	Meccan except a few verses	Meccan by scholarly agreement
Al-Kahf	Meccan except 2 verses	Meccan by a scholarly agreement
Al-Hajj	Meccan except 5 verses	Meccan except 6 verses
Al-Shu'ara'	Meccan except the last 2 verses	Meccan except 1 verse
Al-Qasas	Meccan except 1 verse	Meccan by agreement
Luqman	Meccan	Meccan except 2 verses
Al-Sajdah	Meccan	Meccan except 3 verses
Al-Zumar	Meccan except 1 verse	Meccan except 3 verses
Al-Shura	Meccan except 7 verses	Meccan by scholarly consensus
Al-Ahqaf	Meccan except 4 verses	Meccan by scholarly agreement
Muhammad	Meccan	Medinan by scholarly agreement
Al-Najm	Meccan except 1 verse	Meccan by scholarly agreement
Al-Waqi'ah	Meccan except 3 verses	Meccan by scholarly agreement
Al-Mujadilah	Medinan except 1 verse	Medinan by scholarly agreement
Al-Saff	Medinan	Meccan
Al-Munafiqun	Medinan except 1 verse	Medinan by scholarly agreement
Al-Mutaffifin	Between Mecca and Medina	Meccan
Al-Qadr	Meccan	Meccan or Medinan
Al-Falaq	Meccan or Medinan	Medinan

The differences between these two books can also be tested upon examining key concepts in either tenets of faith or Islamic Law. For instance, the explanation of *Istiwa'* provided by al-Firuzabadi in *Basa'ir Dhawi al-Tamyiz* agrees well with Muslim orthodoxy while in *Tanwir al-Miqbas* the interpretation of *Istiwa'* in Qur'an 10:3 displays a belief in anthropomorphism. Being a Shafi'i scholar, al-Firuzabadi is also expected to be consistent in his *Fiqh* opinions. However, one notices differences in opinion regarding the same legal matters in the *Basa'ir* and *Tanwir al-Miqbas*, such is the case for example with Kalalah.[13] Furthermore, one does not find a single reference in *Basa'ir Dhawi al-Tamyiz* to *Tanwir al-Miqbas*. This is quite strange if we are to believe, as Andrew Rippin seems to think following Muhammad Ibn 'Ali al-Dawudi (d. 945/1538),[14] that al-

[12] The agreement coincides with the interpretation of Q, 16:67, 94:5-6 and 3:102 while the differences or contradictions relate to Q, 13:38, 18:82, 10:3, 6:3, 3:45, 12:23, 18:34, 89:22, 3:112, 25:22, 55:60, 57:16, 68:4, 2:187, 89:28, 2:248, 2:57, 45:18, 5:48, 2:23, 37:54, 24:2, 9:90, 2:196, 113:3, 6:98, 75:17, 46:13, 4:42, 2:255, 43:87, 83:14, 4:177, 81:1, 18:24, 19:96, 68:16, 9:55, 65:2-3 and 19:8.

[13] See, *Basa'ir Dhawi al-Tamyiz*, op. cit., under K.L.L. and the interpretation of Q. 4:177 in *Tanwir al-Miqbas*.

[14] Andrew Rippin, 'Tafsir Ibn 'Abbas and the Criteria for Dating Early Tafsir Texts', *Jerusalem Studies on Arabic and Islam*, 18 (1994), pp. 41-42

Firuzabadi has indeed authored a book entitled *Tanwir al-Miqbas min Tafsir Ibn 'Abbas*—different than the one in circulation—which is twice the size of *Basa'ir Dhawi al-Tamyiz*. Especially when one knows that the *Basa'ir* was one of the last books written by al-Firuzabadi,[15] and that the content of the latter must necessarily contain material from the former because of the similarity of topics and subjects tackled by both books. In addition to this, no manuscript copies with the title *Tanwir al-Miqbas*—with or without the name of al-Firuzabadi—appear to exist.[16]

Another major problem which points against ascribing *Tanwir al-Miqbas* to al-Firuzabadi, as Andrew Rippin has pointed out, is the fact that 'Abdullah Ibn Muhammad al-Dinawari (d. 308/920) has a text which is identical to the printed editions of *Tanwir al-Miqbas min Tafsir Ibn 'Abbas*, and the earliest manuscript copy of the text ascribed to al-Dinawari comes from the sixth *hijri* century, well before al-Firuzabadi was born.[17] Muslim scholarship is not unfamiliar with minor or obscure scholars ascribing their works to competent and famous scholars to guarantee the posterity and diffusion of their works, nor does it lack examples whereby books were falsely attributed by copyists to different authors because of ill-intent, confusion, ignorance or, simply, human error.[18] One is inclined to think that this is exactly what happened in the case of *Tanwir al-Miqbas*. The fact that there was a surge in diffusion and interest in this book after the ninth *hijri* century is explained, more than anything else, by the fame and celebrity of the author of *al-Qamus al-Muhit*.

Another question needs to be answered. If it is now clear that what we have in print as *Tanwir al-Miqbas min Tafsir Ibn 'Abbas* is not the work of al-Firuzabadi, did the latter, nonetheless, write a different book under the same title?

The first to mention that al-Firuzabadi authored a four volumes book entitled *Tanwir al-Miqbas min Tafsir Ibn 'Abbas*, is Muhammad Ibn 'Ali al-Dawudi (d. 945/1538), writing almost a century after the death of al-Firuzabadi.[19] By contrast, we have two authors who were contemporaries of al-Firuzabadi who do not mention this book at all. The first is Ibn Hajar al-'Asqalani (d. 852) who knew al-Firuzabadi personally and lived another 35 years after him. In *Inba' al-Ghumr bi-Abna' al-'Umr*,[20] Ibn Hajar dwells at length with al-Firuzabadi's life and contribution and at the end mentions some of his books. The fact that he does not mention *Tanwir al-Miqbas* as one of al-Firuzabadi's books is significant, since Ibn Hajar was, mainly, a Hadith expert and this particular book, if it existed at all, would have merited at least a mention, being circumscribed—even if dubiously—by narration and reporting from Ibn 'Abbas.

The second is Ibn Qadi Shuhbah (d. 851/1448) another contemporary of al-Firuzabadi. Ibn Qadi Shuhbah, in his *Tabaqat al-Shafi'iyyah*,[21] also devotes an entry to al-Firuzabadi and mentions many of his books but, again, there is no reference there to *Tanwir al-Miqbas*, even though such a work would have been of great interest to Muslim jurists, since it is bound to comprise material which are pertinent to both jurisprudence (*fiqh*) and the principles and fundamentals of jurisprudence (*usul al-fiqh*). Were these illustrious scholars simply unaware that al-Firuzabadi wrote a book entitled *Tanwir al-Miqbas*? It is quite likely but very difficult to accept. In the absence of any manuscript copies of this work, one is inclined to think that al-Dawudi is wrong either about the title of the book, its author or both.[22]

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[15] This *Basa'ir Dhawi al-Tamyiz* is dedicated to the Sultan al-Ashraf Isma'il, the ruler of Yemen, which means that al-Firuzabadi wrote it after settling in this land, i.e. between 796 and 803 the year of al-Ashraf's death.

[16] Andrew Rippin, 'Tafsir Ibn 'Abbas and the Criteria for Dating Early Tafsir Texts', *op. cit.*, p. 42.

[17] Andrew Rippin, *op. cit.*, p. 47.

[18] As an example of this see, Osman Yahya, *Histoire et classification de l'oeuvre d'Ibn 'Arabi*, Damascus, 1964, wherein one finds scores of books attributed to Ibn 'Arabi but which were written by anonymous or less well-known scholars.

[19] Muhammad Ibn 'Ali Ibn Ahmad al-Dawudi, *Tabaqat al-Mufassirin*, edited by 'Abd al-Salam 'Abd al-Mu'in, Beirut, Dar al-Kutub al-'Ilmiyyah, 2002, p. 485.

[20] Da'irat al-Ma'arif al-'Uthmaniyyah, 1974, VII: pp. 159-163.

[21] Da'irat al-Ma'arif al-'Uthmaniyyah, 1980, IV: pp. 79-85.

[22] The reader should note that our main concern in this introduction is to show that *Tanwir al-Miqbas min Tafsir Ibn 'Abbas* is not the work of either Ibn 'Abbas or al-Firuzabadi. It is not our intention here to determine the author(s)/compiler(s) of this book. This question is, I think, much complicated and deserves a detailed and thorough treatment. Andrew Rippin's 'Tafsir Ibn 'Abbas and the Criteria for

For the translation of *Tanwir al-Miqbas* here offered we have used the two different printed editions mentioned above. The translation of the text of the Qur'an is that of Marmaduke Pickthall with very few changes, in some places, to make it consistent with the present commentary. A section heading for each surah has also been added.

Finally, it is to be hoped that this commentary which contains significant details about the intersection of religious ideas in the early Islamic centuries, will serve as a useful resource for those interested in the study of popular stories, legends and ideas across monotheistic traditions.

Dating Early Tafsir Texts', *Jerusalem Studies on Arabic and Islam*, 18 (1994), pp. 38-83, throws some light on the authorship and dating of early Tafsir texts, and also deals with *Tanwir al-Miqbas*. However, we feel there is much to be added in this connection.

The Commentary

Tanwir al-Miqbas min Tafsir Ibn 'Abbas

Attributed to

Abu Tahir Muhammad Ibn Ya'qub al-Firuzabadi

In the Name of Allah, the Beneficent, the Merciful, *bismi'llahi al-rahmani al-rahimi*, and Allah bless our master Muhammad and all members of his Household.

'Abdullah, the trustworthy narrator, the son of al-Ma'mun[1] al-Harawi related to us> his father> Abu 'Abdullah> Abu 'Ubaydullah Mahmud Ibn Marwan al-Razi> 'Ammar Ibn 'Abd al-Majid al-Harawi> 'Ali Ibn Ishaq al-Samarqandi> Muhammad Ibn Marwan> al-Kalbi> Abu Salih who related that Ibn 'Abbas said: 'the *ba'* [in *bismi*, in the Name] stands for Allah's splendour (*baha'*), magnificence (*bahjah*), nobleness (*bala'*), grace (*barakah*), and the beginning of His name the Creator (*al-Bari'*). The (*sin)* [in *bismi*] stands for Allah's loftiness (*sana*), elevatedness (*sumuww*) and the beginning of His name the All-Hearing (*al-Sami'*). The (*mim*) [in *bismi*] stands for Allah's dominion (*mulk*), glory (*majd*), blessing (*minnah*) on His servants whom He, Exalted is He, has guided to faith, and the beginning of His name the Glorious (*al-Majid*). *Allah* means the One who is entreated by people in times of need and when hardships occur. (*The Beneficent)* (*al-Rahman*), that is Him Who is compassionate towards both the pious and sinner in that He provides both with sustenance and drives away adversities from both. (*The Merciful)* (*al-Rahim*), that is particularly Him Who is so towards the believers in that He forgives their sins and admits them into Paradise. It also means Him Who conceals the sins of believers in this world and Who will show mercy towards them in the Hereafter and thus admit them into Paradise'.

[1] The edition of Dar al-Jil has al-Ma'mur which is a printing error.

Surah 1: The Opening (*al-Fatihah*)

Among its surahs is the Opening of the Book (al-Fatihah),
which according to some is Medinan, and to others Meccan:

[1:1]

In the name of Allah, the Beneficent, the Merciful.

[1:2]

And on his authority it is related that Ibn 'Abbas said, regarding the saying of Allah, Exalted is He, (Praise be to Allah): 'He says: laudation is Allah's in that He is kind towards His created beings and, hence, they praise Him. It is also said that laudation is Allah's because of His excessive blessings upon His servants whom He has guided to believe in Him. It is also said: laudation, absolute unity and godhood all belong to Allah Who has neither progeny, partner, helper nor an assistant. (Lord of the worlds): Lord of any that has a spirit and walks about on the face of the earth and also of the dwellers of heaven. It is also said that this means: the Master of the jinn and human beings. It is also said that (Lord of the worlds) means the Creator of all created beings, their Provider and the One Who changes them from one state into another.

[1:3]

(The Beneficent) the Gentle. (The Merciful) the Gentle.

[1:4]

(Owner of the Day of Judgement) the Arbitrator on the Day of Judgement which is the Day of Reckoning and settlement of disputes between created beings, i.e. the Day when people are judged according to their deeds; there is no judge save Him.

[1:5]

(Thee (alone) we worship), we turn to you as the only One God and we obey you; ((Thee alone) we ask for help), we ask for your help in worshipping You and from You we obtain confidence in obeying You.

[1:6]

(Guide us to the straight path) guide us to the established Religion that You are pleased with, i.e. Islam. It is also said that this means: make us firm in holding fast to it. It is also said that the straight path refers to Allah's Book, and guidance to this means guidance to that which it prescribes as lawful or unlawful and to the exposition of its content.

[1:7]

(The path of those whom Thou hast favoured), the Religion of those whom You have blessed with the Religion and who are the followers of Moses, before the blessings of Allah deserted them, in that He shaded them with a white cloud and sent down on them honey and quails when they were in the wilderness. It is also said that (the path of those whom Thou hast favoured) refers to the prophets. (Not of those who earn Thine anger), not the religion of the Jews who earned Your anger, whom You forsook and whose hearts You did not protect until they became complaisant. (Nor of those who go astray), nor the religion of the Christians who erred from Islam. Amen: thus shall be its custodians; it is also said that Amen means let it be so. It is also said that it means: O our Lord! Do with us as we have requested You. And Allah knows best'. And of the surah in which the Cow (al-Baqarah) is mentioned, which is Medinan in its entirety- although it is

also said to be Meccan -and consists of 280 verses, 3,100 words and 25,500 letters.

Surah 2: The Cow (*al-Baqarah*)

And of the surah in which the Cow (al-Baqarah) is mentioned, which is Medinan in its entirety—although it is also said to be Meccan—and consists of 280 verses, 3,100 words and 25,500 letters.

[2:1]

And on his authority>'Abdullah ibn al-Mubarak>'Ali Ibn Ishaq al-Samarqandi>Muhammad Ibn Marwan>al-Kalbi>Abu Salih that Ibn 'Abbas said, concerning Allah's saying, Exalted is He, (Alif. Lam. Mim): 'Alif stands for Allah, Lam for the Archangel Gabriel (Jibril) and Mim for Muhammad. It is also said Alif stands for Allah's blessings (ala'uh), Lam for His kindness (lutfuh) and Mim for His dominion (mulkuh). It is also said that Alif stands for the beginning of the Name Allah, Lam for the beginning of His Name the Kind (al-Latif) and Mim for the beginning of His Name the Glorious (al-Majid). It is also said that only Allah knows the meaning of these disjointed letters; while some maintain that it is an oath that He made.

[2:2]

(This is the Scripture), i.e. this is the Book that Muhammad (pbuh) is reciting to you; (whereof there is no doubt). There is no doubt that it has come from Me; if you believe in it, I shall guide you, but if you do not believe in it, I will torment you. It is also said that (This is the Scripture) refers to the Guarded Tablet. It is also said that this means: This is the Book that I promised to reveal to you on the Day of the Covenant (yawm al-mithaq). It is also said (this is the Scripture whereof there is no doubt) means there is no doubt that the description and traits of Muhammad are found in the Torah and Gospel. (A guidance unto those who ward off (evil)), means that the Qur'an is an exposition for those who ward off disbelief, associating partners with Allah and indecencies. It is also said that it means: it is a favour to the believers; or that it means it is a mercy unto those who ward off evil from among the community of Muhammad (pbuh).

[2:3]

(Who believe in the unseen), that which is hidden from them such as Paradise, hell, the Bridge over hell, the Scale, the Resurrection, the Reckoning, etc. It is also said that this means: that they believe in the unseen which is revealed in the Qur'an and also in that which is not revealed therein. It is also said that the unseen is Allah Himself. (And establish worship), they perform to completion the five prescribed prayers, including the ablution that precedes them, the bowing and prostrations which are parts of them and also what is obligated in these prayers in terms of appointed timing. (And spend of that We have bestowed upon them), and of that which We have given them of wealth they give to charity. It is also said that this means: they give the poor-due (Zakat) from their wealth. The reference here is to Abu Bakr and his companions.

[2:4]

(And who believe in that which is revealed unto thee (Muhammad)) of the Qur'an (and that which was revealed before you) of scriptures given to all the prophets, (and are certain of the Hereafter), they believe in resurrection after death and in the bliss of Paradise, referring here specifically to 'Abdullah Ibn Salam and his followers.

[2:5]

(These) who have these traits, (are on guidance from their Lord), they enjoy favour, mercy and clear exposition that has come down from their Lord, (and these are the successful ones), the ones who shall escape Allah's wrath and torment. It is also said that this refers to those who have apprehended and found what they were seeking and have escaped the evil of that from which they were fleeing, and these are the Companions of Muhammad (pbuh).

[2:6]

(As for the disbelievers) who remain firm in their disbelief, (whether thou warn them), instil fear into them by means of the Qur'an, (or thou warm them not) or you do not instil fear into them, (it is all one for them; they believe not), they do not want to believe. It is also said that they will not believe as it is in Allah's knowledge.

[2:7]

(Allah hath sealed their hearts), stamped their hearts, (and their hearing, and on their eyes there is a covering), on their eyes there is a shield (and theirs will be an awful doom) an awful torment in the Hereafter. This refers in particular to the Jews Ka'b Ibn al-Ashraf, Huyayy Ibn Akhtab and Judayy Ibn Akhtab. It is also said that it refers to the idolaters of Mecca 'Utbah [Ibn Rabi'ah], Shaybah [Ibn Rabi'ah] and al-Walid [Ibn al-Mughirah].

[2:8]

(And of mankind are some who say: We believe in Allah), i.e. in the open and we are genuine in our belief, (and the last Day) and we believe in resurrection after death whereupon our deeds shall be requited, (when they believe not) i.e. secretly nor are they genuine in their belief.

[2:9]

(They try to deceive Allah) contravene against Him and denying Him in secret. It is also said that this means that they were so daring with Allah to the extent that they thought they had deceived Him; (and those who believe), Abu Bakr and all the Companions of Muhammad Allah bless him and give him peace; (and they deceive) lie to (none save themselves; but they perceive not), they do not know that Allah informs His Prophet about that which lies secret in their hearts.

[2:10]

(In their hearts is a disease), doubt, hypocrisy, conflict and darkness (so Allah increaseth their disease), increased their doubt, hypocrisy, conflict and darkness. (And a painful doom is theirs), they will have a painful torment in the Hereafter which shall extend to their hearts, (because they lie) in secret, the reference here being to the hypocrites: 'Abdullah ibn Ubayy, Jadd Ibn Qays and Mu'attib Ibn Qushayr.

[2:11]

(And when it is said unto them), i.e. the Jews (Make not mischief in the land) by preventing people from the Religion of Muhammad (pbuh) (they say: we are reformers only), we are reforming it through obedience.

[2:12]

(They are indeed the mischief mongers) by being a hindrance. (But they perceive not): the followers do not know that their leaders mislead them.

[2:13]

(And when it is said unto them) i.e. to Jews, (believe) in Muhammad (pbuh) (as the people believe), i.e. 'Abdullah Ibn Salam and his companions, (they say: Shall we believe) in Muhammad (pbuh) and the Qur'an, (as the foolish believe?), i.e. as the stupid and ignorant do, (Surely they are the fools) the stupid and ignorant. (But they know not) that they are so.

[2:14]

(And when they), i.e. the hypocrites, (fall in with those who believe), i.e. Abu Bakr and his companions, (they say: We believe) deep in our hearts and are genuine in our faith just as you believe deep in your hearts and are genuine in your faith; (but when they go apart to their devils), to their soothsayers and leaders who were five in number, namely, Ka'b Ibn al-Ashraf in Medina, Abu Burdah al-Aslami in Banu Aslam, Ibn al-Sawda' in Historic Syria (al-Sham), 'Abd al-Dar in Juhaynah and 'Awf Ibn 'Amir in Banu 'Amir, (they declare) to their leaders: (Lo! We are with you) we follow your religion in secret; (surely we did but mock) Muhammad (pbuh) and his Companions.

[2:15]

(Allah (Himself) doth mock them), in the Hereafter, i.e. He will open a gate of Paradise for them and then shut it before their eyes and so the believers will mock them. (Leaving them to wander blindly on in their contumacy) He will leave them in this world blind in their disbelief and error, unable to see either faith or guidance.

[2:16]

(These are they who purchase error at the price of guidance), they chose disbelief instead of faith and exchanged guidance with error, (so their commerce did not prosper), they did not prosper in their bargain but on the contrary (neither were they guided) to overcome their error.

[2:17]

(Their likeness), the likeness of the hypocrites vis-à-vis Muhammad (pbuh) (is as the likeness of one who kindleth fire), lights a fire in the darkness in order to provide safety for his family, property and person, (and when it sheddeth its light around him), when it sheds its light and he sees what is around him and feels secure, at that very moment the Fire is put out. Likewise, the hypocrites believed openly in Muhammad (pbuh) as well as in the Qur'an and by doing so they felt their persons, families and properties were safe, avoiding in the process imprisonment or death. But when they die (Allah taketh away their light), the benefit of their [outward] faith, (and leaveth them in darkness) facing the hardships of the grave, (where they cannot see) any comfort. It is also said this simile refers to the Jews. In this respect, the likeness of the Jews vis-à-vis Muhammad (pbuh) is like a man who raises a flag in a lost battle and by doing so attracts other defeated fighters. But when they gather they put their flag down and, consequently, their benefit and safety immediately vanish. Similarly, the Jews used to say that Muhammad (pbuh) and the Qur'an, prior to its revelation, would support them. When it was revealed however they denied it and Allah took away their light, i.e. their desire to believe and the benefit of such belief. This is because although they wanted to believe in Muhammad (pbuh) they did not do so, and consequently they were left them in the error of Judaism, unable to see guidance.

[2:18]

(Deaf) pretending to be deaf, (dumb) pretending to be dumb, (and blind) pretending to be blind; (so they return not) from their disbelief and error.

[2:19]

(Or like a rainstorm from the sky). This is another simile, whereby the likeness of the hypocrites and Jews vis-à-vis the Qur'an is like rain that has poured down from heaven at night onto the wilderness, (wherein is darkness, thunder and the flash of lightening). Such is the Qur'an. For it has come down from Allah; it contains darkness as embodied in the exposition of seditions, thunderings of rebuke whereby fear is instilled, lightening of exposition, instruction and promise. (They thrust their fingers in their ears by reason of the thunder-claps) due to the sound of the thunder (for fear of death), for fear of misfortune and death. Similarly, the Jews and hypocrites used to put their fingers in their ears when they heard the Qur'an recited, delivering promises and threats like thunder-claps, and this they did for fear of death, i.e. for fear of being drawn to it. (And Allah encompasseth the disbelievers) and hypocrites, i.e. He knows them and will gather them in hell.

[2:20]

(The lightning), i.e. fire, (almost snatcheth away their sight from them), i.e. from the unbelievers. Similarly, the exposition of the Qur'an almost snatched away their error. (As often as it flasheth forth), the lightening, (for them they walk therein) in the brightness of lightening, (and when it darkeneth against them they stand still) they remain in darkness. Likewise, when the hypocrites declared themselves to be believers, they went along with that which the believers went along with because their outward faith was accepted. But when they died, they remained in the darkness of the grave. (And if Allah willed, He could destroy their hearing), take away the thunder, (and their sight) the lightening. Likewise, if Allah willed, He could take away the hearing of the hypocrites and Jews through the rebukes and threats contained in the Qur'an, and He could also take away their sight through the exposition contained therein. (Indeed Allah is able to do all things) in terms of destroying their hearing and sight.

[2:21]

(O mankind!) O people of Mecca; and it is also said that this refers to the Jews, (Worship your Lord), declare Him as the only One God, (Who hath created you) as different lineages beginning from a drop of sperm, (and those before you) just as He created those who came before you, (so that ye may ward off) so that you may ward off His wrath and torment and obey Him.

[2:22]

(Who hath appointed the earth a resting-place for you), a place for dwelling and sleeping, (and the sky a canopy), raised high above; (and causeth water to pour down from the sky), i.e. rain, (thereby producing) through this rain (fruits) different kinds of fruit (as food for you) as sustenance for you and all created beings. (So do not set up rivals to Allah) do not say that Allah has peers, different forms or coequals (when you know) that He is the fashioner of all these things. It is also said that (when you know) means: when you know from your own scripture that Allah does not have a son, coequal or peer.

[2:23]

(And if ye are in doubt concerning that which We revealed) through the Archangel Gabriel (unto Our slave) Muhammad whom you accuse of fabrication, (then produce a surah like it) produce a surah like the surah of the Cow (al-Baqarah), (and call your witnesses), seek help from the gods that you worship, (apart from Allah), it is said that this refers to their leaders, (if ye are truthful) in your claim.

[2:24]

(And if ye do it not-and you can never do it-) this you can never do and if you try you will never succeed (then guard yourselves against the Fire) if you are bent on not believing, for you should fear hell (whose fuel is men) the unbelievers, (and stones) of sulphur, (prepared) created, prepared and preordained (for disbelievers).

[2:25]

Then He mentioned the favours enjoyed by the believers in Paradise, saying: (And give glad tidings unto those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) of obedience that bind to their Lord; and it is also that this refers to doing any righteous deeds; (that theirs are Gardens beneath which), trees and habitations, (rivers flow) rivers of wine, milk, honey and water; (as often as they are provided with food), whenever they are fed in Paradise (of the fruit thereof) with different kinds of fruit, (they say: This is what was given us before), this is what we ate before, (and it is given to them) i.e. the food (in resemblance) as far as the colour is concerned but not the taste which is different. (There for them) in Paradise (are pure spouses), pure from menses or any kind of filth, (therein), in Paradise, (forever they abide) dwelling forever: never to die or be banished from it.

[2:26]

Then Allah mentioned the Jews' objection to the Qur'an's similes, saying: (Lo! Allah disdaineth not), He cannot abstain from coining similes, and how can He disdain mentioning something that if all created being were to join forces to create, they would not be able to do so. Allah does not disdain (to coin the similitude) Allah does not disdain explaining to people a similitude (even of a gnat), even regarding a gnat, (or what is above it) let alone a simile of something greater than a gnat such as a fly, or a spider. (Those who believe) in Muhammad and the Qur'an (know that it), the simile, (is the Truth from their Lord; but those who disbelieve), in Muhammad and the Qur'an, (say: What doth Allah wish (to teach) by such similitude?) say: O Muhammad! What Allah wishes by such simile is that (He misleadeth many thereby) of the Jews from the true Religion, (and He guideth many thereby) of the believers, (and He misleadeth thereby), by such similes, (only miscreants), the Jews.

[2:27]

(Those who break the covenant of Allah) regarding this Prophet (pbuh) (after ratifying it), after sanctioning, confirming and vouchsafing it (and sever that which Allah hath ordered) of oaths and kinsfolk relations (to be joined) to Muhammad, (and (who) make mischief in the earth) by preventing people from the Religion of Muhammad (pbuh) and the Qur'an: (Those are they who are the losers), the duped in that they lose both this world and the Hereafter.

[2:28]

(How disbelieve you in Allah) how astonishing that you disbelieve in Allah (when you were dead) sperm drops in the loins of your fathers (and He gave life to you!) in the wombs of your mothers. (Then He will give you death) when your lifespan ends, (then life again) for the Resurrection, (and then unto Him ye will be returned) in the Hereafter whereupon He shall requite you for your works.

[2:29]

Allah then proceeded to mention His blessings on them, saying (He it is Who created for you), made subservient for you (all that is in the earth) of beasts, plants and other things, as a blessing from Him. (Then turned He to the heaven) i.e. He turned to the creation of the heaven, (and fashioned it as seven heavens) positioning them vertically above the earth. (And He is Knower of all things) regarding the creation of the heavens and earth.

[2:30]

Then Allah, Exalted is He, mentioned the story of the angels who were commanded to prostrate to Adam, saying: (And when your Lord said unto the angels) who were already on the earth: (Lo! I am about to place a vicegerent in the earth), I am creating a vicegerent from the earth, (they said: Wilt Thou place therein), will you create therein (one who will do harm therein) by committing sin (and will shed blood) through transgression, (while we, we hymn Thy praise), pray following Your command (and sanctify Thee) and mention you in a state of purity? (He said: Surely I know that) which shall ensue from this vicegerent (which you know not).

[2:31]

(And He taught Adam all the names), the names of all his progeny, or the names of all the beasts and other things, including: a cooking pot, a plate and saucer, (then showed them) to prove that they were wrong (to the angels) who were commanded to prostrate, (saying: Inform Me of the names of these) created beings and descendents, (if ye are truthful) in your first claim.

[2:32]

(They said: Be glorified!), we repent to you of what we said (We have no knowledge saving that which Thou

hast taught us), inspired us with. (Lo! Thou, only Thou, art the Knower) of us and of them (the Wise) regarding our matters and theirs.

[2:33]

(He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth?) the unseen that will take place in the heavens and on the earth. (And I know that which ye disclose), what you show to your Lord in terms of your obedience to Adam (and that which ye hide) of this obedience. It is also said that this refers to what Satan disclosed and kept hidden from them.

[2:34]

(And when We said unto the angels: Prostrate yourselves before Adam), a prostration of salutation, (they fell prostrate, all save Iblis. He demurred through pride) to follow his Lord's command. (And so became a disbeliever) after this because he refused to comply with Allah's command. It is also said that it was in Allah's foreknowledge that Satan was to become a disbeliever; as it is said that he was the first unbeliever ever.

[2:35]

Then Allah, Exalted is He, mentioned the story of Adam and Eve, saying: (And We said: O Adam! Dwell thou and thy wife in the Garden) enter you and Eve into Paradise (and eat ye freely (of the fruits)) without restriction (thereof where ye will) and whenever you will; (but come not near this tree) but do not eat from this tree, the tree of knowledge, which includes all types and kinds (lest ye become of the wrong-doers), lest you harm yourselves.

[2:36]

(But the Devil caused them to deflect), caused them to slip (therefrom), from Paradise, (and expelled them from the state in which they were), from the comfort which they had enjoyed; (and We said) to Adam, Eve, the peacock and the serpent (Fall down) go down to the earth, (one of you a foe unto the other! There shall be for you on earth a habitation), a dwelling-place, (and a provision), a benefit and livelihood, (for a time) until the moment of death.

[2:37]

(Then Adam received from his Lord) Adam learnt from his Lord, and it is said that he was taught and inspired with (words) so that they became a way for him and his progeny to repentance, (and He relented towards him), He forgave him. (Indeed! He is the Relenting), the One Who overlooks misdeeds, (the Merciful) towards any that dies repentant.

[2:38]

(We said) to Adam, Eve, the serpent, the peacock and Satan: (Go down) from heaven, (all of you). Then Allah, Exalted is He, mentioned Adam's progeny, (from hence; but verily there cometh unto you), when and whenever it comes to you, (from Me a guidance), a scripture and an emissary; (whoso followeth My guidance) the scripture and the emissary, (there shall no fear come upon them) regarding any torment in the future, (neither shall they grieve) about what they have left behind them. It is also said that this means that no fear will come upon them perpetually and nor will they grieve perpetually; no fear will come upon them when death is slain and they will not grieve when hell is closed.

[2:39]

(But those who disbelieve, and deny our revelations), the scripture and the Emissary, (such are rightful owners of the Fire), the dwellers of hell. (They will abide therein forever), they will remain perpetually in

hell: never to die or be released from it.

[2:40]

Allah then mentioned His blessings upon the Children of Israel, saying: (O Children of Israel!) O Children of Jacob, (Remember My favour), be thankful and grateful for my blessings (wherewith I favoured you), I favoured you with the Scripture and the emissary, escape from Pharaoh and from drowning as well as sending you honey and quails and other blessings, (and fulfil My covenant) fulfil my covenant regarding this Prophet (pbuh) (I shall fulfil your covenant), by admitting you to Paradise, (and fear Me) as regards the breaking of this covenant and do not fear anyone save Me.

[2:41]

(And believe in that which I revealed) through the Archangel Gabriel, (confirming) the Oneness of Allah and the description and traits of Muhammad (pbuh) and some prescribed laws (that which ye possess already) of scripture, (and be not first to disbelieve therein) in Muhammad (pbuh) and the Qur'an (and part not with My revelations) by not revealing the description and traits of Muhammad (for a trifling price) in exchange for means of substance, (and keep your duty unto Me), fear Me regarding this Prophet (pbuh).

[2:42]

(Confound not truth with falsehood), do not mix the Truth with falsehood, i.e. the description of the anti-Christ with the description of Muhammad (pbuh) (nor knowingly conceal the Truth), nor conceal the Truth while you know what is the Truth.

[2:43]

Allah then proceeded to mention the necessity of observing the law once they had become believers, saying: (And establish prayer) fulfil completely the five prescribed prayers, (pay the poor-due), pay the poor-due from your wealth, (and bow your heads with those who bow), pray the five prescribed prayers in congregation with Muhammad (pbuh) and his Companions.

[2:44]

Then He mentioned the story of the Jewish leaders, saying: (Enjoin ye righteousness upon mankind), do you enjoin the Oneness of Allah and the following of Muhammad (pbuh) upon people of humble background (while ye yourself forget), while you yourself refrain from following him? (And you are readers of the Scripture!) to them. (Have ye then no sense?) do you not possess the common sense possessed by human beings?

[2:45]

(And seek help in patience and prayer) in performing the obligations prescribed by Allah and abstaining from transgression; (for truly it), the prayer (is hard) heavy (save for the humble-minded,

[2:46]

who know that they will have to meet their Lord) see Him, (and that unto Him they are returning) after they die.

[2:47]

Then He also mentioned His blessings upon the Children of Israel, saying: (O Children of Israel!), O Children of Jacob! (Remember My favour), recollect my blessings (wherewith I favoured you) with the scripture, the Messenger and Islam (and how I preferred you to the worlds) sought you in preference to the other peoples of your time.

[2:48]

(And guard yourselves against a day), and if you do not believe and repent of Judaism, then fear the torment of a day (when no soul will in anything avail another), no unbelieving soul will avail another unbelieving soul, (nor will intercession be accepted from it) and no intercessor will be allowed to intercede, (nor will compensation be received from it) and no ransom accepted, (neither will they be helped) to avoid Allah's chastisement.

[2:49]

(And (remember) when We did deliver you from Pharaoh's folk), from Pharaoh and his people, (who were afflicting you with dreadful torment), and here Allah mentions the torment He sent on them: (slaying your sons) in their tender years (and sparing), using (your women) who were of age: (That was a tremendous trial from your Lord), a tremendous calamity from your Lord; and it is also said this means: a tremendous blessing.

[2:50]

Then Allah mentioned the favour of saving them from drowning and the drowning of Pharaoh and his folk, saying (And when We brought you through) split (the sea and rescued you) from drowning,(and drowned the folk of Pharaoh) and his folk (in your sight) while you were looking at them, three days later.

[2:51]

(And when We appointed for Moses forty nights) by giving him the scripture, (and then you chose the calf), you worshipped the calf, (when he had gone from you) to the mountain, (and you were wrong-doers) harmful both to yourselves and others.

[2:52]

(Then, even after that), after you worshipped the calf, (We pardoned you), left you alone and did not exterminate you (in order that ye might give thanks), so that you might give thanks to Us for pardoning you.

[2:53]

(And when We gave unto Moses the Scripture), the Torah, (and the Criterion) i.e. We showed in it the lawful and the unlawful, the commands and the prohibitions, as well as other things; it is also said that this means: triumph over Pharaoh, (that you might be led rightfully) guided to avoid error.

[2:54]

Allah then mentioned the story of Moses with his people, saying: (And when Moses said unto his people: O my people! Ye have wronged yourselves) harmed yourselves (by your choosing of the calf) by worshipping the calf; and when Moses was then asked what to do, he said to them: (so turn in penitence to your Creator), again they asked him how to turn in penitence to Allah, and he said: (and kill (the guilty) among yourselves) let those who did not worship the calf kill those who worshipped it. (That) penitence and killing (will be best for you with your Creator and He will relent towards you) He will forgive you. (Lo! He is the Relenting) towards the penitent, (the Merciful) towards any that die repentant.

[2:55]

(And when you said: O Moses! We will not believe in you) in what you say (till we see Allah plainly) until we see Him plainly as you did; (and even while you gazed the lightning seized you) the Fire burnt you while you were looking at it.

[2:56]

(Then We revived you) We brought you back to life (after your death) after burning you, (that ye might give thanks) that you might give thanks that I brought you back to life.

[2:57]

(And We caused the white cloud to overshadow you) in the wilderness (and sent down on you honey and quails) also in the wilderness, (Eat of the good things) of the lawful things (wherewith We have provided you) that We have given you and do not keep any provision for future days. Yet they did save food for future days-(They wronged us not) by saving food, (but they did wrong themselves) they harmed themselves.

[2:58]

(And when We said: Go into this township) the village of Jericho (Ariha) (and eat freely of that which is therein) whenever you will, (and enter the gate prostrate, and say: "Repentance".) i.e. say: "forgive our sins"; as it is also said that this means: say: "there is no god save Allah"; (We will forgive your sins and increase for the right-doers) increase their good deeds.

[2:59]

(But those who did wrong) to themselves, and these are the people who said: "Repentance" (changed the word which had been told them for another word) they disobeyed the command and said "Wheat!", (and We sent down upon the evil-doers) who changed the word they were ordered to say (wrath) the plague (from Heaven for their evildoing) for changing the commands they were ordered to fulfil.

[2:60]

(And when Moses asked for water for his people) in the wilderness, (We said: smite with your staff the rock) that you have with you. This was a rock given to him by Allah. It had 12 nipples that resemble the nipples of women and upon striking each one of these a spring gushed therefrom. (And there gushed out therefrom twelve springs (so that) each tribe knew their drinking place) each tribe knew their own spring. Allah said to them: (Eat) the honey and quails (and drink of) all the springs (that which Allah hath provided. And do not act corruptly, making mischief in the earth) and do not cause mischief on the earth, or act contrary to what Moses commanded.

[2:61]

(And when you said: O Moses! We will not endure one kind of food) we will not endure eating just honey and quails; (so pray unto your Lord) ask your Lord (for us that He bring forth for us of that which the earth groweth of its herbs and its cucumbers and its corn and its lentils and its onions. He) i.e. Moses (said: Would you exchange that which is higher) i.e. that which is better and more honourable: honey and quails (for that which is lower) that which is much worse: lentils and onions? (Go down to any city) where you came from; and it is also said that this means any city, (thus you shall get that which you demand) what you have requested is to be found there. (And humiliation) the capitation tax (and wretchedness) the attire of poverty (were stamped upon them) were imposed on them (and they were visited with wrath from Allah) as they deserved to be forsaken by Allah. (That) being forsaken by Allah and visited by humiliation and wretchedness (was because they disbelieved in Allah's revelations) they disbelieved in Muhammad (pbuh) and in the Qur'an (and slew the prophets wrongfully) without any right and for no crime whatsoever. (That) Allah's wrath (was for their disobedience) on the Sabbath (and transgression) slaying the prophets and declaring transgressions to be lawful.

[2:62]

Then Allah went on to mention the believers among them, saying: (Lo! Those who believe) in Moses and all

the other prophets, these earn their reward from their Lord in Paradise; they shall have no fear perpetually and they shall perpetually not grieve. It is said that this means that no fear will come upon them concerning torment in the future life nor will they grieve about anything they have left behind. And it is also said that this means: they shall have no fear when death is slain and hell is closed. Then He mentioned those who did not believe in Moses or the other prophets, saying: (and those who are Jews) who deviated from the religion of Moses, (and Christians) those who became Christians (and Sabaeans) a Christian sect whose members shave the middle of their heads, read the Gospel, worship the angels and say: "our hearts have returned (saba'at) unto Allah", (whoever believeth) from amongst them (in Allah and the Last Day and does right) in that which is between them and their Lord, (surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve).

[2:63]

Allah then mentions the covenant He undertook with them, saying (And when We made a covenant with you) took your consent (and caused the Mount to tower above you) pulled out and fixed high above your heads the mountain for taking the covenant: (Hold fast that which We have given you) comply with what We have given of the scripture in earnestness and diligence, (and remember that which is therein) of reward and chastisement, and recollect what is in it of the lawful and unlawful, (that ye may ward off (evil)) in order that you may ward off Allah's wrath and torment and so that you may obey Him.

[2:64]

(Then, even after that, you turned away) you turned your back on the covenant, (and if it had not been for the grace of Allah upon you) by deferring His punishment (and His mercy) by sending Muhammad (pbuh) to you (you had been among the losers) you would have among the duped who are exposed to Allah's punishment.

[2:65]

(And ye know) you indeed know and heard about the punishment (of those of you who broke) who have taken the covenant (the Sabbath) the day of Saturday and this at the time of David (pbuh) (how We said unto them: Be ye apes, despised and hated!) turned into humiliated and base apes.

[2:66]

(And We made it) turning them into apes (an example) we subjected them to a chastisement (to their own) for the sins they had committed before, (and) made them a lesson (to succeeding generations) in order that they do not follow their example (and admonition to the God-fearing) and a counsel and warning to those who fear Allah, i.e. Muhammad (pbuh) and his Companions.

[2:67]

Allah then mentions the story of the cow, saying: (And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow) any cow, (they said: Dost thou make game of us?) are you really mocking us? (He) Moses (answered: Allah forbid that I should be among the foolish!) God forbid that I ever mock the believers.

[2:68]

When they realised he was truthful, (They said: Pray for us unto your Lord That He make clear to us what she is) whether the cow is large or small. (Moses answered: Lo! He saith, Verily she is a cow neither old nor immature; (she is) between the two conditions) neither large nor small; (so do that which ye are commanded) and ask no further questions.

[2:69]

(They said: Pray for us unto your Lord that He make clear to us of what colour she is) what colour the cow is. ((Moses) answered: Lo! He saith: Surely she is a yellow cow) her hoofs and horns are yellow while her body is black. (Bright is her colour) her colour is light, (gladdening beholders) pleasing those who look at her.

[2:70]

(They said: pray for us unto your Lord that He make clear to us what (cow) she is) whether she ploughs the soil or not. (Lo! Cows are much alike to us) we cannot distinguish much between cows; (and lo! If Allah wills, we may be led rightfully) to its fitting description; as it is said that this means: we may be led to the murder of 'Amil.

[2:71]

((Moses) answered: Lo! He saith: Surely she is a cow unyoked) unfettered; (she plougheth not the soil) she is not subjugated for the ploughing of the soil (nor watereth the tilth) nor for carrying water to irrigate it; (whole) free from any blemish (and without mark) spots or flecks of white. (They said: now thou bringest the Truth) now we know the cow's right description. They looked for it and bought her in exchange for her weight in gold. (So they sacrificed her, though almost they did not) i.e. initially; as it is said because the cow was hugely expensive.

[2:72]

Then Allah mentioned the murdered person, saying: (And (remember) when ye slew a man) 'Amil (and disagreed concerning it) concerning his murder (and Allah brought forth that which ye were hiding) thus demonstrating what you hid with regard to his murder.

[2:73]

(And We said: Smite him) the murdered person (with some of it) with an organ of the cow; and it is also said: with its tail or tongue. (Thus) just as He brought 'Amil back to life (Allah bringeth the dead to life) for the Resurrection (and showeth you His portents) bringing the dead to life (so that ye may understand) in order that you may believe in resurrection after death.

[2:74]

(Then, even after that) after bringing 'Amil back to life and informing you about his murderer, (your hearts were hardened) dry and barren (and became as rocks, or worse than rock, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are some which split asunder so that water floweth from them. And indeed there are some which fall down) from the top of mountains to the bottom (for the fear of Allah) but your hearts are not moved by fear of Allah. (Allah is not unaware of) will not leave unpunished (what ye do) of transgressions; and it is said the meaning is: what you hide of transgression.

[2:75]

(Have ye any hope that they will be true to you) do you hope, O Muhammad, that the Jews will believe in you (when a party of them) the 70 men who were with Moses (used to listen to the Word of Allah) used to listen to Moses reciting the Word of Allah, (then used to change it) alter it, (after they had understood it) after knowing it and fully understanding it (knowingly?) while knowing that they were altering it?

[2:76]

Then Allah mentioned the hypocrites of the people of the Book, and it is also said that the reference here is to the lowly from among the people of the Book, saying: (And when they fall with those who believe) Abu Bakr and his companions, (they say: We believe) in your Prophet, and his description and traits are mentioned in our Book. (But when they go apart one with another) when these lowly people return to their

leaders (they say) the leaders say to the lowly: (Prate ye to them) i.e. Muhammad and his Companions (of that which Allah hath disclosed to you) about that which Allah has shown you regarding the description and traits of Muhammad in your Book (so that they may contend with you) argue against you (before your Lord concerning it? Have ye then no sense?) do you not have any common sense?

[2:77]

Allah, Exalted is He, says: (Are they) i.e. these leaders (then unaware that Allah knoweth that which they keep hidden) amongst themselves (and that which they proclaim?) to Muhammad and his Companions.

[2:78]

(Among them are unlettered folk who know not the scripture) they do not know how to read or write it (except from hearsay) except the unfounded things they hear. (They but guess) their talk is all surmise based on what they heard from their leaders.

[2:79]

(Therefore woe) severe punishment, and it is said this means: a valley in hell (be unto those who write the Scripture with their hands) change the description and traits of Muhammad (pbuh) in the Book (and then say, "This is) in the Book that has come (from Allah", that they may purchase) through changing and altering it (a small gain therewith) a small gain in terms of means of subsistence and surplus of property. (Woe unto them) theirs is a severe punishment (for what their hands have written) have altered (and woe unto them) and theirs is a severe punishment (for what they earn thereby) of unlawful earnings and bribes.

[2:80]

(And they say) i.e. the Jews: (Hellfire will not touch us save for a certain number of days) only for 40 days, the number of days in which our forefathers worshipped the calf. (Say) O Muhammad: (Have ye received a covenant from Allah) for what you are saying-(truly Allah will not break His covenant) if indeed you have a covenant with Allah-(or tell ye) or do you indeed tell (concerning Allah that which ye know not?) that which you know does not exist in your Book?

[2:81]

(Nay) here Allah answers the Jews, (but whoever hath done evil) ascribes partners to Allah (and his sins surround him) and dies ascribing partners to Allah; (such are) those who have these attributes (rightful owners of the Fire) the dwellers of hell; (they will abide therein forever) perpetually, they will neither die nor leave it.

[2:82]

Allah then mentions the believers, saying: (And those who believe) in Muhammad and the Qur'an (and do good works) acts of obedience that are between them and their Lord, (such are rightful owners of Paradise. They will abide therein forever) perpetually, they will never die or come out of it.

[2:83]

Allah then mentions His covenant with the Children of Israel, saying: (And when We made a covenant with the Children of Israel: Worship none save Allah) declare Him as the only true God and do not ascribe any partner to Him, (and be good to parents) be dutiful to them (and to kindred) and keep contact with relatives (and to orphans) and be kind to orphans (and the needy) and generous to the needy, (and speak kindly to mankind) say the Truth regarding Muhammad (pbuh); (and establish prayer) perfect the five daily prayers (and pay the poor-due) and give from your wealth what is due to the poor. (Then, after that, ye slid back) you turned back on this covenant, (save a few of you) from amongst your forefathers; as it is said that this refers to 'Abdullah Ibn Salam and his companions, (being averse) denying and leaving it aside.

[2:84]

(And when We made with you a covenant) in the Book: (shed not the blood of your people) do not kill one another (nor turn your people) i.e. one another (out of your dwellings) from your homes, meaning: the Banu Qurayzah and Banu'l-Nadir. (Then ye ratified (Our covenant)) you agreed to it (and ye were witnesses (thereto)) while knowing what you were doing.

[2:85]

(Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin) contravention (and transgression) offence-(and if they came to you as captives) captives who belong to your religion (ye would ransom them) free them by paying a ransom to the enemy (-whereas their expulsion was itself unlawful for you) whereas their expulsion and killing were unlawful in the first place. (Believe ye in part of the Scripture) the part that stipulates freeing your captives from the enemy (and disbelieve ye in part thereof?) and leave the captives of your friends without ransoming them. It is also said that this verse means: do you believe in those parts of the scripture that suit your whim and disbelieve in those parts that do not? (And what is the reward of those who do so save ignominy in the life of the world) by being killed or captured as slaves, (and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware) He is not reducing your punishment because (of what ye do) in terms of transgression; and it is also said: because of what they concealed.

[2:86]

(Such are those who buy the life of the world at the price of the Hereafter) they choose this lower world instead of the Hereafter, and disbelief instead of belief: (Their punishment will not be lightened) will not be reduced; as it is said: it will not be lifted, (neither will they have support) be precluded from Allah's chastisement.

[2:87]

(And surely, We gave unto Moses the Scripture) the Torah (and We caused a train of messengers to follow after him) to come after him in succession, (and We gave unto Jesus son of Mary clear proofs) commands, prohibitions, wondrous things and signs, (and We supported him) strengthened and helped him (with the holy Spirit) with Gabriel, the purified. (Is it ever so, that, when there cometh unto you) O group of Jews (a messenger with that which ye yourselves desire not) which does not agree with your hearts and religion, (ye grow arrogant) you disdain believing in him. (And some ye disbelieve) you disbelieve in a group of them, namely Muhammad and Jesus, Allah bless them and give them peace (and some ye slay?) and some you killed, namely, John the Baptist and Zachariah.

[2:88]

(And they say) i.e. the Jews: (Our hearts are hardened) vis-à-vis what you say, O Muhammad, i.e. our hearts are capable of absorbing any knowledge, but they prove incapable of comprehending your knowledge or what you say. (Nay) this is a reply to them, (but Allah hath cursed them) sealed their hearts (for their disbelief) as a punishment for their disbelief. (Little is that which they believe) they believe neither much nor a little; it is also said that this means: they do not believe in what you say at all.

[2:89]

(And when there cometh unto them a Scripture from Allah, confirming that in their possession) which accords with that which is in their possession (though before that) before Muhammad (pbuh) (they were asking for a signal triumph) through Muhammad and the Qur'an (over those who disbelieved) of their enemies: the tribes of Asad, Ghatafan, Muzaynah, and Juhaynah (and when there cometh unto them that which they knew) of his traits and description in their Book (they disbelieved therein) they denied it was him. (The curse of Allah) His wrath and torment (is on disbelievers) the Jews.

[2:90]

(Evil is that which they sold their souls: that they should disbelieve in that which Allah hath revealed) the Book and the Messenger, (grudging) resentfully envious (that Allah should reveal of His bounty) that out of His bounty, Allah sent Gabriel with the Book and prophethood (unto whom He will of His bondmen) meaning Muhammad. (They have incurred anger upon anger) they deserved curse upon curse. (For disbelievers is a shameful doom) through which they shall be humiliated; and it is said: theirs is a severe punishment.

[2:91]

(And when it is said unto them) i.e. the Jews: (Believe in that which Allah hath revealed) meaning: the Qur'an, (they say: We believe in that which was revealed unto us) i.e. the Torah. (And they disbelieve in that which cometh after it) other than the Torah, (though it is the Truth) i.e. the Qur'an is the Truth (confirming) affirming the Oneness of Allah (that which they possess) of the Book. They said: "O Muhammad! Our forefathers were believers". (Say) O Muhammad!: (Why then slew ye the Prophets of Allah before, if ye are (indeed) believers?) if your claims are truthful.

[2:92]

(And Moses came unto you with clear proofs) with commands, prohibitions and signs (yet while he was away ye chose the calf) you worshipped the calf (and ye were wrong-doers) unbelievers.

[2:93]

(And when We made with you a covenant) when we took your consent (and caused the Mount to tower above you) extracted it, elevated it and fixed it above your heads: (Hold fast by that which We have given you) be diligent and earnest with what We have given you of the Book, (and hear) obey what you have been commanded, (they said: We hear and rebel) it is as if they were saying: if it were not for the mountain we would have heard your saying and disobeyed your command. (And (worship of) the calf was made to sink into their hearts) their love of worshipping the calf sank into their hearts (because of their rejection) as a punishment for their disbelief. (Say (unto them)) O Muhammad! If love of worshipping the calf is equal in your eyes to love of your Creator, then: (Evil is that which your belief enjoineth on you) the worship of the calf enjoins on you, (if ye are believers) if you are truthful that your forefathers were believers.

[2:94]

(Say (unto them): If the abode of the Hereafter) i.e. Paradise (in the providence of Allah is indeed for you alone) specifically for you alone (and not for others of mankind) and not for the believers in Muhammad and his Companions ((as you pretend), then long for death (for ye must long for death)) ask for death (if ye are truthful) in your claim.

[2:95]

(But they will never long for it) they will never ask for death, (because of that which their own hands have sent before them) because of what they themselves have done in the religion of Judaism. (And Allah is Aware of evil-doers) i.e. the Jews.

[2:96]

(And thou) O Muhammad! (wilt find them) the Jews (greediest of mankind for any life) to remain in this world (and (greedier) than the idolaters) even greedier than the Arab idolaters. ((Each) one of them would like) would hope (to be allowed to live a thousand years. And to live (that long) would by no means remove him) save him (from the doom) if he were to live a thousand years. (And Allah is Seer of what they do) of contraventions, rebellion and what they conceal about the description and traits of Muhammad (pbuh).

[2:97]

Then Allah, Exalted is He, revealed the following verse about the saying of one of the Jews, 'Abdullah Ibn Suriyyah, that Gabriel was the enemy of the Jews, saying: (Say) O Muhammad!: (Who is an enemy to Gabriel!) is automatically an enemy to Allah. (For he it is who hath revealed to your heart) sent Gabriel to you with the Qur'an (by Allah's leave) by Allah's command, (confirming) affirming the Oneness of Allah (that which was before it) of the Book, (and a guidance) from error (and glad tiding) good news (to believers) that Paradise will be theirs.

[2:98]

(Who is an enemy to Allah, and His angels and His Messengers, and Gabriel and Michael! Then, Lo! Allah (Himself) is an enemy to disbelievers) to the Jews, just as Gabriel, Michael and all the believers are enemies of the Jews.

[2:99]

(Verily We have revealed unto thee) sent you Gabriel with (clear tokens) with manifest signs expounding commands and prohibitions, (and only miscreants) the unbelievers and the Jews (will disbelieve in them) will deny the signs.

[2:100]

(Is it ever so that when they make a covenant) i.e. the Jewish leaders with Muhammad (a party of them set it aside?) reject and break it. (The truth is, most of them) all of them in fact (believe not).

[2:101]

(And when there cometh unto them a messenger from Allah, confirming) conforming in traits and description (that which they possess) of the Book, (a party of those who have received the Scripture fling the Scripture of Allah) i.e. the Torah (behind their backs) disbelieving in what it contains of the traits and description of Muhammad (pbuh) nor did they exposit this (as if they knew not) as if they were ignorant people who knew nothing.

[2:102]

The Jews left the guidance of all the prophets (And they followed that which the devils falsely related) they acted upon what the devils had written (against the kingdom of Solomon) about the collapse of Solomon's kingdom, and 40 days of sorcery and white magic. (Solomon disbelieved not) did not write this sorcery and white magic; (but the devils disbelieved) did write it, (teaching mankind) the devils taught people, as it is said that the Jews taught people (magic and that which was revealed to the two angels) but the angels were not taught sorcery and white magic; and it is said that this means: they also taught what the angels were inspired with (in Babel, Harut and Marut. Nor did they teach it to anyone) nor did the angels describe anything to anyone (till they had said) at the outset: (We are only a temptation) we have been tried with calling people to this in order that we reduce the intensity of the torment inflicted on ourselves, (therefore disbelieve not) do not learn or act upon it. (And from these two (angels) people learn) without being taught by them (that by which they cause division between man and wife) that by which a man finds excuse to leave his wife; (but they injure thereby) with sorcery and causing rift (no one save by Allah's leave) except through Allah's will and with His knowledge. (And they learn) the devils, the Jews and sorcerers learn from each other (that which harms them) in the Hereafter (and profits them not) in this world or the next. (And surely they do know) this refers to the angels, and it is said that it refers to the Jews in their Book, as it is said that his refers to the devils (that he who trafficketh therein) chooses sorcery and white magic (will have no (happy) portion in the Hereafter) in Paradise; (and surely evil is the price for which they sold their souls) by choosing sorcery for themselves, and the reference here is to the Jews, (if they but knew) but they do not know; and it is said that this means: and they did know this from their own Book.

[2:103]

(And if they) i.e. the Jews (had believed) in Muhammad and the Qur'an (and kept from evil) repented from Judaism and sorcery, (a recompense from Allah) a reward from Allah (would be better) than Judaism and sorcery, (if they only knew) if they believed in Allah's reward, but they do not know nor do they believe; and it is said that they knew all this from their Book.

[2:104]

Then Allah mentions His prohibition to the believers not to use the same vocabulary used by the Jews, saying: (O ye who believe) in Muhammad and the Qur'an, (say not) to Muhammad: ("Listen to us") lend us your ear (but say "Look upon us,") look at us and hear us, and it is for this reason that Allah forbade the believers to use the Jews' vocabulary (and be ye listeners) to what you have been commanded to do and obey. (For disbelievers) for the Jews (is a painful doom) which will extend to their hearts.

[2:105]

(Neither those who disbelieve among the people of the Scripture) Ka'b Ibn al-Ashraf and his companions (nor the idolaters) the idolaters of Arabia: Abu Jahl and his companions (love that there should be sent down unto you) that Allah should send Gabriel unto your Prophet (any good thing) the good of prophethood, Islam and the Book (from your Lord. But Allah chooseth for His mercy) chooses for His religion, prophethood, Islam and the Book (whom He will) whoever deserves to be chosen, i.e. Muhammad (pbuh) (and Allah is of infinite mercy) His favour in giving Muhammad prophethood and Islam is great indeed.

[2:106]

Then Allah mentions what was abrogated of the Qur'an and that which was not abrogated, as a direct reference to the claim of the Quraysh who said to the Prophet: O Muhammad! Why do you command us to do something and then forbid it, saying: (Such of Our revelations as We abrogate) We do not erase a verse that was acted upon before and which is now not acted upon (or cause to be forgotten) or leave unabrogated so that it is acted upon, (We bring one better) We send Gabriel with that which more profitable and easier to act upon (or the like) in reward, benefit and action. (Knowest thou not) O Muhammad (that Allah is Able to do all things?) of the abrogated and unabrogated.

[2:107]

(Knowest thou not) O Muhammad (that it is Allah unto Whom belongeth the sovereignty of the heavens and the earth) the stores of the heavens and earth; He commands His servants with whatever He wills because He knows better what is good for them; (and ye have not) O Jews, (apart from Allah) from Allah's torment, (any friend) anyone close to benefit or protect you (or helper?) anyone that can prevent your punishment.

[2:108]

(Or would ye question your messenger) ask him to see your Lord, hear His speech and other similar things (as Moses was questioned) as the Children of Israel asked Moses (before) before the advent of Muhammad (pbuh)? (He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road) he has relinquished the path of guidance.

[2:109]

(Many of the people of the Scripture) Ka'b Ibn al-Ashraf and his companions and Finhas Ibn 'Azurah and his companions (long to make you disbelievers) make you abandon your Religion and become unbelievers, O 'Ammar [Ibn Yasir], Hudhayfah [Ibn al-Yaman] and Mu'adh Ibn Jabal! (after your belief) in Muhammad and the Qur'an, (through envy of their own account) through resentful envy, (after the Truth hath become manifest unto them) in their Book that Muhammad and his Book, his description and traits, are true, (So forgive) leave them (and be indulgent) shun them (until Allah giveth command) brings His chastisement

upon Banu Qurayzah and Banu'l-Nadir, through killing, captivity and expulsion. (Lo! Allah is Able to do all things) to cause their death and expulsion.

[2:110]

(And establish prayer) perfect the five daily prayers, (and pay the poor-due) pay the poor what is due from your wealth; (and whatever of good) of righteous deeds, and the poor-due and charitable works (ye send before for your souls) you save for yourselves, (ye will find it) you will find its reward (with Allah) from Allah. (Lo! Allah is Seer) knows your intentions (of what ye do) of what you spend in charity and the poor-due.

[2:111]

(And they say) i.e. the Jews: (None entereth Paradise unless he be a Jew) unless he dies as a Jew, allegedly (or a Christian) as the Christians also claimed. (These are their own desires) what they wish from Allah even though it is not in their Books. (Say) O Muhammad, to both parties: (Bring your proofs) from your own respective Books (if ye are truthful) in your claim.

[2:112]

(Nay) it is certainly not as you have claimed, (but whoever surrendereth his purpose to Allah) whoever makes sincere his Religion and works to Allah (while doing good) in words and deeds, (his reward is with his Lord) in Paradise; (and there shall no fear come upon them) about staying eternally in hell (neither shall they grieve) about the prospect of missing Paradise.

[2:113]

Allah then mentions the claims of the Jews and Christians that their respective religion is the true Religion, saying: (And Jews) the Jews of Medina (say Christians follow nothing) as religion from God and there is no true religion except Judaism, (and Christians) the Christians of Najran (say Jews follow nothing) as religion from God and there is no true religion except Christianity; (though both are readers of the Scripture) both parties read the Book and do not believe in it and further claim things that are not mentioned therein. (Even thus spoke those who know not) knew the Oneness of Allah through their own forefathers; and it is said this means: they knew the Book of Allah from others. (Allah will judge between them) between the Jews and Christians (on the Day of Resurrection concerning that wherein they differ).

[2:114]

Then He mentioned Tatus Ibn Asipanos al-Rumi, king of the Christians who destroyed Jerusalem, saying: (And who doth greater wrong) in his disbelief (than he who forbideth the approach to the sanctuaries of Allah) Jerusalem (lest His name should be mentioned therein) by declaring Allah's Oneness and calling to prayer, (and striveth for their ruin?) in the ruin of Jerusalem by throwing carrions in it. And this lasted until the reign of 'Umar. (As for such) for the Romans, (it was never meant that they should enter them) Jerusalem (except in fear) hiding from the believers for fear of being killed, for they would be killed if found. (Theirs in the world is ignominy) a chastisement in that their cities, Constantinople, Amorium ('Ammuriyyah) and Rome (Rumiyyah) would be ruined (and theirs in the Hereafter is an awful doom) more severe than the punishment they were subjected to in this world.

[2:115]

Then Allah mentioned the direction of prayer to Him, saying (Unto Allah belong the East and the West) as a direction of prayer for him who does not know the correct direction of prayer, (and whithersoever ye turn) your faces in prayer after ascertaining the direction, (there is Allah's Countenance) that prayer is performed in Allah's pleasure. This verse was revealed about a group of Companions of the Prophet (pbuh) who prayed whilst travelling in the wrong direction after doing their best to determine the correct direction. It is also said that saying (Unto Allah belong the East and the West) means: the people of the East and the people of the West have one direction of prayer which is the Sacred Precinct, and therefore (there is Allah's Countenance)

means: that is the direction of prayer to Allah, (Lo! Allah is All-Embracing) regarding the direction of prayer, (All- Knowing) of their intentions.

[2:116]

Then Allah mentions the claims of the Jews and Christians that Ezra and Jesus are the sons of Allah, saying: (And they) the Jews and Christians (say: Allah hath taken unto Himself a Son) Ezra and the Messiah (Jesus). (Be He glorified!) He is far exalted to have a son or partner (Nay) it is not as they say, (but whatsoever is in the heavens and the earth) of creation (is His) are His servants. (All are subservient unto Him) linked to Him by the bond of servitude and the declaration of His Oneness.

[2:117]

(The Originator of the heavens and the earth!) He originated them when they were nothing before. (When He decreeth a thing) when He wants to create a child without a father, like Jesus, (He saith unto it only: Be!) be a child without a father, just like Adam was without a father or mother, (And it is).

[2:118]

(And those who have no knowledge) who do not know the Oneness of Allah, i.e. the Jews (say: Why doth not Allah speak unto us) directly, (or some sign come unto us) a sign confirming the prophethood of Muhammad (pbuh); for then, we would surely believe? (Even thus, as they now speak, spoke) similar words (those before them) their forefathers. (Their hearts are all alike) their words and hearts are the same. (We have made clear the revelations) the signs: the commands, prohibitions and your traits in the Torah (for people who are sure) who believe.

[2:119]

(Lo! We have sent thee) O Muhammad (with the Truth) with the Qur'an and the declaration of the Oneness of Allah, (a bringer of glad tidings) that Paradise shall be for the believers (and a warner) against hell for those who disbelieve in Allah. (And thou wilt not be asked about the owners of hellfire) it is not befitting that you should ask about the dwellers of hell; and it is said that this means: do not ask for the forgiveness of the dwellers of hell.

[2:120]

(And Jews) The Jews of Medina (will not be pleased with thee, nor will Christians) the Christians of Najran, (till thou follow their creed) their religion and direction of prayer. (Say) O Muhammad! (Lo! The guidance of Allah is Guidance) the Religion of Allah is Islam and Allah's direction of prayer is the Ka'bah. (And if thou shouldst follow their desires) their religion and direction of prayer (after the knowledge which hath come unto thee) that the Religion of Allah is Islam and His direction of prayer is the Ka'bah, (then wouldst thou have from Allah) from His chastisement (no protecting friend) no one to benefit you (nor helper) to save you from this chastisement.

[2:121]

Allah then mentioned the believers from among the people of the Book: 'Abdullah Ibn Salam and his companions, Bahirah the Monk and the Negus and his followers, saying: (Those unto whom We have given the Scripture) given knowledge of the Scripture, i.e. the Torah, (who read it with the right reading) describe it as it is and do not alter it: expositing what is lawful and unlawful, its commands and prohibitions to whomever asks them, and they further act according to what is clear and unambiguous and believe in that which is ambiguous therein, (those believe in it) in Muhammad and the Qur'an. (And who disbelieveth in it) in Muhammad and the Qur'an, (those are they who are losers) who are duped in that they lose both this world and the world to come.

[2:122]

Allah then mentions His favour upon the Children of Israel, saying: (O Children of Israel!) O Children of Jacob (Remember) recollect (My favour wherewith I favoured you) favoured your forefathers by delivering them from Pharaoh and his people as well as by the blessings and bounties that I favoured them with (and how I preferred you) with Islam (to the worlds) the people of your time.

[2:123]

(And guard against a day) fear the torment of a day, i.e. the Day of Judgement (when no soul will in anything avail another) no unbelieving soul will be able to drive away anything from another unbelieving soul; it is also said that this means: no righteous soul will be able to drive away anything from another righteous soul; and it is said that this means: no father will be able to drive away anything from his son and no son will be able to drive away Allah's punishment from his father, (nor will compensation be accepted from it) no ransom will be accepted, (nor will intercession be of use to it) no intercessor will intercede for it: not a close angel, a sent messenger or a righteous servant; (nor will they be helped) will be prevented from what they will face.

[2:124]

Allah then mentioned His favour upon Abraham, His close friend, saying: (And when his Lord tried Abraham with some words) He commanded him to fulfil ten traits: five in relation to his head and five to his body, (and he fulfilled them) he complied. It is also said that (And when his Lord tried Abraham with some words) means: with every single word he prayed to Allah, (He said) to him: (Lo! I have appointed you a leader for mankind) a vicegerent that people may emulate you. (He) Abraham (said: And of my offspring) make of my offspring vicegerents that people would emulate? (He) Allah (said: My covenant) with you and My promise to you and the honour and mercy I bestowed upon you (includeth not wrong-doers) from among your offspring; it is also said that this means: My covenant will not include the wrong-doers in the Hereafter but it will include them in this life.

[2:125]

Allah then commanded people to emulate him, saying: (And when We made the House a resort) a place to turn to (for mankind) whereby they can turn and long for (and a sanctuary) for whoever enters it: (Take) it, O community of Muhammad! (as your place of worship the place where Abraham stood (to pray)) a place whereby you turn in prayer. (And We imposed a duty upon) commanded (Abraham and Ishmael: Purify My house) from idols (for those who go around and those who meditate therein) those who live there (and those who bow down and prostrate themselves) those who perform the five daily prayers, regardless of their country of origin.

[2:126]

(And when Abraham prayed: My Lord! Make this a region of security) free of perturbation (and bestow upon its people fruits) different kinds of fruit, (such of them as believe in Allah and the Last Day) in resurrection after death, (He) Allah (answered: As for him who disbelieveth) as well, (I shall leave him in contentment for a while) I shall provide for him a little in this life, (then I shall compel him) force him (to the doom of fire, a hapless journey's end!) to which he shall come.

[2:127]

(And when Abraham and Ishmael were raising the foundation of the House) built the foundation of the House and Ishmael was helping him and when they finished, they prayed: (Our Lord!) O our Lord! (Accept from us) the building of Your house. (Lo! Thou, only Thou, art the Hearer) of our prayer, (the Knower) of the answer to this prayer; it is also said that this means: the Knower of our intention in building Your house.

[2:128]

(Our Lord!) O our Lord! (And make us submissive) obedient and sincere (unto Thee) by not ascribing any partners to you and through worshipping You (and of our seed a nation submissive) obedient and sincere (unto Thee) by not ascribing any partners to you and through worshipping You, (and show us our rites) teach us the rites of our pilgrimage, (and relent towards us) overlook our shortcomings. (Lo! Thou, only Thou, art the Relenting) You who overlooks shortcomings, (the Merciful) towards the believers.

[2:129]

(Our Lord!) O our Lord (And raise up in their midst) the offspring of Ishmael (a Messenger from among them) from their own lineage (who shall recite unto them Your revelations) the Qur'an, (and shall instruct them in the Scripture) the Qur'an (and in wisdom) the lawful and the prohibited (and shall make them pure) from sins through the declaration of the Oneness of God. (Lo! Thou, only Thou, art the Mighty) Who is vengeful against whosoever does not answer Your Messenger whom You sent to them, (the Wise) in sending the Messenger. And Allah answered his prayers and sent unto them Muhammad (pbuh); and these are the words with which Allah tried him, and he fulfilled them by asking Allah for them in his prayer.

[2:130]

(And who forsaketh the religion of Abraham) renounces the Religion of Abraham and his practices (save him who befooleth himself?) has ruined himself, lost his mind or is foolish? (Verily We chose him) i.e. Abraham (in the world) by taking him as a friend; as it is said this means: We have chosen him in this world by bestowing upon him prophethood, Islam and goodly offspring, (and lo! In the Hereafter he is among the righteous ones) with his forefathers, the messengers, in Paradise.

[2:131]

(When his Lord said unto him) when he came out of the pit of fire: (Surrender) say specifically: there is no god save Allah! (He said: I have surrendered to the Lord of the Worlds) I submit to the Lord of all the worlds, and declare that Allah is the only One God, without partner. It is also said that when Abraham invited his people to accept that Allah is One without partners, his Lord said unto him: make your Religion and works sincere to Allah; and he answered: I make my Religion and works sincere to the Lord of the worlds. And it is also said that when Abraham was thrown in the Fire, his Lord said unto him: make your religion and works sincere to Allah; he replied: I comply and make my Religion and works sincere to Allah, Lord of all the worlds.

[2:132]

(The same did Abraham enjoin) enjoined that there is no god except Allah (upon his sons) when he was dying, (and also Jacob) he also enjoined his children with the same: (O my sons! Lo! Allah hath chosen for you the (true) religion) the Religion of Islam; (therefore die not save as men who have surrendered) hold fast to Islam until you die as Muslims, sincere to Him in your worship and in your declaration of divine Oneness.

[2:133]

Then Allah mentioned the dispute among the Jews concerning the religion of Abraham, saying: (Or were ye witnesses) or were you, O assembly of Jews, present (when death came to Jacob) regarding what he enjoined his children, i.e. whether he enjoined them to follow Judaism or Islam, (when he said unto his sons: What will ye worship after me?) after I die? (They said: We shall worship thy God) we worship, (the God of your fathers, Abraham, Ishmael and Isaac, one God) i.e. we worship one God, (and unto Him we have surrendered) we acknowledge to worship Him and declare that there is only one true God.

[2:134]

(Those are the people) a group of people (who have passed away) perished. (Theirs is that which they earned) of goodness (and yours is that which ye earn) of goodness. (And ye will not be asked) on the Day

of Judgement (of what they used to do) or say.

[2:135]

Allah mentioned after this the dispute of the Jews and Christians with the believers, saying: (And they say) i.e. the Jews: (Be Jews) you shall be guided from error (or Christians) and the Christians also say the same, (then ye will be rightly guided. Say) to them, O Muhammad: it is not as you claim: (Nay, but the religion of Abraham, the upright) the Muslim; rather follow the religion of Abraham, the upright, the Muslim, the sincere-only then you will be guided, (and he was not of the idolaters) i.e. he did not follow the religion of the Jews or Christians.

[2:136]

Then He taught the believers the path of divine Oneness so that the Jews and Christians had an indication of what this divine Oneness means, saying: (Say (O Muslims): We believe in Allah and that which is revealed unto us) i.e. in Muhammad and the Qur'an (and that which was revealed unto Abraham) i.e. we believe in Abraham and his Scripture, (and Ishmael) and we believe in Ishmael and his Scripture, (and Isaac) and in Isaac and his Scripture, (and Jacob) and in Jacob and his Scripture, (and the tribes) and in the sons of Jacob and their Scriptures, (and that which Moses and Jesus received) i.e. we believe in Moses and the Torah and in Jesus and the Gospel, (and that which the Prophets received) we also believe in all the prophets and their Scriptures (from their Lord. We make no distinction between any of them) that Allah sent them as prophets to teach divine Oneness, (and unto Him we have surrendered) we acknowledge that we worship Him and declare that there is only one true God.

[2:137]

(And if they) i.e. the people of the Book (believe in the like of that which you believe) in all the prophets and their Scriptures (then are they right guided) from error by following the religion of Muhammad and Abraham. (But if they turn away) refuse to believe in all the prophets and their Scriptures, (then are they in schism) in conflict with the true religion, (and Allah will suffice thee (for defence) against them) Allah will lift their burden from you, by killing and expelling them. (And He is the Hearer) of what they say, (the Knower) of their punishment.

[2:138]

((We take our) colour from Allah) i.e. follow the Religion of Allah, (and who is better than Allah at colouring) better than the Religion of Allah. (And We are His worshippers) say: we are monotheists and acknowledge that we worship Him and declare that there is only one true God.

[2:139]

(Say), O Muhammad, ((unto the People of the Scripture) dispute ye with us) do you argue with us (concerning Allah) concerning the Religion of Allah (when He is our Lord and your Lord?) when Allah is our Lord and yours? (Ours are our works) we have our religion (and yours your work) your religion. (And we are sincere (in our faith) in Him) we acknowledge that we worship Him and declare that there is only one true God.

[2:140]

(Or say ye) O Jews and Christians (that Abraham, and Ishmael, and Isaac and Jacob, and the tribes) the children of Jacob (were Jews or Christians) as you claim? (Say) to them, O Muhammad! (Do ye know best, or doth Allah?) do you know best about their religion or does Allah? Allah has already informed us that Abraham was neither a Jew nor a Christian. (And who is more unjust) in his disbelief and more insolent and daring vis-à-vis Allah (than he who hideth a testimony which he hath received from Allah) in the Torah concerning the prophethood of this Prophet (pbuh)? (Allah is not unaware) heedless (of what ye do) about concealing your testimony.

[2:141]

(Those are a people) a group of people (who have passed away) perished; (theirs is that which they earned) of goodness (and yours is that which ye earn) of goodness. (And ye will not be asked) on the Day of Judgement (of what they used to do) in this world.

[2:142]

(The foolish of the people) the ignorant among the Jews and Arab idolaters (will say: What hath turned them) made them change (from the Qiblah which they formerly observed) except that they want to revert to the religion of their ancestors; it is also said that this means: there was no reason to turn from the direction in which they prayed, i.e. Jerusalem? (Say) O Muhammad! (unto Allah belong the East) praying to the Ka'bah (and the West) the prayer that you prayed in the direction of Jerusalem-both are with Allah's command. (He guideth whom He will unto a straight path) He confirms whom He wills on a straight Religion and direction of prayer.

[2:143]

(Thus) i.e. just as we have honoured you with the Religion of Abraham (Islam) and his direction of prayer (We have appointed you a middle nation) a middlemost community, (that you be witnesses) for the prophets (over mankind, and that the Messenger) Muhammad (pbuh) (may be a witness over you) that you are upright and follow the straight path. (And We appointed) changed (the Qiblah which ye formerly observed) prayed towards for a period of 19 months (only that We might know) see and distinguish (him who followeth the Messenger) concerning the Qiblah, (from him who turneth) reverts (on his heels) to his former religion and direction of prayer. (In truth it) the changing of the Qiblah (was a hard (test) save for those whom Allah guided) whose hearts Allah had protected. (But it was not Allah's purpose that your faith should be in vain) that He thwarts your faith as it was prior to the abrogation of legal rulings; and it is also said that this means: it is not Allah's purpose to thwart your faith but rather His purpose is to abrogate the legal rulings which conduct your faith; and it is also said that this means: Allah did not thwart your prayers towards Jerusalem but He has abrogated the ruling which required you to pray towards Jerusalem, (for Allah is full of pity, Merciful) in that He does not thwart your faith as it was before the abrogation of legal rulings (towards mankind) towards the believers.

[2:144]

Allah then mentions the supplication of His Prophet regarding the changing of the Qiblah towards Mecca, saying: (We have seen the turning of thy face to heaven (for guidance, O Muhammad)) turning your sight to heaven in anticipation of Gabriel coming down to announce the change of the Qiblah. (And now surely We shall make thee turn (in prayer) toward a Qiblah that is dear to thee) that you like, namely, the Qiblah of Abraham. (So turn thy face) when in prayer (towards the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye may be) whether on land or in the sea, (turn your faces (when ye pray)) in prayer (towards it. (Lo! Those who have received the Scripture know that) the Sacred Precinct (is the Truth from their Lord) is the Qiblah of Abraham but they conceal this fact. (And Allah is not unaware) heedless (of what they do) of what they conceal.

[2:145]

(And even if thou broughtest unto those who have received the Scripture all kinds of portents) all the signs they asked of you, (they would not follow your Qiblah) they would not pray towards your Qiblah nor embrace your Religion, (nor canst thou be a follower of their Qiblah) nor can you pray towards the Qiblah of the Jews or Christians; (nor are some of them followers of others) nor are some of them going to pray towards the Qiblah of the Jews and Christians. (And if thou shouldst follow their desires) after being warned and pray towards their Qiblah (after the knowledge which hath come unto you) that the Sacred Precinct is the Qiblah of Abraham, (then surely) if you do that then surely (wert thou of the evil-doers) who harm themselves.

[2:146]

Then Allah mentions the believers of the people of the Book, saying: (Those unto whom We gave the Scripture) gave the knowledge of the Torah, 'Abdullah ibn Salam and his followers (recognise) know Muhammad (pbuh) with his description and traits (as they recognise their children) in the midst of other children. (But lo! A party of them) of the people of the Book (knowingly) knowing it to exist in their Book (conceal the Truth) conceal the description and traits of Muhammad (pbuh).

[2:147]

(It is the Truth from thy Lord (O Muhammad)) that you are a Prophet sent by Allah. (So be not thou of those who waver) who doubt whether they know or not.

[2:148]

(And each one hath a goal) to each adherent of a religion a Qiblah (towards which he turneth) he faces according to his own whim; it is also said that this means: to each prophet a Qiblah, which is the Ka'bah, towards which he is ordered to face; (so vie with one another in good works) so hasten, O community of Muhammad, to perform acts of obedience more than any other nation. (Wheresoever you may be) on land or at sea, (Allah will bring you all together) gather you together and reward you for the good works you performed. (Lo! Allah is Able to do all things) like gathering you together as well as other things.

[2:149]

(And whencesoever you comest forth (for prayer, O Muhammad) turn thy face) in prayer (towards the Inviolable Place of Worship; Lo! It) the Inviolable Place of Worship (is the Truth from your Lord) it is the Qiblah of Abraham, Allah bless him. (And Allah is not unaware) heedless (of what ye do) of what you conceal about the Qiblah of Abraham and other things.

[2:150]

(Whencesoever thou comest forth) you are to (turn thy face) in prayer (towards the Inviolable Place of Worship; and wheresoever ye may be (O Muslims)) on land or at sea (turn your faces) in prayer (towards it (when ye pray) so that men) 'Abdullah Ibn Salam and his Companions (may have no argument against you) regarding the changing of the Qiblah because in their Scripture the Inviolable Place of Worship was the Qiblah of Abraham; therefore if you pray towards it, they will have no argument against you, (save such of them as do injustice) nor would those who transgressed with their words have any argument against you, and these included Ka'b Ibn Ashraf and the Arab idolaters (-Fear them not) regarding the changing of the Qiblah, (but fear Me) in leaving the old Qiblah (-so that I may complete My grace upon you) by giving you a Qiblah just as I have completed for you your Religion, (and that you be guided) to the Qiblah of Abraham.

[2:151]

(Even as We have sent unto you a Messenger) remember Me as I have sent a Messenger (from among you) from your own lineage, (who reciteth unto you Our revelations) i.e. the Qur'an: its commands and prohibitions (and causeth you to grow) cleanses you of sin through divine Oneness, the poor-due, and alms, (and teacheth you the Scripture) the Qur'an (and wisdom) the lawful and the prohibited, (and teacheth you) of legal rulings, legal punishments and stories of bygone nations (that which ye knew not) before the revelation of the Qur'an and the advent of Muhammad (pbuh).

[2:152]

(Therefore remember Me) through the performance of acts of obedience, (I will remember you) by granting you Paradise; and it is also said that this means: remember Me in time of ease, I will remember you in times of hardship. (Give thanks to Me) for the blessings I bestowed upon you, (and reject not Me) do not stop

giving thanks for these blessings.

[2:153]

(O ye who believe! Seek help in steadfastness) to fulfil the obligations of Allah and to abstain from contraventions and shameful works (and prayer) and with abundant supererogatory prayers at night and during the day in order to come clean from sin. (Lo! Allah is with the steadfast) He helps, and protects the steadfast from shameful works.

[2:154]

Allah thereafter mentions the saying of the hypocrites apropos the martyrs of Badr, Uhud and all the other battles: "So-and-so has died and lost all comfort and happiness", this in order to aggravate sincere believers, and so Allah says: (And call not those who are slain in the way of Allah) in obedience of Allah, on the Day of Badr or in any other battle ("dead") like any other dead people. (Nay they are living) they are rather living like those living in Paradise, being provided with comfort and bounties, (only ye perceive not) you are not aware of the honour bestowed upon them or of their real state.

[2:155]

Then He mentioned His trial to the believer, saying: (And surely We shall try you) test you (with something of fear) fear of the enemy (and hunger) in the years of drought, (and loss of wealth and lives) through killing, death and illnesses (and crops) and the loss of crops;

[2:156]

but then He said: (but give) O Muhammad (glad tidings to the steadfast, who say, when a misfortune) like the ones I have mentioned (striketh them: lo! We are Allah's) we are the slaves of Allah (and lo! Unto Him we are returning) after we die; and if we are not pleased with His decree, He will not be pleased with our works.

[2:157]

(Such) those who have these traits (are they on whom are blessings) forgiveness (from their Lord) in this world, (and mercy) in that they are not tormented in the Hereafter. (And such are they who are rightly guided) to remember that we are Allah's and unto Him we shall return.

[2:158]

Allah then mentions the believers' dislike of going between al-Safa and al-Marwah in front of the idols which were placed there, saying: (Lo! Al-Safa and al-Marwah) going around al-Safa and al-Marwah (are among the rites of Allah) among the rites of pilgrimage that Allah, Exalted is He, has commanded. (It is therefore no sin) one commits no transgression (for him who is on pilgrimage to the House or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord) and whoever performs extra works other than this obligation of going between al-Safa and al-Marwah, (Lo! Allah is Responsive) accepts such works, (Aware) of your intentions; it is also said that this means: Allah accepts the smallest of your works and His reward is abundant.

[2:159]

(Those who hide the proofs) the commands, prohibitions and the signs mentioned in the Torah (and the guidance) i.e. the description given there of Muhammad (pbuh) and his feature (which We revealed) exposited, (after We had made it clear) to the Children of Israel (in the Scripture) in the Torah: (such are accursed of Allah) Allah will torment them in the grave (and are accursed of those who have the power to curse) all created beings, save human beings and jinn, will curse them upon hearing their screams from the grave.

[2:160]

(Except such of them as repent) from Judaism (and amend) worship Allah alone without ascribing to Him any partners (and make manifest) the traits and description of Muhammad. (These it is towards whom I relent) overlook their past transgressions. (I am the Relenting) towards those who repent, (the Merciful) towards him who dies in a state of repentance.

[2:161]

(Lo! Those who disbelieve, and die while they are disbelievers) in Allah and His Messenger; (on them is the curse of Allah) the torment of Allah (and of the angels) the curse of the angels (and of men combined) the curses directed by believers towards each other will end up as curses on these unbelievers.

[2:162]

(They ever dwell therein) i.e. in this curse. (The doom will not be lightened for them) it will not be lifted or reduced, (neither will they be reprieved) their torment will not be deferred.

[2:163]

Allah then declares His Oneness because the unbelievers denied this divine Oneness, saying: (Your God is one God) without son or partner; (there is no God save Him, the Beneficent) the Tender, (the Merciful) the Compassionate.

[2:164]

Then He mentioned the sign of His divine Oneness, saying: (Lo! In the creation of the heavens and the earth) i.e. in their making; or as it is said: in the making of what is in them, (and the difference of night and day) in the alternation of night and day, and in the increase and decrease of their duration, (and the ships which run upon the sea with that which is of use to men) in their livelihoods, (and the water) rain (which Allah sendeth down from the sky, thereby reviving) through rain (the earth after its death) after suffering by drought and being dried up, (and dispersing) creating (all kinds of beasts) male and female (therein, and the ordinance of the winds) in changing the direction of the wind towards the right and towards the left, coming sometimes from the East and sometimes from the West, sometimes carrying torment and sometimes mercy: (and the clouds obedient) subservient (between heaven and earth) He says: in all these (are signs) indications of the Lord's divine Oneness (for people who have sense) who believe that they are from Allah.

[2:165]

Allah mentions after this the unbelievers' love for their objects of worship in this world, and how they disown each other in the Hereafter, saying: (Yet of mankind) i.e. the unbelievers (are some who take unto themselves) who worship (rivals to Allah) idols, (loving them with a love like (that which is the due) of Allah) like the love that sincere believers have for Allah (-Those who believe are stauncher) more lasting (in their love for Allah) than are the unbelievers vis-à-vis their idols; it is also said that this verse was revealed about the hypocrites who buried their gold and silver or hid it in caves; and it is also said that this means: they took their leaders as gods (-that those who do evil had but known) if only the idolaters knew, (when they behold the doom) on the Day of Judgement, (that power) and might and invincibility (belongeth wholly to Allah, and that Allah is severe in punishment!) in the Hereafter-if they knew this, they would certainly have believed in this world.

[2:166]

(When those who were followed) the leaders (disown those who followed (them)) the lowly among people, (and they behold) both the leaders and the lowly (the doom) in the Hereafter, (and all their aims) the pledges and congeniality that were between them in this world (collapse with them).

[2:167]

(And those who were but followers) i.e. the lowly (will say: If a return) to this world (were possible for us, we would disown them) disown the leaders in this world (even as they have disowned us) in the Hereafter. (Thus will Allah show them their own deeds as anguish) as regrets (for them) in the Hereafter, (and they) the leaders and those who followed them (will not emerge from the Fire).

[2:168]

Allah then mentions the lawfulness of cultivating land and raising cattle, saying: (O mankind) O people of Mecca! (Eat of that which is lawful and wholesome) that is not prohibited by Allah (in the earth) of what is cultivated in lands and of cattle, (and follow not the footsteps of the devil) the embellishments and whisperings of the devil concerning the unlawfulness of the cultivation of land and of raising cattle. (Lo! He is an open enemy for you) whose enmity towards you is quite manifest.

[2:169]

(He) the devil (enjoineth upon you only the evil) evil works (and the foul) transgressions, (and that ye should tell) lies (concerning Allah that which ye know not).

[2:170]

(And when it is said unto them) to the Arab idolaters: (Follow that which Allah hath revealed) follow the lawfulness exposited by Allah concerning what is cultivated and the cattle raised, (they say: We follow that wherein we found our fathers) regarding their unlawfulness. (What! Even though their fathers were wholly unintelligent) with regard to Religion (and had no guidance) to the practice of any prophet, so how could you follow them? It is also said that this means: if their fathers did not understand about things in this world and did not follow the practice of any prophet, then how could you follow them? It is also said that this means: even though their fathers did not understand anything of Religion and were not guided to the practice of any prophet, how could they follow them?

[2:171]

Allah then gave a similitude regarding the unbelievers vis-à-vis Muhammad (pbuh) saying: (The likeness of those who disbelieve) vis-à-vis Muhammad (pbuh) (is as the likeness of one who calleth unto that which heareth nothing) just like camels and sheep with their shepherd: his speech is unintelligible to them when he says to them, for example, eat or drink (except a shout and a cry. Deaf) concerning the Truth, (dumb) regarding the Truth, (blind) to guidance; i.e. they pretend to be deaf, dumb and blind when it comes to the Truth and guidance, (therefore they have no sense) they do not understand Allah's command and the call of the Prophet (pbuh) just as camels and cattle do not comprehend the words of their shepherd.

[2:172]

Then Allah mentions the lawfulness of eating what is cultivated on the land and the meat of cattle, saying: (O ye who believe! Eat of the good things wherewith We have provided you) of the lawful things We have given you, (and render thanks to Allah) for it (if it is (indeed) He whom ye worship) it is also said that this means: if you really intend to worship Allah by declaring these to be unlawful, then do not declare them unlawful, for to worship Allah entails that you declare them to be lawful.

[2:173]

Then Allah exposited what He made unlawful for them, saying: (He hath forbidden you only carrion) which He has commanded to immolate, (and blood) and shed blood, (and swineflesh, and that which hath been immolated to any other than Allah) that which is offered as sacrifice purposefully in any other thing than the Name of Allah, i.e. to idols. (But he who is driven by necessity) compelled to eat carrion (neither craving)

neither rebelling nor declaring it lawful (nor transgressing) nor committing highway robbery nor purposefully eating it without being driven by necessity, (it is no sin for him) then such a person, who is compelled to eat it without having his fill and without taking anything with him, has not transgressed. (Lo! Allah is Forgiving) that he ate more than he needs to preserve himself, (Merciful) when He gave him legal dispensation to eat carrion.

[2:174]

(Lo! Those who hide anything of the Scripture which Allah hath revealed) what Allah has exposited in the Torah regarding the description and traits of Muhammad, (and purchase) by concealing this (a small gain therewith) a small profit, this was revealed about Ka'b Ibn al-Ashraf, Huyayy Ibn Akhtab and Judayy Ibn Akhtab (they eat into their bellies) they put into their bellies (nothing else than fire) except the unlawful; and it is also said that this means: they eat nothing except that which will turn into fire in their bellies on the Day of Judgement. (And Allah will not speak to them) nicely (on the Day of Resurrection, nor will He make them pure) He will not absolve them of their transgressions; it is also said that this means: He will not commend them in any good way. (Theirs will be a painful doom) a painful torment that will extend to their hearts.

[2:175]

(Those are they who purchase error at the price of guidance) they purchased disbelief for the price of faith, (and torment at the price of pardon) Judaism for the price of Islam; it is also said that this means: they chose that which leads to the Fire instead of that which leads to Paradise. (How constant are they in their strife to reach the Fire) how bold are they to delve into the Fire? It is also said that this means: what made them so bold as to enter the Fire? And it is also said: how they indulging indeed in the works of the people of the Fire.

[2:176]

(That is) the torment (because Allah hath revealed the Scripture) He sent down Gabriel with the Qur'an and the Torah (with the Truth) with an exposition of the Truth and falsehood, but they disbelieved. (Lo! Those who find disagreement in the Scripture) those who contravene that which is in the Book regarding the description and traits of Muhammad (pbuh) and further conceal the latter (are in open schism) are too much in disagreement with guidance.

[2:177]

(It is not righteousness) it is not all of righteousness; it is also said that (It is not righteousness) means: it is not faith (that ye merely turn your faces) in prayer (to the East) towards Mecca (and the West) towards Jerusalem; (but righteous is) but faith amounts to agreeing with (he who believeth in Allah) and it is also said: the faithful is he who believes in Allah (and the Last Day) in resurrection after death (and the angels) all the angels (and the Scripture) all the revealed Books (and the prophets) and all the prophets; Allah then mentions the obligated duties after mentioning faith, saying: (and giveth his wealth for love of Him) righteousness after declaring one's faith is that one gives of one's wealth, despite the fact that one loves and desires it and has only a little of it, (to kinsfolk) relatives (and to orphans) orphans of the believers (and the needy) who shy away from asking for assistance (and the wayfarer) the passer-by, the guest (and to those who ask) you to give them from your wealth, (and to set slaves free) those who made a contract to pay for their freedom and those who fight in the way of Allah. After mentioning the obligated duties, Allah mentions the different legal prescriptions, saying: (and observeth proper worship) He says: righteousness, after fulfilling the obligated duties, is to perfect the performance of the five daily prayers (and payeth the poor-due) give the poor what is due to them as well as similar things. (And those who keep their treaty) those who fulfil the pledges that are between them and their Lord or between them and other people (when they make one, and the patient in tribulation) i.e. fear, affliction and hardship (and adversity) illness, pain and hunger (and time of stress) upon engagement in fighting. (Such are they who are sincere) who have fulfilled their pledges. (And such are the God fearing) who refrain from breaking their pledges.

[2:178]

(O ye who believe! Retaliation is prescribed for you in the matter of the murdered ones; the freeman for the freeman) a freeman who premeditatedly kills another freeman, (and the slave for the slave) a slave who premeditatedly kills another, (and the female for the female) a female who premeditatedly kills another. This verse was revealed regarding two Arab clans but is abrogated by the verse: (… a life for a life) [5:45]. (And for him who is forgiven somewhat by his brother) whoever forgives the killing and takes instead blood money, (prosecution according to usage) Allah commands the person who asks for blood money to claim this money according to practised usage: three years if it is a full blood money, two years if it is half of the blood money, or one year if it is a third (and payment unto him) the person who is required to pay blood money is commanded to give the custodians of the murdered person what is due to them (in kindness) without the need to go to court or making it difficult for them. (This) this pardon (is an alleviation) appeasement (and a mercy from your Lord) towards the killer such that he is not killed. (He who transgresseth after this) after taking the blood money and kills the murderer (will have a painful doom) he shall be killed and will not be forgiven or allowed to pay blood money.

[2:179]

(And there is a life for you in retaliation) a continuation of existence and a lesson, (O men of understanding) those who possess sound minds among people, (that ye may ward off (evil)) that you may ward off killing one another for fear of retaliation.

[2:180]

(It is prescribed for you, when death approacheth one of you, if he leave wealth, that he bequeath unto parents and near relatives) kinsfolk (in kindness) more so and even better to the parents. (A duty for all those who ward off (evil)) those who ascribe no partners to Allah; but this verse is abrogated by that on inheritance.

[2:181]

(And whoso changeth) the will of the deceased person (after he hath heard it-the sin thereof) the onus thereof (is only upon those who change it) and the deceased bears no responsibility. (For Allah is Hearer) of the will and words of the deceased, (Knower) if he transgresses or changes it; it is also said that this means: He knows the deed of the testator. Thus, out of fear of sin, people used to execute the will of a deceased person as it was even when the latter transgressed in that will,

[2:182]

until, that is, the following verse was revealed: (But he who feareth from a testator) knows that the testator has committed (some unjust or sinful clause) purposefully committed a mistake or transgression (and maketh peace between the parties) between the inheritors and the testator, i.e. he corrects what is in the will by reducing any bequest to a maximum of a third of the wealth, (no sin for him) he bears no sin in doing so. (Lo! Allah is Forgiving) He forgives the deceased if he transgresses or makes a mistake, (Merciful) in relation to the deed of the testator; it is also said that this means: He forgives the testator, and He is also merciful because He gave dispensation to reduce bequests to a third and thus commanded that one adhere to fairness.

[2:183]

(O ye who believe! Fasting is prescribed for you) for a specific number of days; it is said that this means: fasting is prescribed for you: you abstain from eating and drinking and from sexual intercourse from the dawn prayer or from the time one sleeps before the dawn prayer, (even as it was prescribed for those before you) for the people of the Book, (that ye may ward off (evil)) that you may ward off eating, drinking and sexual intercourse after the last night prayer or before sleeping after the last night prayer. However, this is abrogated by the verses: (It is made lawful for you to go unto your wives on the night of the fast) and (and eat and drink until the white thread becomes distinct to you from the black thread of the dawn).

[2:184]

((Fast) a certain number of days) 30 days; (and (for) him who is sick among you, or on a journey, (the same) number of other days) let him fast the same number of days he missed; (and for those who can afford it) afford to fast (there is a ransom: the feeding of a man in need-) let him feed a person in need, instead of every day of the fast that he missed, half a measure of wheat. But this is abrogated by Allah's saying: (And whoever of you is present, let him fast the month). It is also said that this means: those who can afford a ransom and are not able to fast, old men and women who are unable to fast, they should feed a needy person, for every missed day of fast in Ramadan, half a measure of wheat. (But whoso doeth good of his own accord) gives more than two pounds, (it is better for him) in terms of reward: (and that ye fast is better for you) than giving ransom (if ye did but know-)

[2:185]

(The month of Ramadan is) the month in (which was revealed the Qur'an) whereupon Gabriel brought down the entire Qur'an to the first heaven, dictated it to the scribes among the angels (al-safarah) and then took it down to Muhammad (pbuh) day after day, sometimes revealing to him just one, two or three verses and sometimes an entire surah, (a guidance for mankind) the Qur'an elucidates error to people, (and clear proofs of the guidance) in the matter of Religion, (and the Criterion (of right and wrong)) the lawful and the unlawful, the legal rulings, legal punishments and the steering away from doubtful matters. (And whoever of you is present) in settled areas and not travelling, (let him fast the month. And whoever of you is sick) during the month of Ramadan (or on a journey, (let him fast the same) number of days) at another time. (Allah desireth for your ease) He desires for you the dispensation of breaking the fast while on a journey; it is also said that this means: Allah wants you to break the fast when travelling; (He desireth not hardship for you) He does not desire for you the hardship of fasting while travelling; (and (He desireth) that ye should complete the period) that you should fast when you are back in your settlement the same number of days of fast you broke during your travel, (and that ye should magnify Allah for having guided you) as He guided you to His religion and legal dispensation, (and that peradventure ye may be thankful) so that you be thankful for His giving you this dispensation.

[2:186]

(And when My servants) the people of the Book (question thee concerning Me) whether I am near or far, (then surely I am nigh) then inform them, O Muhammad, that I am close when it comes to answering. (I answer the prayer of the supplicant when he crieth unto Me. So let them respond to Me) let them obey My Messenger (and believe in Me) and in My Messenger before asking, (in order that they may be led rightfully) so that they may be guided and have their prayers answered.

[2:187]

(It is made lawful for you to go unto your wives on the night of the fast) for sexual intercourse. (They are raiment for you) a repose for you (and you are raiment for them) a repose for them. (Allah is aware that ye were deceiving yourselves in this respect) by having sexual intercourse with them at night (and He hath turned in mercy towards you) He forgave you (and relieved you) from your deception and did not punish you. (So) now that it is made lawful, (hold intercourse with them and seek that which Allah hath ordained for you) to have a righteous child; this verse was revealed about 'Umar Ibn al-Khattab, (and eat and drink) from the time the night falls (until the white thread becometh distinct to you from the black thread of the dawn) i.e. until the light of day becomes distinct to you from the darkness of night. (Then strictly observe the fast till nightfall) the beginning of nightfall; this verse was revealed about Sirmah Ibn Malik Ibn 'Adiyy (and touch them not) do not have sexual intercourse with them, (while you are at your devotions) in pious retreat (in the mosques) whether this is during the day or the night. (These are the limits imposed by Allah) such sexual intercourse is a transgression against Allah, (so approach them not) abstain from having sexual intercourse with your wives, during the day and at night, while you are in such retreats. (Thus Allah expoundeth His revelations) His commands and prohibitions (to mankind) as He has exposited this matter (that they may ward off (evil)) they may ward off transgressing against Him. This verse was revealed about

a group of Companions of Allah's Messenger (pbuh) among whom were 'Ali Ibn Abi Talib and 'Ammar Ibn Yasir, who were in retreat in the mosque and used to go to their wives whenever they needed them, and then take a ritual bath and return to the mosque. Henceforth but they were forbidden to do so.

[2:188]

The following was revealed about 'Abdan Ibn Ashwa' [al-Hadrami] and Imra' al-Qays [Ibn 'Abis]: (And eat not up your property among yourselves in vanity) through oppression, theft, usurpation, perjury, and other forbidden means, (nor seek by it to gain the hearing of the judges that you may knowingly devour a portion of the property of others wrongfully) through perjury; Imra' al-Qays admitted taking the money when this verse was revealed.

[2:189]

(They ask thee (O Muhammad), of new moons) they ask you about the increase and decrease of the moon. (Say) O Muhammad! (They are fixed seasons for mankind) they are signs for people so that they pay back their debts and know the waiting periods of their women and the timing of their fast and the breaking of their fast (and for the pilgrimage) and for the timing of pilgrimage. This verse was revealed about Mu'adh Ibn Jabal when he asked the Prophet (pbuh) about the timing of the pilgrimage. (It is not righteousness) it is not an act of obedience or God-fearing (that ye go to houses by the backs thereof) during ritual consecration (ihram), (but the righteous man) the obedient person during the time of ritual consecration (is he who wardeth off (evil)) hunting and other things. (So go to the houses) enter the houses (by the gates thereof) by the gates you used to enter, (and observe your duty to Allah) fear Allah during the time of ritual consecration, (that ye may be successful) so that you will be spared Allah's wrath and punishment. This verse was revealed about a group of Companions of the Prophet (pbuh) from the tribes of Kinanah and Khuza'ah, who used to enter their houses, during the time of ritual consecration, from the back or from the roof, as was the habit during the pre-Islamic era.

[2:190]

(Fight in the way of Allah) in obedience of Allah whether in the Sacred Precinct or in other places (against those who fight against you) against those who initiate fight against you, (but begin not hostilities. Lo! Allah loveth not aggressors) He does not love those who initiate fighting whether in the Sacred Precinct or in other locations.

[2:191]

(And slay them) if they start the fight against you (wherever ye find them) whether in the Sacred Precinct or in other places, (and drive them) out of Mecca (out of the places whence they drove you out) as they drove you out of it, (for persecution) associating partners with Allah and worshipping idols (is worse) more evil (than slaughter) in the Sacred Precinct. (And fight not with them) do not initiate a fight with them (at the Inviolable Place of Worship) in the Sacred Precinct (until they attack you there) until they initiate a fight with you in the Sacred Precinct, (but if they attack you (there)) first (then slay them. Such is the reward of disbelievers) i.e. death is their reward.

[2:192]

(But if they desist) from their disbelief, association of partners with Allah and turn to Allah (then lo! Allah is Forgiving) towards those who turn to Him, (Merciful) towards those who die in a state of repentance.

[2:193]

(And fight them) if they initiate fighting against you whether you are in the Sacred Precinct or not (until persecution is no more) until there is not association of partners with Allah in the Sacred Precinct, (and religion is for Allah) and Islam and worship of Allah reign in the Sacred Precinct. (If they desist) from fighting you in the Sacred Precinct, (then let there be no hostility) you are not allowed to kill them (except

against wrong-doers) except those who start the fight against you.

[2:194]

(The forbidden month) in which you entered to perform the lesser pilgrimage ('umrah) (is for the forbidden month) which they prevented you from performing, (and forbidden things in retaliation) one in retaliation for another. (And one who attacketh you) first, in the Sacred Precinct (attack him in like manner as he attacked you) by killing them. (And observe your duty to Allah) and fear Allah to begin with, (and know that Allah is with those who ward off (evil)) He assists the pious by giving them victory.

[2:195]

(Spend your wealth for the cause of Allah) in obedience of Allah so as to perform the lesser pilgrimage, (and be not cast by your own hands to ruin) Allah says: do not refrain from giving in His cause lest you ruin yourselves. It is also said that this means: do not be the cause of your own ruin; and it is also said that this means: do not despair of Allah's mercy lest you ruin yourselves; (and do good) by spending in the cause of Allah; it is also said that this means: have a good opinion about Allah; and it is also said that this means: be good in your spending in the way of Allah. (Lo! Allah loveth the beneficent) who spend in His cause. The verses from (Fight in the way of Allah against those who fight against you) to (and do good. Lo! Allah loveth the beneficent) were revealed about the Companions who were in ritual consecration with the Prophet (pbuh) on their way to perform the lesser pilgrimage after the year of al-Hudaybiyyah.

[2:196]

(Perform the pilgrimage and the visit for Allah) so that He may accept them, and this by making them sincere unto Him and also by performing the pilgrimage to its final completion and by performing the lesser pilgrimage to the Sacred House. (And if ye are prevented) from performing the pilgrimage or the lesser pilgrimage because of enemies or ill-health, (then send such gifts as can be obtained with ease) then you should offer whatever gifts you can obtain: a sheep, cow or camel in order to leave the Sacred Precinct, (and shave not your heads) if you are prevented (until the gifts) that you have sent (have reached their destination) where it is going to be immolated. (And whoever among you is sick) and cannot remain in the place where he is, then he can return home before his gift reaches its destination (or hath an ailment of the head) or if his head is infested with lice, he should shave it. This verse was revealed about Ka'b Ibn 'Ujrah who shaved his hair when still in a state of ritual consecration because it was infested with lice, (must pay ransom of fasting) the ransom is to fast three days (or almsgiving) to six needy people from the inhabitants of Mecca (or offering) a sheep to be sent to the place of immolation. (And if ye are in safety) from the enemy and you have recovered from your sickness, then you should make up that which Allah has made obligatory upon you in the following year, whether it is a question of the pilgrimage or the lesser pilgrimage, (then whoever contenteth himself with) perfume and clothes after (the visit) the lesser pilgrimage and until he engages in ritual consecration (for the Pilgrimage (shall give) such gifts) then he should offer a sacrifice for making 'Umrah before Hajj (dam al-tamattu') and a sacrifice for doing Hajj and 'Umrah simultaneously (dam al-qaran wa'l-mut'a), whether it is a sheep, cow or camel (as can be had with ease. And whoever cannot find (such gifts)) either a sheep, cow or camel, (then a fast of three days) a fast of three consecutive days (while on the pilgrimage) in the ten days of the pilgrimage, the last of which being the Day of 'Arafah, (and of seven when ye have returned) on your way to your families or after you have returned to your families; (that is, ten in all) in exchange for the gifts. (That) i.e. offering a sacrifice for making 'Umrah before Hajj (is for him whose folk are not present at the Inviolable Place of Worship) whose family and home is not in the Sacred Precinct because the inhabitants of the Sacred Precinct are not obligated to give the offering for making 'Umrah before Hajj. (Observe your duty to Allah) fear Allah if you leave what you have been commanded to do, (and know that Allah is severe in punishment) towards anyone who leaves what he has been commanded to do, whether it is the offering of gifts or fasting.

[2:197]

(The pilgrimage is (in) the well known months) ritual consecration for the pilgrimage takes place in the well known months of Shawwal, Dhu'l-Qa'da, and the first ten days of Dhu'l-Hijja, (and whoever is minded to

perform the pilgrimage therein) whoever enters in a state of ritual consecration in these months (there is (to be) no lewdness) no sexual intercourse once in a state of ritual consecration (nor abuse) no verbal abuse or name calling (nor angry conversation) between one person and another (on the pilgrimage) when in a state of ritual consecration; it is also said that this means: there is to be no heated argument about the obligatoriness of the pilgrimage. (And whatsoever good ye do) whatever you abstain from whether it is lewdness, abuse or angry conversation in the Sacred Precinct (Allah knoweth it) Allah will accept it. (So make provision for yourselves) O people of sound minds, from the provision of this world; Allah says here: take from the provisions of this world, O people of sound minds, what is enough to spare you from asking others, otherwise just trust in Allah; (for the best provision to ward off evil) for trust in Allah is the best provision in this world. (Therefore keep your duty unto Me) fear Me in the Sacred Precinct, (O men of understanding). This verse was revealed about some people from the Yemen who used to perform the pilgrimage without taking any provisions with them. As a consequence, they used to wrongfully obtain provisions from the settlements they found on their way and hence Allah now prohibited them from doing so.

[2:198]

(It is no sin) there is no constraint (for you that ye seek the bounty of your Lord (by trading)) by engaging in trade in the Sacred Precinct. This was revealed about a group of people who were against buying and selling in the Sacred Precinct, and so legal dispensation was given to allow it. (But, when you press on in the multitude from 'Arafat) when you return from 'Arafat to the Sacred monument, (remember Allah) with your heart and tongue (by the Sacred monument. Remember Him as He hath guided you, although before) before Muhammad (pbuh) the Qur'an and Islam (ye were of the astray) among the unbelievers.

[2:199]

(Then hasten onward from the place whence the multitude hasteneth onward) He says: return from whence the people of Yemen have returned, (and ask forgiveness of Allah) for your sins. (Lo! Allah is Forgiving) of those who repent, (Merciful) towards those who die in a state of repentance. This was revealed about a group of people called the "Hamsiyyun" who did not want to press on from the Inviolable Place of Worship to 'Arafat during their pilgrimage. Allah warned them against this, commanding them to go to 'Arafat and then return from there.

[2:200]

(And when ye have completed your devotions) upon finishing the rites of your pilgrimage, (then remember Allah) say: O Allah! (as ye remember your fathers) as you say: father! It is also said that this means: remember Allah for the blessings He showered on you as you used to remember the kindness of your fathers in the pre-Islamic era (or with a more lively remembrance) remember Him more than you used to remember your fathers. (But of mankind is he who saith) on the standing site: ("Our Lord! Give unto us in the world,) camels, cows, sheep, male and female slaves and wealth" (and he hath no portion in the Hereafter) of Paradise by performing the pilgrimage.

[2:201]

(And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good) of knowledge, worship, preservation from sins, martyrdom and booty (and in the Hereafter that which is good) Paradise and its bliss, (and guard us from the doom of Fire) drive away from us the torment of the grave and the torment of hell".

[2:202]

(For these) who are thus (there is in store a goodly portion) a great portion in Paradise (out of that which they have earned) from their pilgrimage. (Allah is swift in reckoning) Allah says: when He takes people to task, His reckoning is swift; it is also said that this means: swift in His protection. It is said that this means: His punishment is severe towards those who show off in their devotional works.

[2:203]

(Remember Allah) by saying: "Allah is great", "there is no god except Allah" and "glory be to Allah", (through the appointed days) during five days: the day of 'Arafah, the day of immolation and the three days after it. (Then whoso hasteneth (in departure)) to return to his family (by two days) after the day of immolation, (it is no sin for him) by this hastening, (and whoso delayeth) it to the third day, (it is no sin for him) by this delay; it is said that this means: there is no reproach on him because of this delay and he shall leave with his sins forgiven; (that is for him who wardeth off (evil)) He says: hastening departure is for him who avoids hunting until the third day. (Be careful of your duty to Allah) He says: fear Allah in taking what is hunted until the third day, (and know that unto Him ye will be gathered) after you die

[2:204]

(And of mankind there is he whose conversation on the life of this world pleaseth thee (Muhammad)) his speech, words and outward appearance pleases you, (and he calleth Allah to witness as to that which is in his heart) he swears by Allah that he loves and follows you; (yet he is the most rigid of opponents) yet he argues about falsehood and is a staunch opponent.

[2:205]

(And when he turneth away (from thee)) when he is angry (his effort in the land is to make mischief therein) by committing transgressions (and to destroy the crops) and stacks of grain by burning them (and the cattle) by killing them; (and Allah loveth not mischief) or those who commit it.

[2:206]

(And when it is said unto him: Be careful of your duty to Allah) regarding what you are doing, (pride taketh him to sin) he takes offence because of his pride. (Hell will settle his account) his destination will be hell, (an evil resting place). This verse was revealed about al-Akhnas Ibn Shurayq who was both eloquent and good looking and the Prophet (pbuh) used to like his speech. This person used to say to him that he loved him and that he was entirely with him in secret and in the open, and used to give his oath to this effect. But he was a hypocrite and it is alleged that he burned someone's crops and killed a donkey belonging to others.

[2:207]

(And of mankind is he who would sell himself) with his wealth, (seeking the pleasure of Allah) in pursuit of Allah's pleasure. This was revealed about Suhayb Ibn Sinan and his companions. He ransomed himself from the Meccans with his money; (and Allah hath compassion on (His) bondmen) those who were killed in Mecca. This was revealed about the parents of 'Ammar Ibn Yasir (Yasir and Sumayyah) and others who were killed by the Meccan idolaters.

[2:208]

(O ye who believe! Come, all of you, into submission) come all of you to the prescriptions of the Religion of Muhammad (pbuh); (and follow not the footsteps of the devil) follow not the embellishments of the devil regarding the unlawfulness of the Sabbath, the meat of camels and other things. (Lo! He is an open enemy for you) whose enmity is quite manifest.

[2:209]

(And if ye slide back after the clear proofs have come unto you) after the exposition which is in your Scripture, (then know that Allah is Mighty) in His vengeance towards anyone who does not follow His Messenger, (Wise) in abrogating the laws of bygone nations. This was revealed about 'Abdullah Ibn Salam and his companions because they disliked the Sabbath and the meat of camels amongst other things.

[2:210]

(Wait they) the people of Mecca (for nothing else than that Allah should come unto them) on the Day of Judgement, but this coming is without any modality (bila-kayfa) (in the shadows of the clouds with the angels? Then the case would be already judged) the people of Paradise would already be in Paradise and the people of hell in hell. (All cases go back to Allah) the consequences of all things go back to Allah in the Hereafter.

[2:211]

(Ask the children of Israel) tell the children of Jacob (how many a clear revelation We gave them!) how may times We addressed them with commands and prohibitions, and honoured them with Religion in the time of Moses, but they exchanged all that with disbelief. (He who altereth the grace of Allah) whoever exchanges the Religion and Scripture of Allah with disbelief (after it hath come unto him) after what Muhammad has come with ((for him), lo! Allah is severe in punishment) for whoever disbelieves in Him.

[2:212]

(Beautified is the life of the world) what is in this world of comfortable living (for those who disbelieve) Abu Jahl and his entourage; (they make a jest of believers) Salman [al-Farisi], Bilal [Ibn Rabah], Suhayb [al-Rumi] and their fellow believers because of their abject poverty. (But those who ward off) disbelief and ascribing partners to Allah: i.e. Salman and his fellow believers (will be above them) in this world by having a strong argument against them and also by having status and standing (on the Day of Resurrection. Allah giveth) abundant wealth (without stint) without faltering or affectation; it is also said that He gives to whoever He wills in Paradise without stint (to whom He will).

[2:213]

(Mankind were) in the times of Noah and Abraham (one community) of disbelievers; as it is said that this means: there were in the time of Abraham followers of the true Religion (Muslims), (and Allah sent Prophets) from the children of Noah and Abraham (as bearers of good tidings) of Paradise for whoever believes in Allah (and as warners) from hell for whoever does not believe in Allah, (and revealed therewith the Scripture) He sent down Gabriel to them with the Scripture, (with the Truth) expositing what is true and what is false (that it might judge) so that each prophet would judge by his Scripture (between mankind concerning that wherein they differed) in Religion; it is also said that this means: so that the Scripture is used as a final authority; and it is also said that this means: so that the Prophet Muhammad (pbuh) rules them by the Scripture. (And only those unto whom (the Scripture) was given differed concerning it) concerning the Religion and Muhammad (pbuh) (after clear proofs had come unto them) clear proofs from their own Scripture, (through hatred one of another) out of resentful envy from their part and this is why they disbelieved in it. (And Allah by His will guided those who believe) by means of the prophets (unto the Truth of that concerning which they differed) in Religion. It is also said that this means: Allah protected the believers by means of the prophets from that which they differed over in matters of Religion, and directed them from falsehood to the Truth. (Allah guideth whom He will) whomever deserves it; and it is also said that this means: Allah holds firm whomever He wills by His grace and will (unto a straight path) unto an established religion that He is pleased with.

[2:214]

(Or think ye) O group of believers!-referring here to 'Uthman [Ibn 'Affan] and his fellow believers-(that ye will enter Paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you?) i.e. without being tried as were the believers who came before you. (Affliction) fear, calamities, hardships (and adversity) sickness, pain and hunger (befell them) visited them, (they were shaken as with an earthquake) in hardship, (till the Messenger (of Allah)) until their Messenger (and those who believed along with him) those who believed in him (said: When cometh Allah's help) over the enemy? Allah said to that Prophet: (Now surely Allah's help) over your enemy by means of your safety (is near).

[2:215]

(They ask thee (O Muhammad)) and this was before the verse of inheritance was revealed (what they shall spend) to whom they should give in charity. (Say: That which ye spend for good) of your wealth ((must go) to parents and near kindred) later, giving charity to parents was abrogated by the verse on inheritance (and orphans) He says: give in charity to the orphans (and the needy) the needy among people (and the wayfarer) the guest who drops by. (And whatsoever good ye do) whatever wealth you spend on these, (lo! Allah is Aware of it) Allah knows it as He knows your intention and He will reward you for it.

[2:216]

(Warfare is ordained for you) in times of a general call to arms with the Prophet (pbuh) (though it is hateful unto you) hard on you; (but it may happen that ye hate a thing) fighting in the way of Allah (which is good for you) in that you obtain martyrdom and spoils, (and it may happen that ye love a thing) abstaining from fighting in the way of Allah (which is bad for you) in that you will not obtain martyrdom or spoils. (And Allah knoweth) that fighting in His way is better for you, (ye know not) that abstention from fighting in His way is bad for you. This was revealed about Sa'd Ibn Abi Waqqas, al-Miqdad Ibn al-Aswad and their associates. It was then revealed regarding 'Abdullah Ibn Jahsh and his companions who killed 'Amr Ibn al-Hadrami and their asking about warfare during the sacred month-in reference here to Rajab: i.e. the last afternoon of Jumada II, before seeing the moon of Rajab-for the unbelievers had censored them from doing so.

[2:217]

And so Allah said: (They question thee (O Muhammad) with regard to warfare in the sacred month) about waging war in the month of Rajab. (Say: Warfare therein) in the month of Rajab (is a great (transgression)) deserving a great punishment, (but to turn (men) from the way of Allah) but preventing people from the Religion of Allah and His obedience, (and to disbelieve in Him and in the Inviolable Place of Worship) and turning people away from the Inviolable Place of Worship, (and to expel its people from it, is a greater sin) deserving a greater punishment (with Allah) than the killing of 'Amr Ibn al-Hadrami; (for persecution) associating partners with Allah (is worse than slaughter) the slaughter of 'Amr Ibn al-Hadrami. (And they), the people of Mecca, (will not cease from fighting against you till they have made you renegades from your religion) the religion of Islam, (if they can) if they are able to do so. (And whoso becometh a renegade) whoever renounces Islam (and dieth in his disbelief: such are they whose works have fallen) their works are thwarted and their good deeds rejected (both in the world and the Hereafter) and they will not be rewarded in the Hereafter. (And such are rightful owners of the Fire) the people of hell: (they will abide therein forever) they will neither die nor leave it.

[2:218]

The following was also revealed about 'Abdullah Ibn Jahsh and his companions: (Lo! Those who believe) in Allah and His Messenger, (and those who emigrate) from Mecca to Medina (and strive in the way of Allah) by killing the unbeliever 'Amr Ibn al-Hadrami, (these have hope in Allah's mercy) they shall obtain Allah's Garden. (And Allah is Forgiving) of what they have done, (Merciful) towards them, since He did not punish them.

[2:219]

(They question thee about strong drink and games of chance). This was revealed about 'Umar Ibn al-Khattab who prayed: "O Allah! Show us Your judgement regarding alcoholic drinks!" So Allah said to Muhammad (pbuh): (Say) O Muhammad! (in both is great sin) this is after they were declared unlawful, (and (some) utility for men) by means of their trading, i.e. before they were unlawful; (but the sin of them) after their being declared unlawful (is greater than their usefulness) before they were made unlawful; and then both were prohibited. (And they ask thee what they ought to spend). This was revealed about 'Amr Ibn al-Jamuh who asked the Prophet (pbuh): "What should we spend from our wealth". Allah told His Prophet: they ask you about what they should spend from their wealth. (Say: That which is superfluous) that which is in surplus to your sustenance requirements and of food for your dependents. But this was abrogated by

those verses on the poor-due. (Thus Allah maketh plain to you (the) revelations) the commands and prohibitions and the insignificance of this world, (that ye may reflect) that it is evanescent.

[2:220]

(Upon the world and the Hereafter) that it is lasting. (And they question thee concerning orphans). This was revealed about 'Abdullah Ibn Rawahah who asked the Prophet (pbuh) about whether it was lawful to share food, drink and shelter with orphans. Allah told His Prophet: they ask you about sharing food, drink and shelter with orphans, (Say) O Muhammad: (To improve their lot) and their wealth (is best) rather than not sharing with them. (And if you mingle your affairs with theirs) as regards food, drink and shelter, (then (they are) your brothers) in Religion and you should therefore safeguard their shares. (And Allah knoweth him who spoileth) the wealth of orphans (from him who improveth) their wealth. (Had Allah willed He could have overburdened you) He could have forbidden such sharing. (Indeed Allah is Mighty) and takes revenge against whoever spoils the wealth of orphans, (Wise) ruling that the wealth of orphans should be improved.

[2:221]

(Wed not idolatresses). This was revealed about Marthad Ibn Abi Marthad Al-Ghanawi who wanted to marry an idolatress woman by the name of 'Inaq. Allah prohibited such marriage, saying: do not marry idolatresses women (till they believe) in Allah; (for lo! A believing bondwoman) marrying a believing slave woman (is better than an idolatress) who is a free woman (though she pleases you) though you may like her comeliness and beauty; (and give not your daughters in marriage to idolaters till they believe) in Allah, (for lo! A believing slave) Allah says: giving your daughters in marriage to a believing slave (is better than an idolater) is better than your daughter marrying an idolater who is free (though he pleases you) though his body and strength may please you. (These invite unto the Fire) they invite to disbelief and to works that lead to hell, (and Allah inviteth unto the Garden) by means of His divine Oneness, (and unto forgiveness) through repentance (by His grace) by His leave, (and He expoundeth thus His revelations) His commands and prohibitions regarding marriage (to mankind that they may remember) so that they may take admonition and refrain from unlawful marriage.

[2:222]

(They question thee (O Muhammad) concerning menstruation) this was revealed about Abu'l-Dahdah who asked the Prophet (pbuh) about it. Allah said to His Prophet: they ask you about sexual intercourse during menstruation, (Say) O Muhammad: (it is harmful) it is filth and unlawful, (so keep away from women at such time) so refrain from having sexual intercourse during menstruation (and go not unto them) do not have sex with them (till they are cleansed) of menstruation. (And when they have purified themselves) and have had a major ritual ablution (ghusl), (then go in unto them) you may have sex with them (as Allah hath enjoined upon you) as you were dispensed to do before, i.e. penetration ought to be in the pudendum. (Truly Allah loveth those who turn unto Him) those who repent of transgression (and loveth those who have a care for cleanness) those who have a care for turning away from transgression and filth.

[2:223]

(Your women are a tilth for you (to cultivate)) He says: the vulvas of your wives are plantations for your offspring (so go to your tilth) your plantations (as ye will) as you please, from behind or front as long as the penetration is in the pudendum, (and send (good deeds) before you for your souls) righteous children, (and fear Allah) regarding penetrating your wives in their anus or having sex with them during menstruation, (and know that ye will (one day) meet Him) that you will see Him after you die and He will reward you according to your deeds. (Give glad tidings to believers (O Muhammad)) Allah says: give glad tidings, O Muhammad, to the believers, who ward off penetrating their wives in their anus and further abstain from having sex with them when they are menstruating, that Paradise will be theirs.

[2:224]

(And make not Allah, by your oaths, a hindrance) a reason by means of which you make your oaths. This

was revealed about 'Abdullah Ibn Rawahah who swore not to show kindness to his sister and her husband and not to speak with them or make up between them. But Allah warned him against doing so, saying: do not make Allah a reason by means of which you make oaths, (to your being righteous) that you should not honour your oath (and observing your duty unto Him) and ward off severing ties of kinship (and making peace) and not make peace (among mankind). He says: return to that which is better for you and make amend for your oaths; it is also said that this means: avoid making oaths by Allah about not showing kindness to anyone and your not making peace between people. (For Allah is Hearer) of your oath to stop showing kindness to people, (Knower) of your intentions and the amends that will absolve you from your oaths.

[2:225]

(Allah will not take you to task for that which is unintentional in your oaths) by imposing amends for unintentional oaths such as saying: "No, by Allah" or "Yes indeed, by Allah" upon buying and selling and upon other instances of idle talk. (But He will take you to task for that which your hearts have garnered) what is hidden in your hearts. (And Allah is Forgiving) of your unintentional oaths, (Clement) in that He does not hasten punishment upon you; it is also said: idle talk is an oath for committing transgression. If one refrains from it and makes amends, then Allah does not take one to task for it; but if one does not refrain from so doing, then Allah will take one to task for it.

[2:226]

(Those who forswear their wives) those who abstain from having sex with their wives because of an oath they have made, should not touch them for a period of four months (may wait up to four months) they should wait four months; (then, if they change their mind) if they have sex with them before the elapse of four months, (lo! Allah is Forgiving) that they have not honoured their oath, provided they repent, (Merciful) in that He made the amends due on them clear.

[2:227]

(And if they decide upon divorce) have actually divorced and honoured their oaths ((let them remember that) Allah is Hearer) of one's oath, (Knower) of the fact that one's wife has been divorced through one single pronouncement of divorce after a period of fourth months and through honouring the oath that was made. This verse was revealed about a man who swore not to have sex with his wife for four months or longer. If this man had honoured his oath, his wife would have been considered divorced from him, one single act of divorce; if, on the other hand, he had sex with her before the elapse of this period, he should make amends for breaking his oath.

[2:228]

(Women who are divorced) through one or two pronouncements of divorce (shall wait) shall wait a certain time called the waiting period, (keeping themselves apart, three (monthly) courses) for three menstruation periods. (And it is not lawful for them that they should conceal) their pregnancy (that which Allah hath created in their wombs) of offspring (if they are believers in Allah and the Last Day. And their husbands would do better to take them back) to take them back as their wives (in that case) during the waiting period or if they are pregnant (if they desire reconciliation.) This is because in the early period of Islam, when a man divorced his wife via one or two pronouncements of divorce, he had a better right to take her back after the lapse of the waiting period, before her marrying again. Later, the right to take one's wife back was abrogated by the saying of Allah: (Divorce must be pronounced twice). Similarly, a man had a better right to take his wife back if she were pregnant, even if he had pronounced her divorce a thousand times. This was however abrogated by Allah's saying: (divorce them for their (legal) period) [65:1]. (And they (women) have rights) and inviolability with their husbands (similar to those) of their husbands (over them in kindness) in kind companionship and intercourse, (and men are a degree above them) in relation to the reasoning faculty, inheritance, blood money, as witnesses in court and also that which they owe them in terms of expenditure and service. (Allah is Mighty) in that He is vengeful vis-à-vis whoever leaves that which is between a husband and wife of rights and inviolability, (Wise) regarding that which He has ruled between

them.

[2:229]

(Divorce must be pronounced twice) He says: the divorce in which a man is entitled to take back his wife is pronounced once on two separate occasions (and then (a woman) must be retained) before she is pronounced divorced a third time and before performing major ritual ablution from the third menstruation (in honour) with kind companionship and intercourse (or released in kindness) or divorced a third time with such kindness as restores her rights. (And it is not lawful for you that ye take from women aught of that which ye have given them) of dowry; (except (in the case) when both arbiters) when the husband and wife both know that she wants to ransom her divorce (fear that they may not be able to keep the limits (imposed by) Allah) the rulings of Allah regulating the relationship between husband and wife. (And if ye fear) if you know (that they may not be able to keep the limits (imposed by) Allah) the rulings of Allah regulating the relationship between husband and wife, (in that case it is no sin for either of them) and especially the husband (if the woman ransom herself) if the husband takes what the woman ransoms herself with, out of the generosity of her soul. This verse was revealed about Thabit Ibn Qays Ibn Shammas whose wife Jamilah was the daughter of 'Abdullah Ibn Ubayy Ibn Salul, chief of the hypocrites. This woman ransomed her divorce from her husband by giving him back what he gave her as dowry. (These are the limits of Allah) the rulings of Allah regulating the relationship between husband and wife, (Transgress them not) do not step beyond that which Allah has prohibited. (For whoso transgresseth Allah's limits) steps beyond them: (such are wrong-doers) harmful to themselves.

[2:230]

Allah then went back to His saying: (Divorce must be pronounced twice) saying: (And if he hath divorced her) i.e. the third time, (then she is not lawful unto him thereafter) after the third divorce (until she hath wedded another husband) and the marriage must be consummated. (Then if he (the other husband) divorce her) this was revealed about 'Abd al-Rahman Ibn al-Zubayr, (it is no sin for both of them) the first husband and the woman (that they come together again) with a new dowry and marriage contract (if they consider) if they know (that they are able to observe the limits of Allah) the rulings of Allah regulating the relationship between husband and wife. (These are the limits of Allah) these are Allah's rulings and obligations. (He manifesteth them for people who have knowledge) they are from Allah and believe them to be so.

[2:231]

(When ye have divorced women) one pronouncement of divorce, (and they have reached their term) their waiting period before they have a major ritual ablution after the third menstruation, (then retain them) take them back as your wives (in kindness) with kind companionship and intercourse (or release them) let them have their major ritual ablution and end the waiting period (in kindness) that will restore their rights. (Retain them not to their hurt) in a way that causes their hurt (so that ye transgress (the limits)) that you transgress against them by prolonging their waiting period for them. (He who doeth that) he who so hurts his wife (hath wronged his own soul) has caused harm to himself. (Make not the revelations of Allah) His commands and prohibitions (a laughing stock (by your behaviour)) by not acting upon them, (but remember Allah's grace upon you) preserve Allah's blessing on you Who gave you Islam (and that which He hath revealed unto you of the Scripture) in the Scripture of commands and prohibitions (and of wisdom) the lawful and the unlawful, (whereby He doth exhort you) prohibits you from hurting them. (Observe your duty to Allah) fear Allah if you hurt them (and know that Allah is Aware of all things) harming others as well as other things.

[2:232]

(And when ye have divorced women) one or two pronouncements of divorce (and they have reached their term) have completed their waiting period and want to return to their first husbands with a new dowry and marriage contract, (place not difficulties in the way of) do not prevent them (their marrying their husbands if it is agreed between them in kindness) a new dowry and marriage contract. (This) what is mentioned above (is an admonition) a command (for him among you who believeth in Allah and the Last Day. This) what is mentioned above (is more virtuous) better (for you, and cleaner) for your hearts and theirs from misgivings

and enmity. (Allah knoweth) the love of the wife for her husband: (while ye know not) this. This verse was revealed about Ma'qil Ibn Yasar al-Muzani who prevented his sister Jamilah from returning to her first husband 'Abdullah Ibn 'Asim with a new dowry and marriage contract. Allah forbade him from doing so.

[2:233]

(Mothers) who are divorced (shall suckle their children for two whole years; (that is) for those who wish to complete the suckling) of the child. (The duty of feeding) of suckling the child (and clothing nursing mothers in a seemly manner) without excess or stinginess (is upon the father of the child. No soul should be charged) for providing sustenance for suckling (beyond its capacity) except in proportion of what Allah has given it of wealth. (A mother should not be made to suffer because of her child) by taking her child from her after having accepted what was given to someone else for suckling her child, (nor should he whom the child is born) i.e. the father ((be made to suffer) because of his child) by handing him the child after the latter became familiar with his mother and would not take any other breast. (And on the (father's) heir) the heir of the father and it is also said the heir of the child (is incumbent the like of that (which was incumbent on the father)) in terms of providing sustenance and avoiding causing harm, in case this person is not the father. (If they) the mother and father (desire to wean the child by mutual consent) of the father and mother (and (after) consultation) between them, (it is no sin for them) i.e. the father and mother, if they do not suckle the child two full years; (and if ye wish to give your children out to nurse) by other than the mother and the latter wants to remarry, (it is no sin for you) for both the mother and father, (provided that ye pay what is due from you) provided that you spend what you have given (in kindness) in consent and without any disagreement. (And observe your duty to Allah) fear Allah regarding harming and disagreement, (and know that Allah is Seer of what ye do).

[2:234]

(Such of you as die) among your men (and leave behind them wives, they (the wives) shall wait) a waiting period, (keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them)) when they complete their waiting period (then there is no sin for you) for the relatives of the deceased (in aught that they may do with themselves) in terms of making themselves attractive (in decency) for the purpose of remarrying. (And Allah is Informed of what ye do) whether it is good or evil.

[2:235]

(There is no sin on you) there is no harm in talking (in that which ye proclaim or hide in your mind concerning your troth with women) concerning your offer to the woman whose husband is dead, before the waiting period ends, that you desire to marry her after the waiting period, such as saying to her: "If Allah unites us lawfully, I would like that". (Allah knoweth that you will remember them) remember marrying them. (But plight not your troth with them) to have sexual intercourse with them (except by uttering a recognised form of words) properly and unequivocally by saying for example: "If Allah unites us lawfully, I would like that", and no more. (And do not consummate the marriage until (the term) prescribed is run) until the waiting period comes to an end. (And know that Allah knoweth what is in your minds) in your hearts whether you are going to honour your pledge or not, (so beware of Him) beware of contravening Him; (and know that Allah is Forgiving) of those who repent of transgressing against Him, (Clement) since He does not hasten His punishment upon those who transgress against Him.

[2:236]

(There is no sin on you if ye divorce women while yet ye have not touched them) while you have not had sex with them, (nor appointed unto them a portion) or have not specified a dowry for them. (Provide for them) as divorce requires, (the rich according to his means, and the strained according to his means, a fair provision) this is in surplus of the price given to the prostitute for her services (mahr al-baghiy), the least amount of it consists of a chemise, a head covering and a wrap. ((This is) a bounden duty for those who do good) it is an obligation upon those who believe in the divine Oneness of Allah because it is a substitute for the dowry.

[2:237]

Then Allah exposited on the legal ruling of she whose dowry had been specified, saying: (And if ye divorce them before ye have touched them) before you have had sexual intercourse with them (and ye have appointed unto them a portion) you have specified a dowry for them, (then (pay the) half of that which ye appointed) half of the dowry you specified, (unless they (the women) agree to forgo it) unless the woman forgoes her right and leaves it to the husband, (or he agreeth to forgo it in whose is the marriage tie), or the husband forgoes his right and gives the woman her full dowry. (To forgo) your rights (is nearer to piety) is nearer to piety for the God-fearing. Allah says here to the husband and wife: it is more conducive to God-fearing if you forgo your right to the other; (And forget not kindness among yourselves) Allah says to both: continue to be kind and generous to each other. (Indeed Allah is Seer of what ye do) of acts of kindness and generosity.

[2:238]

Allah then prompted the believers to observe the five daily prayers, saying: (Be guardians of your prayers) the five daily prayers including the ritual ablution that precede them, their bowings, prostrations, and everything prescribed in them during their appointed times, (and of the midmost prayer) the 'Asr prayer specifically, (and stand up with devotion to Allah) pray to Allah, by performing the bowings and prostrations this prayer includes; it is also said that this means: pray to Him by being obedient to Him in the prayer and not disobedient through engagement in mundane talk.

[2:239]

(And if ye go in fear) of the enemy's sword, (then (pray) standing or on horseback) in whatever direction. (And when ye are again in safety) from the enemy, (remember Allah) pray to Allah performing the bowings and prostrations, (as He hath taught you) in the Qur'an: the traveller prays two units of prayer while the resident prays four units (that which ye knew not) before the revelation of the Qur'an.

[2:240]

((In the case of) those who are about to die and leave behind them wives, they should bequeath unto their wives a provision) regarding their wealth (for the year) sustenance and habitation for a year (without turning them out) of the houses of their husbands, (but if they go out) of their own accord, or if they marry before the lapse of a year (there is no sin on you) on the inheritors of the deceased to stop providing sustenance and habitation after she leaves the house of her husband or remarries (in that which they do of themselves) nor is there any blame on them in what the wives do to themselves (within their rights) looking forward to remarriage, making themselves beautiful for this purpose. This, i.e. the sustenance due on the deceased towards any wife he leaves behind, was however abrogated by her inheritance. (Allah is Mighty) for He is vengeful towards any that leaves what He has commanded, (Wise) in that He abrogated apportioning a year of sustenance and habitation to the wife whose husband is deceased and substituted it with what is due to her of inheritance: a quarter or eighth of the deceased's wealth.

[2:241]

(For divorced women a provision in kindness) with generosity and kindness: (a duty for those who ward off (evil)). It is an obligation because it is in surplus to the dowry, and it is done out of generosity.

[2:242]

(Thus Allah expoundeth unto you His revelations) His commands and prohibitions (so that ye may understand) what you have been commanded to do.

[2:243]

Then Allah mentioned the story of the fighters among the Children of Israel, saying: (Bethink thee (O

Muhammad)) have you not been informed, O Muhammad, (of those of old, who went forth from their habitations) to fight their enemies (in their thousands) eight thousand in total, but they proved too cowardly to fight, (fearing death) out of fear of being killed, (and Allah said unto them: Die) Allah killed them on the spot, (and then He brought them back to life) after eight days. (Lo! Allah is the Lord of Kindness to mankind) to these people for He brought them back to life, (but most of mankind give not thanks) for life.

[2:244]

Allah then said to them after He brought them back to life: (And fight in the way of Allah) in obedience of Allah against your enemies, (and know that Allah is Hearer) of what you say, (Knower) of your intentions and the punishment that is going to visit you if you disobey what you have been commanded to do.

[2:245]

Allah then prompted the believer to give in charity, saying: (Who is it that will lend unto Allah a goodly loan) in charity sincerely wanting nothing but the sake of Allah, (so that He may give it increase manifold for him?) every act is rewarded a thousand times (Allah straiteneth) withholds wealth from people (and enlargeth) gives plenty to whomever He wills in this worldly life. (Unto Him ye will return) after you die and He will requite each according to his works. This verse was revealed about a man from the Helpers (al-Ansar) named Abu'l-Dahdah or Abu'l-Dahdahah.

[2:246]

(Bethink thee) have you not been told (of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had) the prophet is Samuel (Shamwil): (Set up for us a king) show to us the king of this army (and we will fight) under his command against our enemy (in Allah's way) in Allah's obedience. (He said: Would ye then) do you suppose then that you will (refrain from fighting if fighting) against your enemy (were prescribed for you?) made obligatory upon you. (They said: why should we not fight in Allah's way when we have been expelled from our dwellings) from our homes (and separated from our children) who were taken as slaves? (Yet, when fighting was prescribed for them) was made obligatory upon them, (they turned away) they refrained from fighting their enemy, (all save a few of them) 313 men. (And Allah is Aware of evil-doers) who shy away from fighting their enemy.

[2:247]

(The Prophet) Samuel (said unto them: Lo! Allah hath raised up) identified (Saul to be king for you. They said: How can) it be justified that (he have kingdom over us) for he is not of royal descent (when we are more deserving of the kingdom than he is) for we are of royal descent, (since he hath not been given wealth enough) to spend on the army? (He) Samuel (said: Lo! Allah hath chosen him) to be king and sovereign (above you, and hath increased him abundantly in wisdom) the knowledge of warfare (and stature) size and physical strength. (Allah bestoweth His sovereignty on whom he will) in this life even if he is not of royal descent. (Allah is All-Embracing) in His gift, (All-Knowing) about whom He gives to, because they said to their prophet that it was he who chose Saul rather than his being appointed by Allah.

[2:248]

(And their Prophet) Samuel (said unto them: Lo! The token) the sign (of his kingdom) that it is from Allah (is that there shall come unto you the Ark) that was taken from you (wherein is peace of reassurance) mercy and tranquillity; it is also said that this means: it includes the wind (the triumph) of his victory, of golden colour in the form of a human face (from your Lord, and a remnant of that which the house of Moses) a remnant of Moses, i.e. his Scripture; as it is said: his tablets and staff (and the house of Aaron left behind) what Aaron had left behind, namely his cloak and turban, (the angels bearing it) the angels leading it. (Lo! Herein) in giving you back the Ark (shall be a token) a sign (for you) that he has been made king by Allah (if (in truth) ye are believers).

[2:249]

When they were given the Ark back, they accepted him as their king and went out with him to fight. (And when Saul set out) went forth (with the army) through a wasteland and became very thirsty, they asked him to provide them with water, (he) i.e. Saul (said: Lo! Allah will try you by a river) Allah will test you by a flowing river. (Whosoever therefore drinketh thereof) from the river (he is not of me) he is not going to be with me in the fight against my enemy and will not go further, (and whoever tasteth it not he is of me) against my enemy, but then he made an exception, (save him who taketh (thereof) in the hollow of his hand) and this was enough for them, their beasts and transportation. (But they drank thereof) when they reached the river however they drank as much as they wanted to, (all save a few of them) 313 men who did not drink except as they had been directed. (And after he had crossed) the river, (he) i.e. Saul (and those who believed with him, they said) to each other: (We have no power this day against Goliath and his hosts. But those who knew) and were convinced (that they would meet Allah) in person after they died (exclaimed: How many a little company) of believers (hath overcome a mighty host) of unbelievers (by Allah's leave!) by the help of Allah. (And Allah is with the steadfast) He assists the steadfast in war by giving them victory.

[2:250]

(And when they went into the field against Goliath and his hosts they) those who believed (said: Our Lord! Bestow on us endurance) honour us by bestowing patience on us, (make our foothold sure) in war, (and give us victory against the disbelieving folk) Goliath and his people.

[2:251]

(So they routed them by Allah's leave) by Allah's help (and David) the Prophet (slew Goliath) the unbeliever; (and Allah gave him the kingdom) Allah gave David sovereignty over the Children of Israel (and wisdom) understanding and prophethood, (and taught him of that which He willeth) i.e. how to make armour. (And if Allah had not repelled some men by others) as He repelled through David the evil of Goliath from the Children of Israel (the earth would have been corrupted). He says: Allah repelled from the believers, by means of the prophets, the evil of their enemies, and He repelled from those who refrained from participating in the fight for Allah's sake, by means of those who fought in His sake, the evil of their enemies. If it were not thus, the earth would have been corrupted. (But Allah is a Lord of Kindness to all the worlds) by this repelling.

[2:252]

(These are the revelations of Allah) i.e. the Qur'an which relates the events of past nations (which We recite unto thee (Muhammad)) which We send Gabriel with to you (with Truth) to exposit the Truth and falsehood, (and lo! thou art of the number of (the) messengers) to all human beings and jinn;

[2:253]

(Of those messengers) whom We have named for you, (some of whom We have caused to excel others) by bestowing honour upon them, (and of whom there are some unto whom Allah spake) this is Moses, (while some of them He exalted (above others) in degrees) this is Abraham whom Allah took as a friend, and Enoch whom Allah raised to an elevated place; (and We gave Jesus son of Mary clear proofs) commands, prohibitions and the working of marvels (and We supported him) strengthened and assisted him (with the holy Spirit) with Gabriel, the pure. (And if Allah had so willed it, those who followed after them) after Moses and Jesus (would not have fought one with another) differed with one another (after clear proofs had come unto them) the exposition in their Scriptures of the description and traits of Muhammad. (But they differed) in the matter of Religion, (some of them believing) in every Scripture and Messenger (and some disbelieving) in the Scriptures and messengers. (And if Allah had so willed it, they would not have fought one with another) they would not have differed with one another in the matter of the religion; (but Allah doeth what He will) with His servants.

[2:254]

After this, Allah prompted them to give in charity, saying: (O ye who believe! spend of that wherewith We have provided you) give in charity from the wealth We have given you for the sake of Allah (ere a day) the Day of Judgement (come when there will be no trafficking) no ransom is accepted, (nor friendship, nor intercession) for the disbelievers. (Disbelievers) in Allah (are the wrong-doers) who ascribe partners with Allah.

[2:255]

Allah then praises Himself, saying: (Allah! There is no God save Him, the Alive) Who dies not, (the Eternal) the Self-existent Who has no beginning. (Neither slumber nor) deep (sleep overtaketh Him) such that He is distracted from running and commanding it. (Unto Him belongeth whatever is in the heavens) of angels (and whatever is in the earth) of created beings. (Who is he that intercedeth with Him) from amongst the dwellers of the heavens and the earth on the Day of Judgement (save by His leave?) except by His command? (He knoweth that which is in front of them) in front of the angels regarding the matter of the Hereafter and who is to intercede (and that which is behind them) of the life of this world, (while they encompass nothing of His knowledge save that He will). Allah says: the angels know nothing of the Hereafter or of the life of this world save that which Allah has taught them. (His throne includeth the heaven and the earth) He says that His Chair extends far beyond the heavens and the earth, (and He is never weary of preserving them) it is not burdensome for Him to preserve the Throne and Chair without the angels. (He is the Sublime) more sublime than anything, (the Tremendous) more tremendous than anything.

[2:256]

(There is no compulsion in religion) no one from among the people of the Book and the Magians should be coerced to believe in the divine Oneness of Allah after the Arabs' embrace of Islam. (The right direction is henceforth distinct from error) faith from disbelief and Truth from falsehood. The following was revealed about Mundhir Ibn Sawi al-Tamimi: (And he who rejecteth false deities) the command of the devil and the worship of idols (and believeth in Allah) and in what has come forth from Him (hath grasped a firm handhold) has taken in trust "there is no God save Allah" (which will never break) will never cease, vanish or perish; it is also said that this means: for him who believes in it, the bliss of Paradise will never cease and he will never be taken out of Paradise, nor will he perish by staying in the Fire. (Allah is Hearer) of this speech, (Knower) of its reward and bliss.

[2:257]

(Allah is the Protecting Friend of those who believe) He protects and gives victory to the believers, referring here to 'Abdullah Ibn Salam and his companions. (He bringeth them out of darkness into light) He gave them success and brought them out of disbelief into faith. (As for those who disbelieve) i.e. Ka'b Ibn al-Ashraf and his companions, (their patrons are false deities) the devil. (They bring them out of light into darkness) they invite them from faith to disbelief. (Such are rightful owners of the Fire) the dwellers of hell. (They will abide therein forever) never to die or leave it.

[2:258]

(Bethink thee) have you not been informed (of him who had an argument with Abraham about his Lord) about the Religion of his Lord, (because Allah had given him the kingdom) he is Nimrod Ibn Canaan; (how, when Abraham said: My Lord is He Who giveth life and causeth death) gives life upon the resurrection and causes death by ending the life of this world, (he answered: I give life and cause death. Abraham said) give me proof of what you say. So Nimrod brought two prisoners, killed one and spared the other and then said: this is my proof. When he saw this, Abraham said: (Lo! Allah causeth the sun to rise in the East) from the direction of the East, (so do thou cause it to come up from the West) from the direction of the West. (Thus was the disbeliever abashed) the one who disbelieved kept quiet and could not argue. (And Allah guideth not) to the right argument (wrong-doing folk) the unbelievers, referring here to Nimrod.

[2:259]

(Or (bethink thee) the like of him who, passing by a township) He says: do you not know about 'Uzayr Ibn Shurahya who passed by the township of Dayr Hiraql (which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death) How can Allah bring the people of this township back to life after their death? (So Allah made him die) right on the spot (a hundred years, then brought him back to life) at the end of the day. (He) Allah (said: How long hast thou tarried) O 'Uzayr? (He said: I have tarried for a day) and then looked at the sun still in the horizon and said (or part of a day. He) Allah (said: Nay, but thou hast tarried) you were dead (for a hundred years. Just look at thy food) figs and grapes (and drink) juice (which have not rotted! Look at thine ass!) look at the bones of your ass how white they look! (And, that We may make thee a token) a sign (to mankind) regarding the matter of bringing the dead to life, that they will be resurrected in the same state they died in, because 'Uzayr died young and was brought back to life as a young person. It is said that Allah made him a lesson for people, for he died when he was 40 years old and was brought back to life when his son was 120 years old, (look at the bones) the bones of your ass, (how We adjust them and then cover them with flesh!) after this. He then said: We will make grow on it nerves and veins, flesh, skin and hair and put the spirit in it. (And when (the matter) became clear unto him) how Allah gathers the bones, (he said: I know) I had known (that Allah is Able to do all things) of life and death.

[2:260]

(And when Abraham) also (said: My Lord! Show me how Thou givest life to the dead) how you gather the bones of the dead again, (He said: Dost thou not believe?) are you not convinced? (Abraham said: Yea) I am convinced, (but (I ask) in order that my heart may be at ease) in order that the heat of my heart abates and so that I know that I am your friend and that my prayers are answered. ((His Lord) said: Take four of the birds) of different kinds: a cockerel, a raven, a duck and a peacock (and cause them to incline unto you) cut them into pieces, (then place a part of them on each hill) four different hills, (then call them) by their names, (they will come to thee) walking (in haste). (And know) O Abraham! (that Allah is Mighty) for He is vengeful against those who do not believe in bringing the dead back to life, (Wise) He gathers the bones of the dead and bring them back to life, just as He gathered these birds and brought them back to life.

[2:261]

Then Allah mentioned the spending of the believers in the way of Allah, saying: (The likeness of those who spend their wealth in Allah's way) He says: the likeness of the wealth of those who spend in His way (is as the likeness of a grain which groweths seven ears, in every ear a hundred grains) likewise, Allah multiplies what the believers spend in His way from one to seven hundred fold. (Allah giveth increase manifold) in surplus of this (to whom He will) to whomever deserves it; it is also said: to whomever Allah accepts his spending. (Allah is All-Embracing) by multiplying his reward manifold, (All-Knowing) of what the believers spend and of their intentions.

[2:262]

(Those who spend their wealth for the cause of Allah) this was revealed about 'Uthman Ibn 'Affan and 'Abd al-Rahman Ibn 'Awf, (and afterward make not reproach) to Allah (and injury) upon whom they spend it on (to follow that which they have spent) after their spending; (their reward is with their Lord) in Paradise, (and there shall no fear come upon them) regarding any future torment, (neither shall they grieve) about what they have left behind.

[2:263]

(A kind word) a good word for your brother, in his absence, by praying for him and praising him in front of other people, (with forgiveness) that overlooks any misdeed (is better) for him and you (than almsgiving followed by injury) than reminding him about your favour upon him which will hurt him. (Allah is Absolute) in His freedom from the need of such a person's charity, (Clement) for He does not hasten the punishment of this person.

[2:264]

(O ye who believe! Render not vain your almsgiving) the reward of your almsgiving (by reproach) to Allah, i.e. by being conceited (and injury) to the person receiving alms, (like him who spendeth his wealth only to be seen of men) out of ostentation (and believeth not in Allah and the Last Day) does not believe in resurrection after death. (His likeness) the likeness of the person who reminds others about what he has given them and the alms given by one who associates partners with Allah (is as the likeness of rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare) without any dust on it. (They have no control of aught) to obtain a reward for anything in the Hereafter (of that which they have gained) that which they have spent in the life of this world. Allah says here: the reward of the person who boasts about what he has spent on alms and of the person who hurts those he gives alms to, is like dust on a rock when rain pours down on it and no dust remains. (Allah guideth not) rewards not (the disbelieving folk) and also those who show off their spending while still associating partners with Allah, just as He does not reward the alms of those who remind others about what they have spent on them.

[2:265]

(And the likeness of those who spend their wealth) the likeness of the wealth of those who spend it (in search of Allah's pleasure) seeking Allah's pleasure, (and for the strengthening of their souls) truly, out of conviction and certitude in their hearts that they will be rewarded, (is as the likeness of a garden on a height) on an elevated plain. (The rainstorm smiteth it and it bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower) this is like the spending of the believer, whether small or great, when it is done with sincerity and fearingness, Allah multiplies it as He multiplies the fruits of a garden. (Allah is Seer of what ye do) of what you spend.

[2:266]

(Would any of you like) wish (to have a garden of palm-trees and vines, with rivers flowing beneath it) under its trees, houses and rooms, (with all kinds of fruit for him therein) in the garden; (and old age hath stricken him and he hath feeble offspring) who cannot fend for themselves; (and a fiery whirlwind) a strong cold or hot wind (striketh it) i.e. the garden (and it is (all) consumed by fire. Thus Allah maketh plain His revelations) His signs through commands and prohibitions (unto you, in order that you may give thought) so that you may reflect on the similes of the Qur'an. This is also like the unbelievers in the Hereafter, they shall have no power neither will they be able to come back to the life of this world just as a person advanced in age is without strength and cannot revert to his former vigour and youth.

[2:267]

(O ye who believe! spend of the good) of the lawful (things which ye have earned) which you have amassed of gold and silver, (and of that which we bring forth from the earth for you) of what is grown in the earth, i.e. grains and fruits, (and seek not the bad (with intent)) do not single out what is base among your wealth (to spend thereof (in charity) when ye would not take) accept (it for yourselves save with disdain) and after forgoing some of your rights; likewise Allah does not accept what is base from you; (and know that Allah is Absolute) and free from the need of your spending, (Owner of Praise) He is praised in His acts; as it is said that this means: He is grateful for small spending and rewards abundantly for spending in abundance. This verse was revealed about a man in Medina who was the owner of a type of dates called Hashaf.

[2:268]

(The devil promiseth you destitution) makes you scared of poverty upon spending in charity (and enjoineth on you lewdness) by not giving the poor-due. (But Allah promiseth you forgiveness) of your sins for giving the poor-due (from Himself with bounty) with something in exchange as well as a reward in the Hereafter. (Allah is All-Embracing) in that He replaces what you spend and also forgives sins, (All-Knowing) of your intentions and spending.

[2:269]

Then Allah mentioned His favour, saying: (He giveth wisdom unto whom He will) i.e. prophethood to

Muhammad (pbuh); it is also said that wisdom here means the interpretation of the Qur'an; as it is said that it refers to being in the right in speech, action and opinion, (and he unto him wisdom) being in the right in speech, action and opinion (is given, he truly hath received abundant good. But none remember) takes admonitions from the similes of the Qur'an or wisdom (except men of understanding) those who have minds from among people.

[2:270]

(Whatever alms ye spend) for the sake of Allah (or vow ye vow) in obedience of Allah which you honour, (Lo! Allah knoweth it). Allah accepts it if it is solely for His Countenance as He also rewards for it. (Wrong-doers) those who ascribe partners to Allah (have no helpers) who can save them from Allah's torment.

[2:271]

Allah then mentions almsgiving that is done in the open and that which is done secretly because they asked about it, saying: (If ye publish) if you show (your almsgiving) which is obligated upon you, (it is well, but if ye hide it) the supererogatory almsgiving (and give it to the poor) the folk of the Platform (ashab al-Suffah), (it will be better for you) than giving it in the open, but both are accepted from you, (and will atone for some of your ill deeds) in proportion of your almsgiving. (Allah is Informed of what ye do). He knows of the alms that you give.

[2:272]

Then Allah gave dispensation to give alms to the poor among the idolaters and the people of the Book. Asma' the daughter of Abu Bakr, or Asma' the daughter of Abu'l-Nadir asked the Prophet: O Messenger of Allah! Is it permissible to give alms to our relatives who do not follow our Religion? Allah answered His Prophet by saying: (The guiding of them is not thy duty (O Muhammad)) it is not your duty to guide to Religion the poor from among the people of the Book, (but Allah guideth whomever He will) to His religion. (And whatsoever good thing) wealth (ye spend) on the poor, (it is for yourselves) its reward is for yourselves, (when ye spend) on the poor do (not) do so (save in search of Allah's Countenance) except in seeking Allah's pleasure; (and whatsoever good thing) wealth (ye spend) on the poor among the folk of the Platform, (it will be repaid to you in full) the reward of it will be saved for you in the Hereafter, (and ye will not be wronged) your reward shall not be diminished and your sins will not be increased.

[2:273]

((Alms are) for the poor who are straitened) He says: alms are for those who confine themselves (for the cause of Allah) for the obedience of Allah in the Prophet's Mosque, i.e. the people of the Ledge, (who cannot travel in the land) for trade. (The unthinking man) the person who does not know them (accounteth them wealthy due to their restraint) because of their attire. (Thou shalt know them) O Muhammad! (by their mark) by their clothing: (They do not beg of men with importunity) He says: they neither beg with importunity nor without it. (And whatsoever good thing) wealth (ye spend) on the poor among the people of the Ledge, (lo! Allah knoweth it) Allah knows your wealth as well as your intentions.

[2:274]

(Those who spend their wealth) in charity (by night and day, in secret and openly, surely their reward is with their Lord) in Paradise, (and there shall no fear come upon them) perpetually (neither shall they grieve) when others do. This verse was revealed about 'Ali Ibn Abi Talib.

[2:275]

Allah then mentioned the punishment of consuming usury, saying: (Those who swallow usury) declaring it to be lawful (cannot rise up) from their graves on the Day of Judgement (save as he ariseth) in the life of this world (whom the Devil hath prostrated) confounded (by (his) touch) of insanity. (That) confusion is, in the Hereafter, the sign of the one who consumes usury (is because they say: Trade is just like usury) increase at

the end of selling, once the term is due, is like the increase at the beginning of a transaction when the sale is deferred; (whereas Allah permitteth trading) the former increase (and forbideth usury) the latter increase. (He unto whom and admonition from his Lord cometh) a prohibition of usury comes from his Lord, (and (he) refraineth (in obedience thereto)) from dealing in usury, (he shall keep (the profit) that which is past) he shall not be blamed for his dealing in usury before it was made unlawful, (and his affair (henceforth)) in what remains of his life (is with Allah) if He wishes He will protect him and if He wishes He will let him down. (As for him who returneth (to usury)) after usury has been made forbidden and says trade is just like usury (-such are rightful owners of the Fire) the dwellers of hell. (They will abide therein) they will abide therein until Allah wills.

[2:276]

If they are sincere (Allah hath blighted usury) He has wiped it out and removed its blessedness in the life of this world and in the Hereafter (and made) the obligatory and supererogatory (almsgiving fruitful) accepted and rewarded many times over, when they are done sincerely for His sake. (Allah loveth not the impious) disbeliever who denies the unlawfulness of usury (and guilty) the impudent who consumes it.

[2:277]

(Lo! Those who believe) in Allah, His messengers, scriptures as well as in the unlawfulness of usury (and do good works) regarding what is between them and their Lord and avoid usury (and establish worship) complete the five daily prayers with all that which is obligated in them (and pay the poor-due) and give the poor-due of their wealth, (their reward is with their Lord) in Paradise (and there shall no fear come upon them) when death is slain (neither shall they grieve) when the Fire is closed.

[2:278]

(O ye who believe!) the reference here is to the sons of 'Amr Ibn 'Umayr Ibn 'Awf al-Thaqafi, [and they were four brothers:] Mas'ud [Ibn 'Amr], Hubayb [Ibn 'Amr], 'Abd Yalayl [Ibn 'Amr] and Rabi'ah [Ibn 'Amr] (observe your duty to Allah) fear Allah regarding usury, (and give up what remaineth (due to you) from usury) leave that which the Banu Makhzum owe you of usury, (if ye are (in truth) believers) if you really believe in the prohibition of usury.

[2:279]

(And if ye do not) if you do not abstain from usury, (then be warned of war (against you) from Allah and His Messenger) then be ready for a torment from God in the Hereafter by means of the Fire and its chastisement and also be ready for the sword from His Messenger in the life of this world. (And if ye repent) from usury, (then ye have your principal (without interest)) that is owed to you by the Banu Makhzum. (Wrong not) anyone by demanding interest, (and ye shall not be wronged) by anyone if they give you back your capitals; it is also said that 'wrong not' means: do not harm others; and 'you shall not be wronged' meaning: you shall not be harmed because of your debts.

[2:280]

(And if the debtor) the Banu Makhzum (is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that ye remit the debt as almsgiving would be better for you) than being paid or postponing the debt (if ye did but know) this.

[2:281]

(And guard yourselves against a day) fear the torment of a day (in which ye will be brought back to Allah. Then every soul) whether believing or disbelieving (will be paid full that which it hath earned) of good or evil, (and they will not be wronged) their rewards will not be decreased and their sins shall not be increased.

[2:282]

Allah then taught them what they ought to learn in their dealings, saying: (O ye who believe!) in Allah and His Messenger (when ye contract a debt for a fixed term, record it) i.e. the debt (in writing. Let a scribe record it in writing between you) the indebted person and the creditor (in (terms of) equity) justice. (No scribe should refuse to write) the contract between the creditor and the debtor (as Allah hath taught him) how to write, (so let him write) the contract without addition or omission, (and let him who incurreth the debt dictate) i.e. the indebted person should explain to the scribe the debt he owes, (and let him observe his duty to Allah his Lord) let the indebted person fear his Lord, (and diminish naught thereof) and not diminish any amount of debt he owes upon dictation. (But if he who oweth the debt is of low understanding) is ignorant of dictation, (or weak) unable to dictate, (or unable himself to dictate) does not know how to dictate to the scribe, (then let the guardian of his interests dictate) the guardian of his wealth who is the creditor (in (terms of) equity) without any addition. (And call to witness) for your rights, (from among your men, two witnesses) from among your free, Muslim men who are of good character. (And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses) from among people who are reliable in their witness, (so that if the one erreth (through forgetfulness)) so that if one of the women forgets (the other) who did not forget (will remind her. And the witnesses must not refuse) to give witness (when they are summoned) to court. (Be not averse) disinclined (to writing down) i.e. the debt (whether it be small or great, with (record of) the term thereof. That) i.e. that which I mentioned regarding the writing down of the debt (is more equitable) more correct and fairer (in the sight of Allah and more sure for testimony) clearer for the witness when he gives his testimony if he happens to forget, (and the best way of avoiding doubt between you) concerning the debt and the fixed term of its payment; (save only in the case when it is actual merchandise which you transfer among yourselves from hand to hand. In that case it is no sin) there is no harm (for you if ye write it not) the transaction. (And have witnesses when ye sell one to another) on credit, (and let no harm be done to scribe) by committing the transaction to writing (or witness) by giving his witness, that is, do not coerce them to do so. (If ye do (harm to them)) if you harm them, (lo! It is a sin in you. Observe your duty to Allah) fear Allah for causing such harm. (Allah is teaching you) what is best for you regarding your dealings. (And Allah is Knower of all things) what is good for you as well as other things.

[2:283]

(If ye be on a journey and you cannot find a scribe) or the means by which to write, (then a pledge in hand (shall suffice)) then let the creditor take from the indebted person a security for his loan. (And if one of you entrusteth another) to give a loan without security (let him who is trusted) with the debt (deliver up that which is entrusted to him) the right of his creditor (and let him observe his duty to Allah, his Lord.) the debtor should fear Allah regarding repayment of his debt, (Hide not testimony) from the judges in court. (He who hideth it) i.e. his testimony, (surely his heart is sinful) his heart is impious. (Allah is Aware of what ye do) in relation to hiding or giving testimony.

[2:284]

(Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth) of created beings and marvels; He commands His servants with whatever He wills; (and whether ye make known what is in your minds) in your hearts; this refers to the discourse of the soul after the arousal of one's misgivings but before one divulges it (or hide it, Allah will bring you to account for it) Allah will requite you for it. The same applies to forgetfulness after one remembers, error after being right and coercion after exerting one's effort freely. (He will forgive whom He will) He will forgive the one who repents of all sins (and He will punish whom He will) He will punish the one who does not repent. (And Allah is Able to do all things) in terms of forgiveness and punishment.

[2:285]

When the last verse was revealed, the believers found its content disconcerting. So when the Prophet (pbuh) ascended to heaven he prostrated to his Lord, and Allah said in praise of His Prophet: (The Messenger believeth) the Messenger Muhammad (pbuh) believes (in that which hath been revealed unto him from his Lord) i.e. the Qur'an and its content, and then the Prophet (pbuh) said on behalf of his Lord

(and (so do) the believers. Each one believeth in Allah and His angels and His scriptures and His messengers-We make no distinction between any of His messengers-) they say: we do not disbelieve in any of his messengers (and they say: We hear) the saying of our Lord, (and we obey) the command of our Lord, i.e. we hear and obey our Lord. The Prophet (pbuh) then said: ((Grant us) Thy forgiveness) forgive us for the discourse of our souls, (our Lord) O our Lord! (Unto Thee is the journeying) unto you is the return after death.

[2:286]

By way of response, Allah said: (Allah tasketh not a soul) in relation to acts of obedience (beyond its scope) beyond its capability. (For it (is only) that which it hath earned) of good, and of leaving the discourse of the soul, forgetfulness, error and coercion, (and against it (only) that which it hath deserved) of evil, the discourse of the soul, forgetfulness, and coercion. Allah taught the believers thereafter how they should pray to Him so as to lift the discourse of the soul, error, forgetfulness and coercion from them, saying that they should supplicate thus: (Our Lord!) O our Lord! (Condemn us not if we forget) to obey you, (or miss the mark!) regarding your command (Our Lord!) O our Lord! (Lay not on us such a burden) a covenant which, if we fail to honour, You will prohibit us from wholesome things (as Thou didst) as You made it unlawful (on those before us!) on the Children of Israel because they broke Your covenant regarding wholesome things: the meat of camels, the fat of bovines, small cattle and other things. (Our Lord!) O our Lord! (Impose not on us that which we have not the strength to bear!) that in which there is no comfort or benefit for us, and this is what is meant by coercion. (Pardon us) all this, (absolve us) from it (and have mercy on us) by means of it. (Thou, our Protector) You are more deserving of protecting us; (and give us victory over the disbelieving folk). It is also said that the meaning is as follows: (Pardon us) by not turning us into animals as you turned some of the people of Jesus into animals, (absolve us) from making the ground swallow us up as you made the ground swallow up Korah (Qarun); (and have mercy on us) by not being tossed up by the waves as you did to the people of Lot. When the believer called upon Allah with this supplication, Allah lifted from them the discourse of the soul, forgetfulness, error, coercion and absolved them from being turned into animals, making the ground swallow them or being tossed by the waves. All those who follow in their footsteps will be absolved from the same.
And of the surah in which Al 'Imran is mentioned, which is Medinan in its entirety and consists of 200 verses, 3,064 words and 14,505 letters:

Surah 3: the Family of ‘Imran (*Al ‘Imran*)

And of the surah in which Al ‘Imran is mentioned, which is Medinan in its entirety and consists of 200 verses, 3,064 words and 14,505 letters:

[3:1]

And on his authority he related from Ibn 'Abbas regarding the saying of Allah, Exalted is He: (Alif. Lam. Mim.) that he said: 'Allah informed us about the story of the delegation of Najran; it is also said that this is an oath by which Allah swore that He is One and that He has neither progeny nor partner.

[3:2]

(Allah! There is no God save Him, the Alive) Who dies not and is not evanescent, (the Eternal) the Self-subsistent Who has no beginning.

[3:3]

(He hath revealed unto thee (Muhammad) the Scripture) He sent you Gabriel with the Scripture (with truth) in order to show truth from falsehood, (confirming) corroborating Allah's divine Oneness (that which was (revealed) before it) of scriptures, (even as He revealed the Torah) in one go to Moses the son of Amran (and the Gospel) in one go to the Jesus the son of Mary.

[3:4]

(Aforetime) before Muhammad and the Qur'an, (for a guidance to mankind) as a guidance from error to the Children of Israel; (and hath revealed the Criterion (of right and wrong)) He revealed the Qur'an to Muhammad in instalments to differentiate the lawful from the unlawful. (Lo! those who disbelieve the revelations of Allah) Muhammad and the Qur'an, referring in this context to the delegation of Najran, (theirs will be a heavy doom) in this world and in the next. (Allah is Mighty) powerful in His vengeance, (Able to Requite (the wrong)) able to carry His vengeance out on them.

[3:5]

(Lo! nothing in the earth) of the story of the delegation of Najran (or in the heavens) concerning the angels (is hidden from Allah).

[3:6]

(He it is Who fashioneth you) creates you (in the wombs as pleaseth Him) short or tall, pretty or ugly, male or female, felicitous or damned. (There is no God) there is no fashioner or creator (save Him, the Almighty) Who is vengeful against whoever does not believe in Him, (the Wise) in creating what is in wombs.

[3:7]

(He it is Who hath revealed unto thee (Muhammad) the Scripture) who sent you Gabriel with the Scripture (wherein are clear revelations) expositing the lawful and unlawful which are not abrogated and which are acted upon. (They are the substance of the Book) they are the foundation of the Book as they are the leading theme in each book. They are all acted upon. An example of this is the saying of Allah: (Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you…) [6:151]. (And others (which are) allegorical) vague in their meanings to the Jews, like the use of the letters of the alphabet according to their numerical value (hisab al-Jumal) in such instances as Alif. Lam. Mim, Alif. Lam. Mim. Sad, Alif. Lam Mim. Ra; and Alif. Lam. Ra; it is also said that (others (which are) allegorical) means: other verses that are abrogated and no longer acted upon. (But those) the Jews Ka'b Ibn al-Ashraf, Huyayy Ibn Akhtab and Judayy Ibn Akhtab (in whose hearts is doubt) scepticism, opposition and deviance from guidance (pursue, forsooth, that which is allegorical seeking) in the Qur'an ((to cause) dissension) pursuing disbelief, ascribing partners to Allah, and holding fast to the error they are in (by seeking to explain it) to determine the future of this nation so that dominion reverts back to them. (None knoweth its explanation) the future of this nation (save Allah). Here Allah interrupts His speech and then resumes it by saying: (And those who are of sound instruction) those who have a sound grasp of the knowledge of the Torah: 'Abdullah Ibn Salam and his fellow companions (say: We believe therein) in the Qur'an; (the whole is from our Lord) Allah has revealed both those verses which are clear and those which are ambiguous; (but only men of understanding) who have sound minds such as 'Abdullah Ibn Salam and his fellow companions (really heed) take admonition from the simile of the Qur'an.

[3:8]

(Our Lord!) these also say: O our Lord! (Cause not our hearts to stray) do not make our hearts deviate from Your Religion (after Thou hast guided us) to Your Religion, (and bestow upon us mercy from Thy Presence) make us firm in holding to Your religion. (Lo! Thou, only Thou art the Bestower) to the believers before us; it is also said that this means: You are the Bestower of prophethood and Islam to Muhammad.

[3:9]

(Our Lord!) they say: O our Lord! (it is Thou Who gatherest mankind together) after they die (to a Day) on a day (of which there is no doubt. Lo! Allah faileth not to keep the tryst) resurrection after death, the reckoning, the Bridge over hell, the Scale, Paradise and hell.

[3:10]

((On that day) neither the riches) the abundance of riches (nor the progeny) nor the abundance of progeny (of those who disbelieve) i.e. Ka'b Ibn al-Ashraf and his fellow companions; and it is also said that this refers to Abu Jahl and his companions (will aught avail them with Allah) will not avail them anything from Allah's torment. (They will be fuel for fire) they are the firewood of hell.

[3:11]

(Like Pharaoh's folk) like the work of the folk of Pharaoh. Allah says here: your people have done with you-by giving you the lie and abusing you-as the people of Moses did with him: they gave him the lie and abused him. And We (Allah) shall do with them on the Day of Badr as We did with the people of Moses on the day of drowning, (and those who were before them) before the people of Moses, (they disbelieved Our revelations) they disbelieved in the Scripture and Messenger We sent to them (and so Allah seized them) destroyed them (for their sins) because of their denial. (And Allah is severe in punishment) when He does punish.

[3:12]

(Say) O Muhammad! (unto those who disbelieve) the unbelievers of Mecca: (Ye shall be overcome) You shall be killed on the Day of Badr (and gathered unto hell) on the Day of Judgement, (an evil resting place) an evil place and outcome.

[3:13]

(There was a token) a sign confirming the prophethood of Muhammad (pbuh) (for you) O people of Mecca (in two hosts) in two groups: that of Muhammad and that of Abu Sufyan (which met) on the Day of Badr: (one army fighting in the way of Allah) in obedience of Allah: Muhammad and his Companions who were 313 men, (and another disbelieving) and another group of disbelievers in Allah and the Messenger: Abu Sufyan and his army which consisted of 950 men, (whom they saw) they saw themselves (as twice their number) as twice the number as that of the Companions of Muhammad (pbuh) (clearly, with their very eyes). It is also said that this can be understood in this way: Say, O Muhammad, to the unbelievers-the Banu Qurayzah and Banu'l-Nadir-you shall be overcome and killed and expelled, and after you die, you will be mustered in Gehenna, an evil abode and end. Allah informed them of this two years before the Battle of Badr took place. Then He revealed: O Jews! You had a sign for the prophethood of Muhammad (pbuh) in the form of two groups-that of Muhammad and that of Abu Sufyan-who met on the Day of Badr. One group (Muhammad (pbuh) and his Companions) fought in obedience of Allah, and the other group consisted of unbelievers in Allah and His Messenger (Abu Sufyan and his group). You saw with your very eyes, O Jews, that the unbelievers were twice the number of the Companions of Muhammad. (Thus Allah strengtheneth with His succour whom He will) i.e. Muhammad. (Lo! Herein) in Allah enabling Muhammad to triumph on the Day of Badr (verily is a lesson for those who have eyes) concerning Religion, i.e. the believers; it is also said that this means: it was a lesson for those who saw it with their own eyes.

[3:14]

Allah then mentions the bounties of the life of this world that He has made attractive for the unbelievers, saying: (Beautified for mankind is) what people's hearts find desirable is (love of the joys (that come) from women) meaning slave women and wives (and offspring) slaves and children, (and stored up heaps) amassed wealth (of gold and silver) it is also said that this means: minted or engraved gold and silver, (and horses branded (with their mark)) beautiful branded horses and grazing in pastures, (and cattle) i.e. sheep, cows and camels (and land) cultivation and cultivated lands. (That) which is mentioned above (is comfort of the life of the world) is of benefit to people in the life of this world and then it vanishes; it is also said that this means: the joys of this world last only for as long as the stuff of any home, a bowl, a plate and the like. (Allah! With Him is a more excellent abode) in the Hereafter, i.e. Paradise, to whoever shun such joys.

[3:15]

Then Allah elucidated the bliss of the Hereafter, its permanence and favour, just as He exposited the joys of the life of this world, by saying: (Say) O Muhammad, to the unbelievers: (Shall I inform you of something better than that?) better than the embellishments of this world. (For those who keep from evil) keep from disbelief, ascribing partners to Allah and indecencies, in reference to Abu Bakr and his fellow believers, (with their Lord, are Gardens beneath which) beneath its trees and habitations (rivers) of wine, honey, milk and water (flow, wherein they will abide for ever) they will dwell in Paradise: they shall neither die nor leave it (and pure companions) they have therein spouses who are spared menses and filth, (and contentment from Allah) and the contentment of Allah is far greater than the bliss they enjoy. (Allah is Seer of His bondmen) He is Seer of the believers, their places in Paradise, as well as their works in the life of this world.

[3:16]

Allah then proceeds to describe them, saying: (Those who say) in the life of this world: (Our Lord!) O our Lord! (Lo! we believe) in You and in Your Messenger. (So forgive us our sins) that we committed in the pre-Islamic period as well as after the advent of Islam (and guard us from the punishment of Fire) drive away from us the punishment of hell;

[3:17]

(The steadfast) in performing the obligations enjoined by Allah and in shunning contraventions against Him; it is also said that this means: the steadfast when misfortunes befall them, (and the Truthful) in their faith, (and the obedient) vis-à-vis Allah and His Messenger, (those who spend) their wealth in the way of Allah, (those who pray for pardon in the watches of the night) supererogatory prayers.

[3:18]

Allah declared then His divine Oneness, saying: (Allah (Himself) is witness) even if no one else bears witness (that there is no God save Him. And the angels) do also bear witness to that (and the men of learning) and the prophets and the believers bear witness to that. (Maintaining His creation in justice, there is no God save Him, the Almighty) in His vengeance against those who do not believe in Him, (the Wise) and He has commanded that none shall be worshipped except Him.

[3:19]

(Lo! Religion) that is accepted (with Allah (is) the Surrender (to His will and guidance)). It is also said that this should be understood as: Allah bears witness that Religion with Him is Islam (the Surrender), and the angels, the prophets and the believers also bear witness to this. This verse was revealed about two men from Historic Syria who asked the Prophet (pbuh) which is the greatest witness in the Book of Allah. When he informed them about it, they embraced Islam. (Those who (formerly) received the Scripture) the Jews and Christians (differed) about Islam and Muhammad (only after knowledge) the exposition of what is in their Scripture (came unto them, through transgression among themselves) out of resentful envy. (Whoso disbelieveth the revelations of Allah) Muhammad and the Qur'an ((will find that) Lo! Allah is swift at reckoning) severe in His punishment.

[3:20]

Allah then mentions their argument with the Prophet (pbuh) about the Religion of Islam, saying: (And if they) i.e. the Jews and Christians (argue with thee, O Muhammad, say: I have surrendered my purpose) I make my Religion and works sincere (to Allah and (so have) those who follow me. And say unto those who have received the Scripture) the Jews and Christians (and those who read not) i.e. the Arabs: (Have ye (too) surrendered?) do you surrender as we have surrendered? Allah then said: (If they surrender) as you have surrendered, (then truly they are rightly guided) from error, (and if they turn away) from surrender, (then it is your duty only to convey the message (unto them)) on behalf of Allah. (Allah is Seer of (His) bondmen) those who believe and those who do not.

[3:21]

(Lo! those who disbelieve the revelations of Allah) in Muhammad and the Qur'an, (and slay the Prophets) i.e. ally themselves with those who slay the prophets (wrongfully) without them having committed any crime, (and slay those of mankind) who believed in the prophets (who enjoin equity) Allah's divine Oneness: (promise them a painful doom) which will spread out to their hearts.

[3:22]

(Those are they whose works) good deeds (have failed) made void (in the world and the Hereafter) that is, they will not be given reward for them in the Hereafter; (and they have no helpers) who will save them from Allah's punishment.

[3:23]

Allah mentions after this the rejection of stoning by the Banu Qurayzah and Banu'l-Nadir from among the people of Khaybar, saying: (Hast thou not seen) O Muhammad! (how those who have received the Scripture) were given knowledge about what is in the Torah regarding stoning and other things (invoke the Scripture of Allah) the Qur'an ((in their disputes) that it may judge between them) about stoning the married man and married woman who committed adultery in Khaybar, as is in their Scripture; (then a faction of them) from Banu Qurayzah and the people of Khaybar (turn away) from the judgement, (being opposed (to it)) denying that judgement.

[3:24]

(That) opposition, denial and punishment (is because they say: The Fire will not touch us) in the Hereafter (save for a certain number of days) about 40 days. A group from among the Jews said: the Fire will not touch us except for a limited number of days: seven days of days of the Hereafter-each day equalling a thousand years-as punishment for the days in which our forefathers worshipped the calf. (That which they used to invent has deceived them) their lie about not being punished; it is also said this refers to their claim that punishment shall be postponed (regarding their religion) i.e. their firm adherence to their religion: Judaism.

[3:25]

(How (will it be with them)) how shall they act, O Muhammad, (when We have brought them all together) after they die (to a Day) on a day (of which there is no doubt, when every soul) righteous or sinner (will be paid in full what it has earned) of good or evil, (and they will not be wronged) their good works will not be decreased and their sins will not be increased.

[3:26]

(Say: O Allah!) say O Allah! Lead us to goodness (Owner of Sovereignty!) O Master of kings and Owner of sovereignty (Thou givest sovereignty unto whom Thou wilt) i.e. unto Muhammad and his followers, (and Thou withdrawest sovereignty from whom Thou wilt) i.e. from the people of Persia and Byzantium. (Thou exaltest whom Thou wilt) i.e. Muhammad (and Thou abasest whom Thou wilt) i.e. 'Abdullah Ibn Ubayy Ibn Salul, the people of Persia and the people of Byzantium. (In Thy hand is the good) exaltation, abasement, sovereignty, spoils, triumph and power. (Lo! Thou art Able to do all things) whether it is exaltation, abasement, sovereignty, spoils, triumph or power. This verse was revealed about 'Abdullah Ibn Ubayy Ibn Salul, the hypocrite, who said after the Conquest of Mecca: "How on earth can they have sovereignty over Persia and Byzantium?" It is also said that it was revealed about the Quraysh who said: "the king of Persia sleeps on couches made of silk brocade, if you are truly a prophet, show us your dominion?"

[3:27]

Then he showed Allah's might by saying: (Thou causest the night to pass into the day) You increase the

length of the day over the length of the night, such that the day is longer than the night, (and Thou causest the day to pass into the night) You increase the length of the night over the length of the day, such that the night is longer than the day. (And Thou bringest forth the living from the dead) He says: You bring forth a living creature from a sperm drop, (and Thou bringest forth the dead from the living) and You bring forth a sperm drop from man; it is also said that this verse means: You bring forth the living (a chicken) from the dead (an egg), and You bring forth the dead (a grain) from the living (a spike of grain). (And Thou givest sustenance to whom Thou choosest, without stint) without measure, exerting power or showing off Your blessings; it is also said that this means: You give wealth in abundance to whomever You choose without straitness or inconvenience.

[3:28]

(Let not the believers take) the believers ought not to take [the hypocrites:] 'Abdullah Ibn Ubayy and his companions [and] (disbelievers) the Jews (for their friends) so as to become mighty and honourable (in preference to believers) who are sincere. (Whoso doeth that) seeking might and honour [by taking the hypocrites and disbelievers as friends] (hath no connection with Allah) has no honour, mercy or protection from Allah (unless (it be) that ye but guard yourselves against them) save yourselves from them, (taking (as it were) security) saving yourselves from them by speaking in a friendly way towards them with, while your hearts dislikes this. (Allah bideth you beware (only) of Himself) regarding the shunning of unlawful killing, unlawful sex, unlawful property, consuming intoxicants, false testimony and associating partners with Allah. (Unto Allah is the journeying) the return after death.

[3:29]

(Say) O Muhammad!: (Whether ye hide that which is in your breasts) what is in your hearts of hatred and enmity towards Muhammad (pbuh) (or reveal it) by showing abuse, defamation and waging war, (Allah knoweth it) Allah will record it and requite for it. (He knoweth that which is in the heavens and that which is in the earth) of good and evil, what is secret and what is revealed, (and Allah is Able to do all things) regarding the dwellers of the heavens and the dwellers of earth. This verse was revealed about the hypocrites and the Jews.

[3:30]

(On the day) the Day of Judgement (when every soul will find itself confronted with all that it hath done) written in its register (of good and all that it hath done of evil) it will also find it written in its register ((every soul) will long that there might be a mighty apace of distance) a long period of time separating them: from sunrise to sunset (between it and that (evil). Allah bideth you beware of Him) upon committing an act of disobedience. (And Allah is full of pity for (His) bondmen) He is full of pity for the believers.

[3:31]

(Say) O Muhammad!: (If ye love Allah) and His religion, (follow me) follow my Religion; (Allah will love you) He will increase your love (and forgive you your sins) which were committed when you followed Judaism. (Allah is Forgiving) of whoever repents, (Merciful) towards whoever dies in a state of repentance. This verse was revealed about the Jews who claimed they were the children of Allah and His beloved ones. When this verse was revealed 'Abdullah Ibn Ubayy said: "Muhammad is commanding us to love him as the Christians loved Jesus", and the Jews said: "Muhammad wants us to take him as a compassionate Lord, just as the Christians took Jesus as a compassionate Lord".

[3:32]

Consequently, Allah revealed about their comments: (Say: Obey Allah) regarding what He has obligated (and the Messenger) in his practices. (But if they turn away) from obeying them, (Lo! Allah loveth not the disbelievers) the Jews and the hypocrites.

[3:33]

When the Jews heard this, they said: “we follow the religion of Adam: we are Muslims”, and so Allah revealed the following: (Lo! Allah preferred Adam) with Islam (and Noah) with Islam (and the Family of Abraham) the children of Abraham with Islam (and the Family of 'Imran) Moses and Aaron with Islam (above (all His) creatures) above all the people of their times. It is also said that Amran is not the father of Moses and Aaron.

[3:34]

(They were descendants one of another) some follow the religion of others and the offspring of some are the descendents of others. (Allah is Hearer) of what the Jews say: that they are Allah's children and beloved ones and that they follow His religion, (Knower) of their punishment and of whom is following His religion.

[3:35]

Remember, O Muhammad (When the wife of Imran) Hannah, the mother of Mary (said: My Lord I have vowed unto Thee that which is in my belly as a consecrated (offering)) a servant at the Sanctuary of Jerusalem. (Accept it from me. Lo! Thou, only Thou, art the Hearer) of prayers, (the Knower!) of the answer and of that which is in my womb.

[3:36]

(And when she was delivered) what was in her womb and it was a baby girl (she said: My Lord! Lo! I am delivered of a female) a baby girl. (Allah knew best of what she was delivered. The male is not as the female) in service and weakness; (and Lo! I have named her Mary, and Lo! I crave Thy protection for her) I seek for her Your protection and safety (and for her offspring from Satan the outcast) the accursed.

[3:37]

(And her Lord accepted her with full acceptance) He was good to her and accepted her instead of accepting a boy (and vouchsafed to her a goodly growth) He nurtured her well in worship throughout the years, months, days and hours; (and made Zachariah her guardian) he joined her to him for training. (Whenever Zachariah went into the sanctuary where she was) the room where she worshipped, (he found that she had food) the fruit of winter in the summer, such as culms of corn, and the fruits of summer in the winter such as grapes. (He said: O Mary! Whence cometh unto thee this (food)?) how did you get this food out of its season? (She answered: It is from Allah) Gabriel brought it to me. (Allah giveth without stint) without pause or measure (to whom He will) in its season or out of it.

[3:38]

(Then) at that point (Zachariah prayed unto) and wished from (his Lord and said: My Lord! Bestow upon me of Thy bounty) from You (goodly offspring) a righteous child. (Lo! Thou art the Hearer of Prayer) You are the One Who answers prayers.

[3:39]

(And the angels) i.e. the Angel Gabriel (called to him as he stood praying in the sanctuary) in the mosque: (Allah giveth thee glad tidings of John) a son whose name is John, ((who cometh) to confirm a Word from Allah) Jesus son of Mary that he will be a word from Allah, created without a father, (lordly) who is clement when wronged, (chaste) has no desire for women, (a Prophet of the righteous) among the messengers.

[3:40]

(He said: My Lord) Zachariah said to Gabriel: O master! (How can I have a son when age hath overtaken me already) when I am very old (and my wife is barren) and cannot conceive children? ((The angel) answered: So (it will be)) as I have told you. (Allah doeth what He will).

[3:41]

(He) Zachariah (said: My Lord) O my Lord! (Appoint a token for me) regarding my wife's pregnancy. ((The angel) said: The token unto thee) about your wife's pregnancy ((shall be) that thou shalt not speak) will not be able to speak (unto mankind three days) without being dumb (except by signs) by moving your lips, eyebrows, eyes and hands; it is also said: except by writing on the ground. (Remember your Lord) with your tongue and heart (much) in all circumstances, (and praise (Him) in the early hours of night and morning) pray in the morning and at night as you used to do.

[3:42]

(And when the angels) i.e. Gabriel (said: O Mary! Lo! Allah hath chosen thee) with Islam and worship (and made thee pure) from disbelief, the association of partners with Allah and blemishes; it is also said this means: He has saved you from being killed, (and hath preferred you above (all) the women of creation) of your time by the birth of Jesus.

[3:43]

(O Mary! Be obedient to thy Lord) as a token of gratitude to Him; it is also said this means: prolong your prayer as a token of gratitude to your Lord, (prostrate thyself and bow) meaning: and do also prostrate and bow (with those who bow (in worship)) with the people of worship.

[3:44]

(This) which I mentioned of the story of Mary and Zachariah (is of the tidings of things hidden) of the things that were unknown to you, O Muhammad. (We reveal it unto thee (Muhammad)) He says: We send Gabriel with it to you. (Thou wast not present with them) with the Rabbis (when they threw their pens) in the flow of water ((to know) which of them should be the guardian of Mary) to train her, (nor wast thou present with them when they quarrelled (thereupon)) each giving argument for his better claim to be Mary's guardian.

[3:45]

((And remember) when the angels) i.e. Gabriel (said: O Mary! Allah giveth you glad tidings of a Word from Him) of a son who shall come into being by means of a Word from Allah, (whose name is the Messiah) because he travels from one country to another; it is also said: the Messiah means the king, (Jesus, son of Mary, illustrious in the world) he has standing and position amidst people in the life of this world (and the Hereafter) he has standing and position with Allah, (and one of those brought near) unto Allah in the Garden of Eden.

[3:46]

(He will speak unto mankind in his cradle) in the lap of his mother, saying: I am the servant of Allah and His Messiah (and in his manhood) after he reaches 30 years old, saying that he is a prophet, (and he is of the righteous) of the messengers.

[3:47]

(She said: My Lord!) Mary said to Gabriel: O master!: (How can I have a child) how is it possible for me to have a child (when no mortal hath touched me?) lawfully or unlawfully? (He) Gabriel (said: So (it will be)) as I have told you. (Allah createth what He will. If He decreeth a thing) if He wills to create a son from you without a father, (He saith unto it only: Be! and it is) a son without a father.

[3:48]

(And He will teach him the Scripture) the Scriptures of [past] prophets; as it is said: writing (and wisdom)

the lawful and the prohibited; as it said this means: the wisdom of the prophets who preceded him, (and the Torah) in the womb of his mother (and the Gospel) after he came out of his mother's womb.

[3:49]

(And will make him a messenger) after the age of thirty (unto the Children of Israel), and when he went to them he said: (Lo! I come unto you with a sign) a token (from your Lord) for my prophethood. They said: what is this sign? He replied: (Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it) like the breathing of a sleeping person (and it is a bird) flying in the air, (by Allah's leave) by Allah's command. Then he fashioned for them a bat and when it became alive, they said: this is sorcery; do you have another sign? He said: yes, (I heal him who was born blind, and the leper) also, (and I raise the dead, by Allah's leave) by Allah's greatest Name: O Alive, the Eternal. And when he did this, they said: this is sorcery, do you have any other sign? He said: yes, (And I announce unto you what you eat) in the morning and at night (and what you store up in your houses) what you save from your lunch to dinner and from your dinner to the next day's lunch. (Lo! Herein) in that which I have told you (verily is a portent) a sign (for you, if ye are believers) who have faith.

[3:50]

(And (I come) confirming) and I have come confirming Allah's divine Oneness in the Religion (that which was before me of the Torah) and all other Scriptures, (and to make lawful) to give you legal dispensation regarding (some of that which was forbidden unto you) such as the meat of camels, the fat of bovines and sheep, the Sabbath, and other things. (I come unto you with a sign) with a token (from your Lord, so keep your duty to Allah) so fear Allah in that which He has commanded you with and repent to Him (and obey me) and follow my command and Religion;

[3:51]

(Lo! Allah is my Lord and your Lord, so worship Him) declare his divine Oneness. (That) divine Oneness (is a straight path) an established religion, Islam, which He is pleased with.

[3:52]

(But when Jesus became conscious) when he knew (of their disbelief) and saw that they wanted to kill him; it is also said: when he repeatedly heard their disbelief, (he) Jesus (cried: Who will be my helpers in the cause of Allah?) against His enemies. (The disciples) his closest disciples who were 12 in number (said: We will be Allah's helpers) against his enemies. (We believe in Allah, and bear thou witness) Know, O Jesus (that we have surrendered (unto Him)) we acknowledge Allah by worshipping Him and declaring His divine Oneness.

[3:53]

(Our Lord) O our Lord! (We believe in that which Thou hast revealed) of the Scripture, i.e. the Gospel (and we follow him whom Thou hast sent) the religion of the Messenger Jesus. (Enrol us among those who witness) make us among the first forerunners who were witnesses before us; it is also said this means: make us of the community of Muhammad (pbuh).

[3:54]

(And they schemed) they, i.e. the Jews, planned to kill Jesus, (and Allah schemed (against them)) Allah wished to kill their man Tatianos: (and Allah is the best of schemers) the strongest of those who have a will; it is also said this means: the best of Makers.

[3:55]

((And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me,

and am cleansing) saving (thee of those who disbelieve) in you (and am setting those who follow you) follow your Religion (above those who disbelieve) with strong argument and triumph (until the Day of Resurrection) then I shall make you to die after descent; it is also said this means: I shall make your heart die to the love of the life of this world. (Then unto Me ye will (all) return) after death, (and I shall judge between you as to that wherein) in religion (ye used to differ) to argue.

[3:56]

(As for those who disbelieve) in Allah and in His messengers Muhammad and Jesus (I shall chastise them with a heavy chastisement in the world) by exposing them to the sword and the capitation tax (jizyah) (and the Hereafter) by throwing them into the Fire; (and they will have no helpers) to save them from Allah's punishment in this world or in the Hereafter.

[3:57]

(And as for those who believe) in Allah, the Scripture and His messengers Muhammad and Jesus (and do good works) sincerely between them and their Lord, (He will pay them their wages in full) He will pay them their reward on the Day of Judgement. (Allah loveth not wrong-doers) the idolaters, with their transgressions and association of partners with Allah.

[3:58]

(This) that I have told you about, O Muhammad, regarding the story of Jesus ((which) We recite unto thee) with which We send Gabriel to you (is a revelation) He says: they are revelations of the Qur'an, conveying commands and prohibitions (and a wise reminder) that enjoins what is lawful and what is unlawful; it is also said this means: it corroborates the Torah and the Gospel; and it is also said this means: it confirms that which is in the Guarded Tablet.

[3:59]

Allah then explained the creation of Jesus without a father because the delegation of Najran asked the Prophet to provide proof from the Qur'an for his saying that Jesus was not the son of Allah, so Allah said: (Lo! the likeness of Jesus) the likeness of the creation of Jesus (with Allah) without a father (is as the likeness of Adam. He created him of dust) without a father or mother, (then He said unto him) to Jesus: (Be! and he is) a son without a father.

[3:60]

((This is) the Truth) this is the true fact (from your Lord) that Jesus was not Allah, His son or His partner, (so be not thou of those who waver) those who doubt what I have exposited to you regarding the creation of Jesus without a father.

[3:61]

Allah then mentioned the dispute of the delegation of Najran with the Prophet (pbuh) after he explained to them that the likeness of Jesus with Allah is as the likeness of Adam, for they said to the Prophet: it is not as you say that Jesus was not Allah, his son or His partner. As response Allah said: (And whoso disputeth with thee concerning him) concerning Jesus, (after the knowledge which has come unto thee) after the exposition that has come to you that Jesus was not Allah, His son or His partner, (say (unto him): Come! We will summon our sons and your sons) and you summon your sons, (and our women and your women) and you summon your women, (and ourselves and yourselves, then we will pray humbly (to our Lord)) and exert our effort in praying ((and (solemnly) invoke) all together (the curse of Allah upon those who lie) about Allah concerning Jesus.

[3:62]

(Lo! This) which We have mentioned, O Muhammad, regarding Jesus and the delegation of Najran (verily is the true narrative) the true fact that Jesus was not Allah, His son or His partner. (There is no God save Allah) without a son or partner, (and lo! Allah is the Mighty) Who is vengeful against those who do not believe in Him, (the Wise) Who has commanded that none should be worshipped except Him; it is also said (the Wise) means: Allah ruled that they should go out and invoke His curse on those who lie, but the delegation of Najran refused to do so because they knew they were liars and that Muhammad was a true Prophet and emissary whose traits and description were to be found in their own Scripture.

[3:63]

(And if they turn away) from joining the Prophet (pbuh) in invoking Allah's curse on those who lie about Him regarding Jesus (then Lo! Allah is Aware of (who are) the corrupters) i.e. the Christians of Najran.

[3:64]

After this, Allah invited them to accept Allah's divine Oneness, saying: (Say: O People of the Scripture. Come to an agreement) the agreement is: there is no god except Allah (between us and you: that we shall worship none but Allah) we shall declare Allah as the only One God, (and that we shall ascribe no partners unto Him) from among created beings, (and that none of us shall take others for lords beside Allah) that none of us shall obey another person in that which involves a transgression against Allah. (And if they turn away) and refuse to accept Allah's divine Oneness, (then say: Bear witness) know (that we are they who have surrendered (unto Him)) and acknowledge His divine Oneness and worship Him.

[3:65]

Then Allah mentions their dispute with the Prophet (pbuh) in that they said they are of those who have surrendered to Allah and follow the Religion of Abraham, claiming this to be in the Torah. So Allah said: (O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him?) after Abraham. (Have ye then no sense?) that it is not mentioned in them that Abraham was Jew or Christian.

[3:66]

(Lo! Ye) O Jews and Christians (are those who argue about that whereof ye have some knowledge) in your Scripture that Muhammad is a prophet sent by Allah and that Abraham was neither Jew nor Christian, but you rejected this: (Why then argue ye concerning that whereof ye have no knowledge) from your Scripture and say that Abraham was Jew or Christian? (Allah knoweth) that Abraham was neither Jew nor Christian. (Ye know not) that he was Jew or Christian.

[3:67]

Allah then denied their claim, saying: (Abraham was not a Jew) following the religion of the Jews, (nor yet a Christian) following the religion of the Christians; (but he was an upright man who had surrendered (to Allah)) sincerely, (and he was not of the idolaters) who adhered to their religions.

[3:68]

Then Allah showed who follows the Religion of Abraham, saying: (Lo! those of mankind who have the best claim to Abraham) to the Religion of Abraham (are those who followed him) in his time, (and this Prophet) Muhammad follows his Religion (and those who believe) in Muhammad and in the Qur'an also follow the Religion of Abraham; (and Allah is the Protecting Friend of the believers) He protects them and helps them.

[3:69]

Allah mentions, then, how Ka'b al-Ashraf invited some of the companions of Allah's Messenger (pbuh)-Mu'adh [Ibn Jabal], Hudhayfa [Ibn al-Yaman] and 'Ammar [Ibn Yasir]-to join their religion (Judaism) and

leave Islam, after the Battle of Uhud, saying: (A party of the people of the Scripture long to make you go astray) from your Religion, Islam; (and they make none to go astray) from the religion of Allah (except themselves, but they perceive not) this; it is also said that this means: they perceive not that Allah informs His Prophet of this.

[3:70]

(O People of the Scripture! Why disbelieve you in the revelations of Allah) Muhammad and the Qur'an, (when you (yourselves) bear witness (to the Truth)?) you know from your Scripture that Muhammad is a prophet sent by Allah.

[3:71]

(O People of the Scripture! Why confound ye truth with falsehood) you confound the traits of the anti-Christ with those of Muhammad (and knowingly conceal the Truth?) the traits and description of Muhammad which you find in your Scripture.

[3:72]

Allah mentions then what Ka'b and his followers said about the change of the Qiblah, saying: (And a party of the People of the Scripture) Ka'b and his fellow leaders (say) to the lowly among people: (Believe in that which hath been revealed, unto those who believe) in Muhammad and the Qur'an (at the opening of the day) at the beginning of the Day, at the Dawn prayer, (and disbelieve at the end thereof) at the Zuhr prayer. In other words, they say: believe in the Qiblah towards which Muhammad and his Companions prayed at the Dawn prayer and disbelieve in the other Qiblah towards which they prayed at the Zuhr prayer, (in order that they may return) in order that their communality may return to your religion and Qiblah;

[3:73]

(And believe not) that he is a prophet (save in one who followeth your religion) Judaism, and your Qiblah, Jerusalem. (Say) to the Jews, O Muhammad: (Lo! the guidance is Allah's guidance) Allah's Religion is Islam and Allah's Qiblah is the Ka'bah, (that any one is given) of Religion and Qiblah (the like of that which was given unto you) O Companions of Muhammad (or that they may argue with you) that the Jews argue with you regarding this Religion and Qiblah (in the presence of their Lord) on the Day of Judgement. (Say) also, O Muhammad: (Lo! the bounty) prophethood, Islam and the Qiblah of Abraham (is in Allah's hand. He bestoweth it on whom He will) Muhammad and his Companions. (Allah is All- Embracing) in His bounty, (All-Knowing) to whom He gives.

[3:74]

(He selecteth for His mercy) He chooses for His religion (whom He will) Muhammad and his Companions. (Allah is of Infinite Bounty) He is generous towards Muhammad by bestowing upon him prophethood and Islam.

[3:75]

Subsequently, Allah mentions the trustworthiness and treachery of the people of the Book, saying: (Among the People of the Scripture) i.e. the Jews (there is he who, if you trust him with a weight of treasure, will return it to you) without any problem, hardship or ever thinking to keep it for himself by declaring it lawful for him to take. The reference here is to 'Abdullah Ibn Salam and his companions. (And among them there is he who, if you trust him with a piece of gold, will not return it to you) and will declare it lawful for him to take (unless you keep standing over him) insisting on taking it back and suing him for it. The reference here is to Ka'b Ibn al-Ashraf and his followers. (That) treachery and declaring that it is lawful to take other people's property (is because they say: We have no duty to the Gentiles) there is no harm in taking the property of Arabs. (They speak a lie concerning Allah knowingly) they lie about Allah and know that they are lying.

[3:76]

(Nay) Allah is here answering them, (but (the chosen of Allah is) he who fulfileth his pledge) He says: but he who keeps his pledge between himself and his Lord or between himself and other people (and wardeth off (evil)) ward off breaking his pledge by treachery and turning on his pledge; (for lo! Allah loveth those who ward off (evil)) ward off breaking pledges, treachery and being untrustworthy.

[3:77]

Allah then mentioned their punishment, i.e. the punishment of the Jews, saying: (Lo! those who purchase a small gain) a small gain of in their living (at the cost of Allah's covenant) by breaking Allah's covenant (and their oaths) their pledges with their prophets, (they have no portion in the Hereafter) in Paradise. (Allah will neither speak to them) in a nice manner on the Day of Judgement (nor look upon them on the Day of Resurrection) He will have no mercy for them, (nor will He make them grow) He will neither exonerate them for being Jews nor put their minds at peace. (Theirs will be a painful doom) a severe pain which will spread to their hearts. It is also said that this was revealed about 'Abdan Ibn al-Ashu' and Imra' al-Qays because of a dispute between them, and it was also revealed about the Jews.

[3:78]

(And Lo! there is) of the Jews (a party of them) Ka'b and his fellow men (who distort the Scripture with their tongues) by reading the traits of the anti-Christ in their Scripture, (that ye may think) that the lowly may think (that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah) in the Torah, (when it is not from Allah) in the Torah; (and they speak a lie concerning Allah knowingly) fully aware that this is not in their Scripture.

[3:79]

Then Allah said as regards their claim that they follow the Religion of Abraham and that Abraham commanded them to follow this Religion: (It is not (possible) for any human being) among the prophets (unto whom Allah had given the Scripture and wisdom) understanding (and the prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be you faithful servants of the Lord) men of knowledge, people of understanding as well as people who put what they learn into practice (by virtue of your constant teaching of the Scripture) from the Scripture; it is also said that this means: by virtue of your knowledge of the Scripture (and of your constant study thereof) of your reading from the Scripture.

[3:80]

(And he commanded you) O people of the Quraysh, Jews and Christians (not that ye should take the angels) as daughters of Allah (and the Prophets for lords. Would he command you to disbelieve) how could Abraham command you to follow disbelief (after ye had surrendered (to Allah)) after he commanded you to follow Islam (completely Surrendering to Allah), saying to you: (Lo! Allah hath chosen for you the (true) Religion; therefore die not save as men who have surrendered [2:132]). Allah says here: Allah has not sent a Messenger except that He commanded him to follow Islam and not Judaism, Christianity or the worship of idols, as these unbelievers claim. It is also said that this verse was revealed about the claims of the Jews that Muhammad commanded them to love him and worship him as the Christians worshipped Jesus. The Christians and idolaters also made the same claim.

[3:81]

Allah then explained His covenant with the prophets on the day of “Yes, indeed!” regarding Muhammad's traits and description, saying: (When Allah made (His) covenant with the Prophets) He says: Allah made a covenant with the prophets that they will show to one another the traits, description and merit of Muhammad, ((He said): Behold that which I have given ye) when I did give you (of the Scripture and

knowledge) containing details of the lawful and the unlawful. (And) you also made a covenant with your nation that (afterward there will come unto you a messenger, confirming) by calling to Allah's divine Oneness (that which ye possess) of Scripture. (Ye shall believe in him) He says: you shall acknowledge him and his virtue (and ye shall help him) with the sword against his enemies and also by expositing his trait. (He said: Do ye agree?) Allah asked them whether they accepted (and will you take My burden) My covenant (in this) what I said? (They) the prophets (answered: We agree) we accept. (He) Allah (said: Then bear ye witness) of this. (I will be a witness with you) of this also. Allah thus made them witnesses of one another and He Himself is a witness. And so each prophet explained this to his nation, and each prophet made the members of his nation witnesses for each other, just as each prophet bore witness to it.

[3:82]

(Then whosoever after this) the covenant (shall turn away) from among the nations: (they will be miscreants) who have broken the covenant and are unbelievers.

[3:83]

Allah then mentions the dispute of the Jews and Christians and the question which they put to the Prophet (pbuh) regarding who really follows the religion of Abraham. When the Prophet (pbuh) told them that they were both far from the Religion of Abraham, they said that they did not accept this judgement. Hence, Allah said: (Seek they) with you (other than the religion of Allah) Islam (complete surrender to Allah), (when unto Him submiteth) acknowledges Islam and Allah's divine Oneness (whosoever is in the heavens) of angels (and the earth) of believers, (willingly) the dwellers of the heavens willingly, (or unwillingly) the dwellers of the earth unwillingly. It is also said that this means: the sincere among the believers acknowledge this willingly while the hypocrites do so unwillingly; it is also said this means: those who are born Muslim acknowledge this willingly while those who were made to embrace Islam do so unwillingly, (and unto Him they will be returned) after death.

[3:84]

Allah then proceeds to explain the status of faith so that this serves for them as an indication to faith, saying: (Say) O Muhammad: (We believe in Allah) alone without any partner (and that which is revealed unto us) and in that which the Qur'an has revealed to us (and that which was revealed unto Abraham) and we believe in Abraham and his Scripture (and Ishmael) and his Scripture (and Isaac) and his Scripture (and Jacob) and his Scripture (and the tribes) the Children of Jacob and their scriptures, (and that which was vouchsafed unto Moses) and we believe in Moses and his Scripture (and Jesus) and his Scripture (and the Prophets) and we believe in all the prophets and their scriptures (from their Lord. We make no distinction between any of them) we do not disbelieve in any of the prophets; it is also said this means: we do not disassociate any one of them from Allah in relation to prophethood and Islam, (and unto Him we have surrendered) we acknowledge His worship and divine Oneness and we are sincere to him in Religion.

[3:85]

(And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter) he will be among the duped because he will miss Paradise and all that is in it and dwell in hell with all that is in it.

[3:86]

(How shall Allah guide) to His religion (a people who disbelieved) in Allah (after their belief and (after) they bore witness that the messenger) Muhammad (is true and after clear proofs (of Allah's sovereignty)) the exposition of the Truth and the Book (had come unto them. And Allah guideth not wrong-doing folk) the idolaters and those who are not fit for His religion.

[3:87]

(As for such, their reward is that on them rests the curse of Allah) the punishment of Allah (and of angels) and the curse of the angels (and of men combined) and the curse of the believers.

[3:88]

(They will abide therein) in the curse. (Their doom will not be lightened, neither will they be reprieved) their punishment will not be deferred;

[3:89]

(Save those who afterward) after their apostasy (repent) from disbelief and hypocrisy (and do right) sincerely declare Allah's divine Oneness. (Lo! Allah is Forgiving) of those who repent among them, (Merciful) towards those who die in a state of repentance.

[3:90]

(Lo! those who disbelieve) in Allah (after their (profession of) belief) in Allah, (and afterward grow violent in disbelief) do not waver in their disbelief: (their repentance will not be accepted) as long as they remain in that state. (And such are those who are astray) from guidance and Islam.

[3:91]

(Lo! Those who disbelieve) in Allah and His Messenger, (and die in disbelief) disbelieving in Allah and His Messenger, (the (whole) earth) the weight of the earth (full of gold would not be accepted from such an one if it were offered as a ransom). Allah says: If they were to give the equivalent of the earth's weight in gold to ransom themselves, it would not be accepted from them. (Theirs will be a painful doom) which will extend to their hearts (and they will have no helpers) anyone to save them from Allah's punishment. The verses from (Lo! those who disbelieve after their (profession of) belief…. Theirs will be a painful doom and they will have no helpers) were revealed about ten hypocrites, namely, Tu'mah and his companions, who left Medina to Mecca as apostates from their religion, Islam. Some of them died as apostates, some were killed while some later returned to the fold of Islam.

[3:92]

Allah then prompted the believers to spend in the cause of Allah, saying: (Ye will not attain unto piety) i.e. that which is with Allah of reward, honour and Paradise until you spend of that which you love of property; it is also said this means: you shall not attend to reliance in Allah and God-fearingness (until ye spend of that which ye love. And whatsoever ye spend) of property, (Allah is aware thereof) just as He is aware of your intentions, i.e. whether you intend with it His Countenance or other people's praise.

[3:93]

(All food was lawful unto the Children of Israel) all food that is lawful for Muhammad and his community today was lawful for the Children of Israel, the sons of Jacob, (save that which Israel) Jacob (forbade himself) by the way of vows, ((in days) before the Torah was revealed) before the revelation of the Torah to Moses, Jacob forbade himself the meat and milk of camels. When this verse was revealed, the Prophet (pbuh) asked the Jews: "What did Jacob forbid himself of food?" They said: "he did not forbid himself any type of food, and whatever is forbidden for us today, such as the meat of camels and other things, was already forbidden on all prophets, from Adam to Moses (pbut). It is only you who make such things lawful". And they claimed those things were also forbidden in the Torah. Hence Allah said to Muhammad (pbuh): (Say) to them: (Produce the Torah and read it (unto us)) where they are made forbidden (if ye are truthful) in your claim. But they failed to produce the Torah and knew they were liars since there was nothing in the Torah to substantiate their claim.

[3:94]

Therefore Allah said: (And whoever shall invent a falsehood after that) after the exposition in the Torah show them to be liars (concerning Allah, such will be wrong-doers) unbelievers who lie about Allah.

[3:95]

(Say) O Muhammad: (Allah speaketh truth) when He said Abraham was neither a Jew nor a Christian; it is also said this means: Say, O Muhammad, Allah has said the Truth regarding what He stated concerning that which is lawful and that which is unlawful. (So follow the religion of Abraham, the upright) i.e. the Muslim. (He was not of the idolaters) who followed their Religion.

[3:96]

(Lo! the first Sanctuary) mosque (appointed for mankind) for the believers (was that at Becca) where the Ka'bah is, (a blessed place) that the spot where the Ka'bah is built contains forgiveness and mercy, (a guidance to the peoples) it is a Qiblah to every prophet, messenger, veracious one (siddiq) and believer;

[3:97]

(Wherein are plain memorials) clear signs; and it contains (the place where Abraham stood up to pray) as well as the semi-circular wall of white marble (Hatim) of Ishmael and the black stone; (and whosoever entereth it is safe) from violence. (And to the House) going to the House (is a duty unto Allah for mankind) for the believers, (for him who can find a way thither) for the person who can walk and reach the House while at the same time being in possession of provisions, a mount and has left enough expenditure for his dependents until he returns. (As for him who disbelieveth) in Allah, Muhammad, the Qur'an and the obligation of pilgrimage, (Lo! Allah is Independent of (all) creatures) He is not in need of their belief or pilgrimage.

[3:98]

(Say: O People of the Scripture! Why disbelieve ye in the revelations of Allah) i.e. in Muhammad and the Qur'an, (when Allah (Himself) is Witness of what ye do) of disbelief, by concealing [the Truth] and engaging in sins?

[3:99]

(Say: O People of the Scripture! Why drive ye back believers) in Allah, Muhammad and the Qur'an (from the way of Allah) from the Religion of Allah and His worship, (seeking to make it crooked, when you are witnesses?) when you know it to be in the Scripture. (Allah is not unaware of what ye do) Allah is not oblivious to your disbelief: concealing the Truth and committing transgressions. This verse was revealed about those who invited 'Ammar [Ibn Yasir] and his fellow Muslims to join their religion: Judaism.

[3:100]

(O ye who believe! If ye obey a party of those who have received the Scripture) the Torah (they will make you disbelievers) in Allah and Muhammad (after your belief) in Allah and [the message of] Muhammad.

[3:101]

(How can ye disbelieve) in Allah. This is mentioned by way of amazement, (when it is ye unto whom Allah's revelations) the Qur'an containing commands and prohibitions (are recited, and His messenger) Muhammad (is in your midst?) with you. (He who holdeth fast to Allah) he who adheres to Allah's Religion and His Book, (he indeed is guided unto a right path) he is directed along a clear, solid way, which is Islam; it is also said this means: he has become firm on this way. This verse was revealed about Mu'adh [Ibn Jabal] and his companions.

[3:102]

Thereafter, Allah spoke about a dispute between the Aws and the Khazraj, in which Tha'labah Ibn Ghanam and As'ad Ibn Zurarah boasted about their killings and raids on their rivals in the pre-Islamic days, saying: (O ye who believe! Observe your duty to Allah) obey Allah (with right observance) such that one obeys Him and never contravenes against Him, thank Him and never be ungrateful to him, remember Him and never forget Him; it is also said this means: obey Allah as He ought to be obeyed, (and die not save as those who have surrendered (unto Him)) sincerely acknowledging that you worship Him and declare His divine Oneness;

[3:103]

(And hold fast, all of you together, to the cable of Allah) hold fast to the Religion of Allah and His Book, (and do not separate) in religion. (And remember Allah's favour unto you) by giving you Islam: (how ye were enemies) before Islam (and He made friendship between your hearts) through Islam (so that ye became as brothers by His grace) by His religion, Islam; (and (how) ye were upon the brink of an abyss of fire) i.e. because of disbelief, (and He did save you from it) by means of faith. (Thus Allah maketh clear His revelations) His commands, prohibitions and favours (unto you, that haply ye may be guided) from error.

[3:104]

Allah then commanded goodness and reconciliation, saying: (And there may spring from you) there still exists among you (a nation) a group (who invite to goodness) who invite to reconciliation and excellence, (and enjoin right conduct) they enjoin Allah's divine Oneness and the following of Muhammad (pbuh) (and forbid indecency) they forbid disbelief, idolatry and rejection, instead following the Messenger. (Such are they who are successful) who are saved from Allah's wrath and punishment.

[3:105]

(And be ye not) divided in religion (as those who separated and disputed) in religion, such as the religious schisms that took place among the Jews and Christians (after the clear proofs) proofs from their Scriptures of Islam (had come unto them. For such) i.e. the Jews and Christians (there is an awful doom) greater than anything one can imagine.

[3:106]

(On the day (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened it will be said unto them) the angels in-charge of hell will say to them: (Disbelieved ye) in Allah (after your (profession of) belief?) in Allah. (Then taste the punishment for that ye disbelieved) in Allah.

[3:107]

(As for those whose faces have been whitened, Lo! in the mercy of Allah) in Allah's Paradise (they dwell for ever) never to die or leave it.

[3:108]

(These are revelations of Allah): the Qur'an. (We recite them unto thee) We send them with Gabriel to you (in truth) in order to show what is true and what is an error. (Allah willeth no injustice to (His) creatures) He does not will to be unjust to the jinn or human beings.

[3:109]

(Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth) of created beings and marvellous things; (and unto Allah all things are returned) in the Hereafter.

[3:110]

(Ye are the best community that has been raised up for mankind) that ever was for mankind. Allah then showed how they were the best community that has been raised for mankind saying: (Ye enjoin right conduct) you enjoin the divine Oneness of Allah and the following of Muhammad (and forbid indecency) you forbid disbelief, idolatry and the opposition of the Messenger; (and ye believe in Allah) as well as in all revealed scriptures and messengers. (And if the People of the Scripture) i.e. the Jews and Christians (had believed it had been better for them) than what they are in now. (Some of them are believers) 'Abdullah Ibn Salam and his followers; (but most of them are evil-livers) unbelievers who break their pledges.

[3:111]

(They will not harm you) the Jews will not harm you (save a trifling hurt) with their tongue by vilifying and defaming you, (and if they fight against you) in Religion (they will turn and flee) defeated. (And afterward they will not be helped) they will not be saved from your swords or from being taken as captives.

[3:112]

(Ignominy shall be their portion) the humiliation of Jizyah shall be imposed upon them (wheresoever they are found) they cannot stand against the believers (save (where they grasp) a rope from Allah) except if they believe in Allah (and a rope from men) or take a pledge with the rulers to pay the Jizyah. (They have incurred anger) they deserved anger (from their Lord, and wretchedness is laid upon them) the attire of poverty was imposed upon them. (That) ignominy (is because they used to disbelieve the revelations of Allah) in Muhammad and the Qur'an, (and slew the Prophets wrongfully) i.e. without the prophets having committed any crime. (That) anger and humiliation (is because they were rebellious) against Allah on the Sabbath (and used to transgress) by killing the prophets and take as lawful things that were prohibited.

[3:113]

(They are not all alike) i.e. those who believed from among the people of the Book are not like those among them who have not. (Of the People of the Scripture there is a staunch community) He says: there are among them a group of upright people who are guided by Allah's divine Oneness: 'Abdullah Ibn Salam and his followers (who recite the revelations of Allah) the Qur'an (in the night season) in the hours of the night in their prayer, (falling prostrate (before Him)) praying to Allah.

[3:114]

(They believe in Allah) and in all the Scriptures and messengers (and the Last Day) they believe in resurrection after death as well as in the bliss of Paradise, (and enjoin right conduct) they enjoin Allah's divine Oneness and the following of Muhammad (and forbid indecency) disbelief, idolatry and the following of sorcery and the leaders of misguidance, (and vie one with another in good works) they hasten to perform good works. (They are of the righteous) of the righteous among the community of Muhammad in Paradise, such as Abu Bakr and his fellow believers.

[3:115]

(And whatever good) that was mentioned above; and it is also said: whatever act of excellence they perform towards Muhammad and his Companions (they do) i.e. 'Abdullah Ibn Salam and his followers, (they will not be denied the meed thereof) its reward will not be forgotten and they shall indeed be rewarded for it. (Allah is Aware of those who ward off (evil)) ward off disbelief, idolatry and indecency-the reference here being to 'Abdullah Ibn Salam and his followers.

[3:116]

(Lo! the riches) the abundance of riches (and the progeny) and the abundance of progeny (of those who disbelieve) in Muhammad and in the Qur'an, i.e. Ka'b [Ibn al-Ashraf] and his followers (will not avail them

aught against Allah) will not avail them against the punishment of Allah; (and such are rightful owners of the Fire) the dwellers of hell. (They will abide therein) for ever.

[3:117]

(The likeness of that which they spend in this life of the world) He says: the likeness of what the Jews spend when they are following Judaism (is as the likeness of a biting, icy wind which smites the harvest of a people who have wronged themselves) by not giving what is due to Allah from it, (and devastateth it) ruined it; likewise, idolatry destroys one's spending just as wind destroys the harvest. (Allah wronged them not) by thwarting the benefit of their harvest and spending, (but they did wrong themselves) through disbelief and withholding what is due to Allah from the harvest.

[3:118]

Allah then forbade the believers from among the Helpers to speak with the Jews or divulge secrets to them, saying: (O ye who believe! Take not) the Jews (for intimates) confidants (others than your own folk) the sincere believers, (who would spare no pains to ruin you; they love to hamper you) they love for you to sin and become idolaters as they themselves have become. (Hatred is revealed by (the utterance of) their mouths) through vilification and defamation, (but that which their breasts hide is greater) but what they hide in their hearts of hatred and enmity is even greater. (We have made plain for you the revelations) the signs of their resentful envy (if you will understand) what is recited to you; it is also said that this means: We have made the revelations, i.e. the commands and prohibitions, clear so that you know what I command you.

[3:119]

(Lo! Ye are) O group of believers (those who love them) who love the Jews because of the ties of marriage and suckling (though they love you not) because of the Religion, (and ye believe in all the Scripture) you acknowledge all the revealed Books and messengers while they do not. (When they) the hypocrites among the Jews (fall in with you they say: We believe) in Muhammad and the Qur'an and we acknowledge that his traits and description are in our Scripture; (but when they go apart) and meet with each other (they bite their finger tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts) He is Aware of what is in your heart of hatred and enmity.

[3:120]

(If a lucky chance) conquest and booty (befall you, it is evil unto them) the Jews and hypocrites do not like it, (and if disaster) drought, killing and defeat (strike you they rejoice thereat) they like it. (But if you persevere) in the face of their harm (and keep from evil) transgressing against Allah (their guile) their enmity and deeds (will never harm you. Lo! Allah is Surrounding) Allah knows (what they do) of contravention and enmity.

[3:121]

(And remember when thou settedst forth at daybreak from thy housefolk) when you left Medina for Uhud (to assign to the believers their positions for the battle) against their enemies, (Allah was Hearer) of your speech, (Knower) of what befell you and of your leaving the positions which were assigned to you.

[3:122]

(When two parties of you almost) two tribes of believers, the Banu Salamah and Banu Harithah, hid the fact that they almost (fell away) shrank away from fighting against the enemy on the Day of Uhud, (and Allah was their Protecting Friend) He preserved them and prevented them from doing so. (In Allah do believers put their trust) the believers ought to put their trust in Allah when it comes to help and conquest.

[3:123]

(Allah had already given you the victory at Badr) on the day of the Battle of Badr, (when ye were contemptible) few in number: 313 men. (So observe your duty to Allah) fear Allah regarding the matter of war and do not disobey the leader who is in charge of you (in order that ye may be thankful) in order that you are thankful for his help and blessing.

[3:124]

(And when thou didst say unto the believers) on the Day of Uhud: (Is it not sufficient for you) regarding your enemy (that your Lord should support) that your Lord should help you (you with three thousand angels sent down?) from heaven to help you.

[3:125]

(Nay) it is sufficient to you, (but if you persevere) in war with your Prophet, (and keep from evil) and keep from contravening and disobeying Him, (and) the people of Mecca (attack you suddenly) from the direction of Mecca, (your Lord will help you) against your enemy (with five thousand angels sweeping on) 5,000 marked angels; it is also said this means: 5,000 angels wearing turbans of wool.

[3:126]

(Allah ordained this) Allah mentioned this help (only as a message of good cheer for you) that you shall triumph, (and that thereby your hearts might be at rest. Victory) by means of the help of angels (cometh only from Allah, the Mighty) in His vengeance against those who do not believe in Him, (the Wise) in giving triumph and sovereignty to whomever He will; it is also said (the Wise) means: the Wise in that which befell you on the Day of Uhud.

[3:127]

(That He may cut off a part) He says: if He sends His help, it is only in order to kill a group (of those who disbelieve) the unbelievers of Mecca, (or overwhelm them) defeat them (so that they retire, frustrated) not having gained the upper hand or booty.

[3:128]

(It is no concern at all of thee (Muhammad)) repentance and punishment are not in your hands whereby you pray against those who were defeated on the Day of Uhud, the archers and others (whether He relent towards them) He says: if Allah chooses to relent towards them and forgive them (or punish them) because of their leaving their positions; (for they are evil-doers) for leaving their positions. It is also said that this was revealed about two tribes, the 'Asabah and Dhakwan, against whom the Prophet (pbuh) prayed when they killed some of his Companions.

[3:129]

(Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth) of created beings. (He forgiveth whom He will) whoever deserves to be forgiven, (and punisheth whom He will) whoever deserves to be punished. (Allah is Forgiving) of those who repent, (Merciful) towards him who dies in a state of repentance.

[3:130]

(O ye who believe!) i.e. Thaqif. (Devour not usury, doubling) the silver coin (and quadrupling) the appointed period for repayment. (Observe your duty to Allah) fear Allah regarding the consumption of usury, (that ye may be successful) so that you be saved from Allah's wrath and punishment.

[3:131]

(And ward off (from yourselves) the Fire) fear the Fire regarding the consumption of usury which was (prepared) created (for disbelievers) in Allah and in the prohibition of usury.

[3:132]

(And obey Allah and the messenger) concerning the prohibition of usury and its avoidance, (that ye may find mercy) in order that mercy encompasses you such that you are saved and not punished.

[3:133]

(And vie one with another for forgiveness from your Lord) hasten to repent of usury and from all transgressions and reach for forgiveness from your Lord, (and for a Paradise) by means of righteous works and avoidance of usury (as wide as are the heavens and the earth) if they were to be joined to each other, (prepared) created (for those who ward off (evil)) ward off disbelief, idolatry, indecencies, and the consumption of usury;

[3:134]

And then He showed who they were, saying: (Those who spend (of that which Allah hath given them) in ease and in adversity) He says: those who spend their wealth in the way of Allah is times of comfort and in times of hardship, (those who control their wrath) those who check their anger, keeping their hot-temperedness to themselves (and are forgiving towards mankind) towards slaves; (Allah loveth the good) He loves those who are kind towards slaves and freemen.

[3:135]

The following was then revealed about a man from the Helpers because he stared at, touched and kissed the wife of a man from Thaqif, saying: (And those who, when they do an evil thing) a transgression (or wrong themselves) by staring at [women], touching or kissing (remember Allah) fear Allah (and implore forgiveness for their sins) repent of their sins (-who forgiveth sins save Allah only?) the sins of he who repents (-and will not knowingly) i.e. knowing that it is a transgression against Allah (repeat (the wrong) they did).

[3:136]

(The reward of such will be forgiveness) of their sins (from their Lord, and Gardens beneath) beneath its trees and habitations (which rivers) of wine, water, honey and milk (flow, wherein they will abide for ever) in Paradise, never to die or leave it, (a bountiful reward for workers!) the reward of those who repent is Paradise and all that which was mentioned.

[3:137]

(Systems) with reward and forgiveness for those who repent and punishment and destruction for those who do not repent (have passed away before you) have passed in bygone nations. (Do but travel in the land and see) and reflect upon (the nature of the consequence) how the ultimate end was (for those who did deny) the messengers and did not repent of their disbelief.

[3:138]

(This is a declaration for mankind) this Qur'an shows for mankind what is lawful and unlawful, (a guidance) from error (and an admonition) a counsel and proscription (unto those who ward off (evil)) ward off disbelief, idolatry and indecencies.

[3:139]

Allah then comforted them about that which befell them on the Day of Uhud, saying: (Faint not) do not weaken in front of your enemies (nor grieve) about that which you missed of booty on the Day of Uhud, for Allah will reward you in the Hereafter, just as you should not grieve about the killings and wounds inflicted on you, (for ye will overcome them) the ultimate result will be yours through triumph and domination (if ye are (indeed) believers) that triumph and domination is from Allah.

[3:140]

(If ye have received a blow) if you were harmed on the Day of Uhud, (the (disbelieving) people) the people of Mecca (have received) on the Day of Badr (a blow) harm (the like thereof) like the harm you received on the Day of Uhud: (These are (only) the vicissitudes) the days of the life of this world (which We cause to follow one another for mankind) sometimes the believers have the upper hand over the unbelievers and sometimes it is the unbelievers who have the upper hand over the believers, (to the end that Allah may know) that He may see (those who believe) at the time of jihad (and may choose witnesses from among you) He honours whom He wills among you with martyrdom; (and Allah loveth not wrong-doers) He loves not the idolaters, their religion or their domination.

[3:141]

(And that Allah may prove) may forgive (those who believe) for that which befalls them in jihad, (and may blight the disbelievers) and may destroy the unbelievers in war.

[3:142]

(Or deemed ye) do you think, O group of believers (that you would enter Paradise) without fighting (while yet Allah knoweth not) has not seen (those of you who really strive) in the way of Allah on the Day of Uhud, (nor knoweth those (of you) who are steadfast?) has not see those who are steadfast in the fight against their enemies on the Day of Uhud.

[3:143]

(And verily ye used to wish for death) in war (before ye met it (in the field)) on the Day of Uhud. (Now ye have seen it) you have seen fighting and war on the Day of Uhud, (with your eyes!) you saw the swords of the unbelievers, ran away from them and did not remain unshaken with your Prophet!

[3:144]

When they said to the Messenger of Allah (pbuh): "O Prophet of Allah! We heard that you were killed, this is why we ran from the enemy," Allah revealed the following: (Muhammad is but a messenger, messengers (the like of whom) have passed away before him) before him other messengers have passed away. (Will it be that, when he) Muhammad (dieth or is slain) in the way of Allah, (you will turn back on your heels?) you will return to your old religion. (He who turneth back) returns to his old religion (does no hurt to Allah) such return will not harm Allah, (and Allah will reward the thankful) He will reward the believers for their faith and jihad.

[3:145]

(No soul can ever die except by Allah's leave) except by Allah's will and decree (and at a term appointed) a man's lifespan and sustenance are both registered at an appointed term, and none shall take place before its due time. (Whoso desireth) with his works and jihad (the reward of the world) the benefit of this worldly life, (We bestow on him thereof) We shall give him from this worldly life what he desires but he does not have any share in the Hereafter; (and whoso desireth) with his works and jihad (the reward of the Hereafter) the benefit of the Hereafter, (We bestow on him thereof) We shall give him of the Hereafter what he desires. (We shall reward the thankful) reward the believers for their faith and jihad.

[3:146]

(And with how many a prophet have there been a number of devoted men who fought (beside him)) against scores of unbelievers. (They quailed not) the believers did not weaken (for aught that befell them in the way of Allah) in terms of death and injury; it is also said that this means: how many prophets were killed alongside scores of believers, but the believers did not weaken due to that which befell them in the way of Allah-the killing of their prophets-in obedience of Allah, (nor did they weaken) they did not lack strength to fight their enemies, (nor were they brought low) they did not abase themselves before their enemy; it is also said that this means: they did not surrender to their enemy. (Allah loveth the steadfast) in fighting their enemy alongside their Prophet.

[3:147]

(Their cry) the cry of the believers after the killing of their prophet (was only that they said: Our Lord) O our Lord! (Forgive us for our sins) sins other than the enormities (and wasted efforts) by committing grave sins, i.e. enormities, (make our foothold sure) in war, (and give us victory over the disbelieving folk).

[3:148]

(So Allah gave them the reward of the world) conquest and booty (and the good reward of the Hereafter) Paradise. (Allah loveth those whose deeds are good) Allah loves believers in the act of jihad.

[3:149]

(O ye who believe) meaning: Hudhayfa [Ibn al-Yaman] and 'Ammar [Ibn Yasir]! (If ye obey those who disbelieve) i.e. Ka'b [Ibn al-Ashraf] and his followers, (they will make you turn back on your heels) they will make you return to your old religion: disbelief, (and ye turn back as losers) duped for loosing both this worldly life and the Hereafter and also for receiving Allah's punishment.

[3:150]

(But Allah is your Protector) He preserves you and will make you triumphant against them, (and He is the best of helpers) He is the strongest of helpers.

[3:151]

Allah then mentioned the defeat of the unbelievers on the Day of Uhud, saying: (We shall cast terror) fear of you such that they run from you (into the hearts of those who disbelieve) the unbelievers of Mecca (because they ascribe unto Allah partners, for which no warrant hath been revealed) either in a Scripture nor taught by a messenger. (Their habitation) their dwelling-place (is the Fire, and hapless the abode of the wrong-doers) the dwelling-place of the unbelievers is the Fire.

[3:152]

Allah then mentions His promise to the believers on the Day of Uhud, saying: (Allah verily made good His promise unto you) on the Day of Uhud (when ye routed them) when you killed them at the beginning of the fight (by His leave) by His command and help, (until (the moment) when your courage failed you) to fight against the enemy, (and ye disagreed about the order) you disagreed about the question of war (and ye disobeyed) the Prophet by leaving your positions, (after He had shown you that for which ye long) victory and booty. (Some of you) some of the archers (desired the world) with their jihad and fighting. This refers to those who abandoned their positions and rushed to gather the booty, (and some of you desired the Hereafter) with their jihad and fighting. This refers to 'Abdullah Ibn Jubayr and his fellow believers who remained at their positions until they were killed. (Therefore He made you flee from them) defeated and made them triumph over you, (that He might try you) that He might test you with the archers' disobedience. (Yet now He hath forgiven you) He did not exterminate you. (Allah is a Lord of Kindness to believers) in that He did not exterminate them, i.e. the archers.

[3:153]

Then Allah mentioned how they turned their back on the Prophet (pbuh) because of their fear of the enemy, saying: (When ye climbed) the hill after being defeated (and paid no heed to anyone) paid no heed to the Prophet and did not wait for him, (while the messenger) Muhammad, (in your rear, was calling you (to fight)) he was behind you, O group of believers, saying: I am Allah's Messenger, stop and fight! (Therefore He rewarded you grief for (his) grief) in addition to the grief wrought upon you by Khalid Ibn al-Walid, He also inflicted on you the grief of death and defeat, (that (He might teach) you not to sorrow either for that which ye missed) of booty (or for that which befell you) and that you do not sorrow for that which befell you of deaths and injuries. (Allah is Informed of what ye do) in jihad as well as in defeat.

[3:154]

Allah then mentioned His blessings upon them, saying: (Then, after grief, He sent down security for you) from the enemy. (As slumber did it overcome a party of you) such that those among you who had sincerity and certitude slept, (while (the other) party, who were anxious on their own account) who were overcome with anxiousness about themselves. This refers to Mu'attib Ibn Qushayr, the hypocrite, and his fellows who were not overcome by sleep, (thought wrongly of Allah) that He would not come to the help of His Messenger and his Companions, (the thought of ignorance) as they did think of Him in the time of ignorance [before the advent of Islam]. (They said: Have we any part in the cause) any part in triumph and domination? (Say) O Muhammad: (The cause) triumph and domination (belongeth wholly to Allah) they are in the Hand of Allah. (They hide within themselves (a thought) which they reveal not unto you) for fear that they would be killed, (saying: Had we had any part in the cause we should not have been slain here. Say) to the hypocrites, O Muhammad: (Even though ye had been in your houses) in Medina, (those appointed to be slain would have gone forth to the places where they were to lie) where they were to be killed at Uhud. ((All this has been) in order that Allah might try) test (what is in your breasts) what is in the breast of the hypocrites (and prove) bring to the fore (what is in your hearts) of hypocrisy. (Allah is Aware of what is hidden in the breasts (of men)) He knows what is in people's hearts of good and evil, i.e. the hearts of hypocrites; it is also said that it refers to the hearts of the archers.

[3:155]

Allah then mentioned those who fled on the Day of Uhud, saying (Lo! those of you who turned back) defeated, meaning: 'Uthman Ibn 'Affan and his fellow believers (on the day when the two hosts) the hosts of Muhammad and Abu Sufyan (met, Satan alone it was who caused them to backslide) Satan enticed them to believe that Muhammad was killed and thus fled to a place about six parasangs (farasikh) from the scene. They were six people in all, (because of some of that which they have earned) because of leaving their positions. (Now Allah hath forgiven them) since He did not exterminate them. (Lo! Allah is Forgiving) of those who repented among them. (Clement) for He did not hasten their punishment.

[3:156]

Then Allah said to the Companions of Muhammad: (O ye who believe!) in Muhammad and the Qur'an. (Be not) in war (as those who disbelieved) in secret, i.e. 'Abdullah Ibn Ubayy and his followers who returned to Medina (and said of their brethren) the hypocrites (who went abroad in the land) who journeyed with the Companions of Muhammad (or were fighting in the field) or went with their Prophet in a fighting expedition: (If they had been (here) with us) in Medina (they would not have died) on their journey (or been killed) during the fighting expedition; (that Allah may make it) make that doubt (anguish) grief (in their hearts. Allah giveth life) on the journey (and causeth death) settlement; (and Allah is Seer of what ye do) of what you say.

[3:157]

(And what though ye be slain in Allah's way) O group of hypocrites (or die therein?) in your own homes while being sincere. (Surely pardon from Allah) of your sins (and mercy) by being spared punishment (are better than all that they amass) in this world of wealth.

[3:158]

(What though ye be slain) on a journey or in settlement (or die) in a fighting expedition, (when unto Allah you are gathered?) after you die.

[3:159]

(It was by the mercy of Allah that thou wert lenient with them (O Muhammad), for if thou hadst been stern) harsh in speech (and fierce of heart) coarse with them (they would have dispersed from round about thee. So pardon them) pardon your Companions for that which may ensue from them (and ask forgiveness for them) from that transgression which ensues from them (and consult with them upon the conduct of affairs) in matter of war. (And when thou art resolved) to do something, (then put your trust in Allah) to give you triumph and domination. (Lo! Allah loveth those who put their trust) in Him.

[3:160]

(If Allah is your helper) as on the Day of Badr (none can overcome you) none of your enemy shall overcome you, (and if He withdraw His help from you) as on the Day of Uhud, (who is there who can help you) He will make that no one overcomes your enemy? (In Allah let believers put their trust) the believers should put their trust in Allah that He will give them triumph and domination.

[3:161]

Then Allah mentioned their surmise about the Prophet (pbuh) that he was not going to divide any of the booty among them, and because of this they left their positions, saying: (It is not for any Prophet) it is not permissible for any prophet (to deceive) to cheat his community regarding booty; it is also possible that the meaning is: it is not permissible for a community to deceive its prophet. (Whoso deceiveth) as regards any of the booty (will bring his deceit with him) carried on his neck (on the Day of Resurrection. Then every soul will be paid in full what it hath earned) that which it has deceived and also other things; (and they will not be wronged) their good works will not be diminished and their evil deeds will not be increased.

[3:162]

(Is one who followth the pleasure of Allah) in taking the fifth and shunning deceit (as one who hath earned condemnation from Allah) as one who deserves Allah's wrath due to his deception, (whose habitation) i.e. the dwelling of the deceiver (is the Fire, a hapless journey's end?) where he shall end up.

[3:163]

(There are degrees (of grace and reprobation) with Allah) He says: those who leave deceit have different ranks with Allah in Paradise; but those who deceive will occupy different levels in hell, (and Allah is Seer of what ye do) whether it is deception or other things.

[3:164]

Allah then mentions his blessings on them, saying: (Allah verily hath shown grace to the believers by sending unto them a messenger) of the Children of Adam whose lineage is well known (of their own) an Arab, like them, from the tribe of the Quraysh (who reciteth unto them His revelations) the Qur'an containing commands and prohibitions, (and causeth them to grow) he purifies them by means of the attestation of Allah's divine Oneness from idolatry as well as by cleansing them from their sins, (and teacheth them the Scripture) the Qur'an (and wisdom) the lawful and the prohibited; (although before) the advent of Muhammad and the Qur'an (they were in flagrant error) they were adherents of disbelief.

[3:165]

He then mentioned their misfortune on the Day of Uhud, saying: (And was it so, when a disaster smote you) on the Day of Uhud, (though you had smitten (them with a disaster) twice (as great)) as you inflicted on the people of Mecca, on the Day of Badr, a disaster twice that inflicted on you on the Day of Uhud, (that ye said: How is this?) how can this befall us when we are Muslims. (Say) O Muhammad: (It is from yourselves) it is due to the transgression you committed yourselves when you left your positions. (Lo! Allah is Able to do all things) whether it is punishment or something else.

[3:166]

(That which befell you) of deaths and injuries, (on the day when the two armies) the army of Muhammad and that of Abu Sufyan (met, was by permission of Allah) by His will and decree; (that He might know the true believers) that He might see the believers in jihad;

[3:167]

(And that He might know the hypocrites) and that He might see the hypocrites, 'Abdullah Ibn Ubayy and his followers, returning to Medina, (unto whom it was said) 'Abdullah Ibn Jubayr said to them: (Come) to Uhud and (fight in the way of Allah, or defend yourselves) and your wives and children against the enemy, or increase the number of believers. (They answered: If we knew) there was (aught of fighting we would follow you) to Uhud. (On that day they were nearer disbelief than faith) or the believers; it is also said that this means: their return to disbelief and the disbelievers was closer than their return to faith and the believers. (They utter with their mouths a thing which is not in their hearts) to corroborate it. (Allah is best aware of what they hide) of disbelief and hypocrisy.

[3:168]

They are (Those who, while they sat at home) and refrained from jihad, (said of their brethren) the hypocrites in Medina: (If they) i.e. Muhammad and his Companions by remaining in Medina (had been guided by us they would not have been slain) in their military expedition. (Say) O Muhammad, to the hypocrites: (Then avert death from yourselves if ye are truthful) in your claim.

[3:169]

(Think not) consider not (of those, who are slain in the way of Allah) on the Day of Badr and Uhud, (as dead) like any other dead people. (Nay, they are living) they are like the living. (With their Lord they have provision) they are given gifts.

[3:170]

(Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty) of His honouring, (rejoicing for the sake of those who have not joined them but are left behind:) rejoicing because their brothers who are still in this world will join them because they have been given the good news that they will (that there shall no fear come upon them) when others are struck with fear (neither shall they grieve) when others grieve.

[3:171]

(They rejoice because of favour from Allah) because of a reward from Allah (and kindness) and honour, (and that Allah wasteth not) thwarts not (the wage of the believers) regarding jihad, i.e. that which befalls them in the course of jihad.

[3:172]

Allah then mentioned their accompaniment of the Prophet (pbuh) in the lesser Badr (Badr al-Sughra), saying: (As for those who heard the call of Allah) answered Allah by obeying Him (and His messenger) by accompanying him in the lesser Badr (after the harm) on the Day of Uhud (befell them (in the fight); for

such of them as do right) by accompanying the Prophet (pbuh) at the lesser Badr (and ward off (evil)) ward off contravention against Allah and disobeying the Messenger, (there is great reward) abundant reward in Paradise,

[3:173]

It was also revealed about them: (Those unto whom men said) said to Nu'aym Ibn Mas'ud al-Ashja'i: (Lo! the people) Abu Sufyan and his men (have gathered against you) at the Lutaymah, the latter being a market near Mecca, (therefore fear them) fear going out to fight them. (But) this only (increased the faith of them) emboldened them even more (and they cried: Allah is sufficient for us!) Allah is sufficient to give victory. (Most Excellent is He in Whom we trust!) our trust is in Allah.

[3:174]

(So they returned with grace) reward (and favour from Allah,) and profit from that which they traded in the market place; it is also said that this means: booty (and no harm) fighting or defeat (touched them) in going and returning. (They followed the good pleasure of Allah) by accompanying the Prophet (pbuh) at the lesser Badr, (and Allah) by driving the enemy from them (is of Infinite Bounty) favour.

[3:175]

(It is only the devil) the one who was scaring you with ways of the devil, i.e. Nu'aym Ibn Mas'ud. Allah called him a devil because he was a follower of Satan and his whisperings (who would make (men) fear his partisans) He says: he makes you fear his partisans: the unbelievers. (Fear them not) in your sortie; (fear Me) if you stay back, (if you are true believers) if you believe in His bringing back the dead to life.

[3:176]

Then Allah mentioned how the hypocrites hastened to ally themselves with the Jews, saying: (Let not their conduct grieve thee) O Muhammad, or sadden you, (who run easily) who hasten (to disbelief) the hastening of the hypocrites to ally themselves with the Jews, (for Lo! they injure Allah not at all) they will not harm Allah by hastening to join the Jews as allies. (It is Allah's will) Allah wants (to assign them) i.e. the Jews and hypocrites (no portion) no share (in the Hereafter) in Paradise, (and theirs will be an awful doom) as awful as can be.

[3:177]

(Those who purchase disbelief at the price of faith) those who preferred disbelief to faith: the hypocrites (harm Allah not at all) they do not harm Allah by choosing disbelief, (but theirs will be a painful doom) whose agony will spread to their hearts.

[3:178]

Allah then mentioned how He gives them respite despite their indulgence in disbelief, saying: (And let not those who disbelieve) the Jews (imagine that the rein We give them) that the respite, progeny and wealth We give them (bodeth good unto their souls. We only give them rein) wealth and progeny (that they may grow in sinfulness) sinfulness in this world, later to be thrown into the dungeons of hell in the Hereafter. (And theirs will be a shameful doom) by means of which they shall be shamed day after day and hour after hour; it is also said that this means: a severe doom; and it is also said that from (Let not their conduct grieve you) to (And theirs will be a shameful doom) was revealed about the idolaters of Mecca on the Day of Uhud.

[3:179]

With regard to the idolaters saying to Muhammad: “You say to us that there are amongst us believers and unbelievers. Show us, O Muhammad, who believes among us and who does not”, Allah then said: (It is not

(the purpose) of Allah to leave the believers) and unbelievers (in your present state) of religion until the believer becomes an unbeliever and the unbeliever becomes a believer if it is so in His decree (till He shall separate the wicked from the good) the damned from the felicitous, the unbeliever from the believer and the hypocrite from the sincere. (And it is not (the purpose of) Allah to let you know) O people of Mecca (the unseen) such that you know who believes and who does not. (But Allah chooseth) selects (of His messengers whom He will) i.e. Muhammad, and informs him of some of the unseen through revelation. (So believe in Allah and His messengers) believe in all the messengers and Scriptures. (If ye believe) in Allah and all the Scriptures and messengers (and ward off (evil)) ward off disbelief and idolatry, (yours will be a vast reward) an abundant reward in Paradise.

[3:180]

Allah then mentioned the miserliness of the Jews and hypocrites in relation to that which Allah hath given them, saying: (And let not those who hoard up that which Allah hath bestowed upon them of His bounty) in terms of wealth (think that it is better for them. Nay, it is worse for them. That which they hoard) of wealth, i.e. gold and silver (will be their collar on the Day of Resurrection) will be used as a collar of fire around their necks. (Allah's is the heritage of the heavens and the earth) the stores of the heavens and earth, i.e. rain and vegetation, are Allah's; it is also said that this means: the dwellers of the heavens and earth will die and dominion shall be for Allah, the One, the Conqueror, (and Allah is Informed of what ye do) of acts of generosity or miserliness.

[3:181]

Then Allah mentioned the Jews, Finhas Ibn 'Azura' and his friends when they said: "O Muhammad! Allah is poor: He is asking us to give Him a loan", saying (Verily Allah heard the saying of those) Finhas Ibn 'Azura' and his fellows (who said, (when asked for contributions to the war): "Allah, forsooth, is poor) He needs us to give Him a loan, (and we are rich!") and we do not need a loan from Him. (We shall record their saying) We shall preserve for them what they have said in the Hereafter (with their slaying of the Prophets) just as We shall record for them their slaying of the prophets (wrongfully) without them having committed any crime (and We shall say: Taste ye the punishment of burning!) which is very severe.

[3:182]

(This) punishment (is on account of that which your own hands have sent before you) which your hands have earned. (Allah is no oppressor of (His) bondmen) such that He punishes them without them having committed a crime.

[3:183]

((The same are) those) i.e. the Jews (who say: Lo! Allah hath charged us) Allah has commanded us in the Scripture (that we believe not in any messenger) we will not accept that anyone is sent with a message (until he bring us an offering which fire (from heaven) shall devour) that is until Allah sends a fire which will devour this offering, as it happened in the time of the [Jewish] prophets. (Say) O Muhammad: (Messengers came unto you before me with miracles) with commands and prohibitions as well as signs, (and with that (very miracle) which ye describe) of an offering [devoured by fire], Zachariah, John and Jesus. (Why then did ye slay them?) why did you kill John and Zachariah, when such an offering [devoured by fire] took place during their time. ((Answer that) if ye are truthful) in your claim.

[3:184]

When they replied that their fathers never killed any prophet wrongfully, Allah said: (And if they deny thee) O Muhammad regarding what you say to them, do not be saddened, (even so did they deny messengers who were before you) their people denied them, (who came with miracles) with commands and prohibitions and signs of prophethood (and with the Psalms) and with the news relating to the Scriptures of past nations (and with the Scripture giving light) showing the lawful and the prohibited.

[3:185]

Allah then mentioned their deaths and what happens after their deaths, saying: (Every soul) that breathes (will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned) the reward of your works. (Whoso is removed from the Fire) by means of declaring Allah's divine Oneness and doing righteous works (and is made to enter Paradise, he indeed is triumphant) in that he gains Paradise and that which it contains, and is further saved from hell and that which it contains. (The life of this world is but comfort of illusion) which is comparable to the relative duration of the stuff one has at home such as pottery, bottles, and the like.

[3:186]

Allah then mentioned the harm that the unbelievers inflicted on the Prophet and his Companions, saying: (Assuredly ye will be tried) you will be tested (in your property) by the loss of your property (and in your persons) and in what befalls your persons of sicknesses, pain, killings, beatings and general misfortunes, (and ye will hear much wrong from those who were given the Scripture before you) i.e. the Jews and Christians: you will hear vilification, defamation, lies and false testimony against Allah, (and from the idolaters) i.e. the Arab idolaters. (But if ye persevere) in the face of their harm (and ward off (evil)) and ward off transgressing against Allah while facing such harm, (then that) steadfastness and endurance (is of the steadfast heart of things) is the best of things and the most firm for believers.

[3:187]

Then Allah mentioned His covenant with the people of the Book in the Scripture, which required them to exposit the traits and description of His Prophet, saying: (And (remember) when Allah laid a charge on those who had received the Scripture) i.e. the Torah and the Gospel ((He said): Ye are to expound it) the trait and description of Muhammad (to mankind and not to hide it) not to hide these traits and description of Muhammad in their Scripture. (But they flung it behind their backs) and did not act upon it (and bought thereby a little gain) a paltry acquisition in their means of living by hiding the traits and description of Muhammad in their Scripture. (Verily evil is that which they have gained thereby) evil is that which they have chosen for themselves: Judaism and the concealment of the traits and description of Muhammad.

[3:188]

Allah then mentioned their longing for praise and credit for that which they-the Jews-did not have, saying: (Think not) suppose not, O Muhammad (that those who exult in what they have given) whereby they changed the traits and description of Muhammad in their Scripture, (and love to be praised for what they have not done) they like that people say they have good in them when they do not. They like that people say that they are follower of the Religion of Abraham and that they are good to the poor. (Think not) O Muhammad, (they are in safety from the doom. A painful doom is theirs) a severe torment shall be theirs.

[3:189]

(Unto Allah belongeth the Sovereignty of the heavens and the earth) to Allah belong the stores of the heavens (rain) and the earth (vegetation). (Allah is Able to do all things) in relation to the dwellers of the heavens and the earth and to their stores.

[3:190]

Allah then exposited on the sign of His ability to the unbelievers of Mecca when they said: "O Muhammad, bring us a clear sign to prove what you are saying", saying: (Lo! In the creation of the heavens) in that which We created in the heavens of angels, the sun, moon, stars and clouds (and the earth) and in the creation of the earth and what is in it of mountains, seas, trees and beasts (and (in) the difference of night and day) and in the alternation of day and night (are tokens (of His sovereignty)) signs of His divine Oneness (for men of understanding) for those among them who have reasons,

[3:191]

(Such as remember Allah) pray to Allah, (standing) when they are able to, (sitting) when they cannot stand, (and reclining) when they can neither stand nor sit, (and consider) the marvellous things which are contained in (the creation of the heavens and the earth, (and say): Our Lord) they say: O our Lord! (Thou createdst not this in vain) for nothing. (Glory be to Thee!) exalt Allah [from any thought that He created them in vain]. (Preserve us from the doom of Fire) drive away from us the torment of hell.

[3:192]

(Our Lord) they say: O our Lord! (Whom Thou causest to enter the Fire: him indeed Thou hast confounded) You have humiliated. (For evil-doers) for the idolaters (there will be no helpers) none will prevent what is going to happen to them in the Hereafter.

[3:193]

(Our Lord!) they say: O our Lord. (Lo! we have heard a crier) they mean Muhammad (calling unto Faith) calling to Allah's divine Oneness: ("Believe ye in your Lord!" So we believed) in You, in Your Scripture as well as in Your Messenger. (Our Lord! Therefore forgive us our sins) our enormities, (and remit from us) overlook (our evil deeds) other than enormities, (and make us die the death of the righteous) take our souls to You in a state of faith and gather them with the souls of the prophets and the righteous.

[3:194]

(Our Lord!) and they say: O our Lord. (And give us that which Thou hast promised to us by Thy messengers) on the tongue of Your Messenger, i.e. Muhammad. (Confound us not) torment us not (upon the Day of Resurrection) as You will torment the unbelievers. (Lo! Thou breakest not the tryst) resurrection after death and that which You have promised the believers.

[3:195]

(And their Lord hath heard them) and answered their request ((and He saith): Lo! I suffer not the work of any worker, male or female, to be lost) I thwart not the actions of any one of you. (Ye proceed one from another) if some of you follow the religion of others or are allies to them. Allah then exposited the honour He bestowed upon the Emigrants (al-Muhajirun), saying: (So those who fled) from Mecca to Medina with the Prophet (pbuh) and after the Prophet (and were driven forth from their homes) the Meccan unbelievers drove them from their homes in Mecca (and suffered damage for My cause) for My obedience, (and fought) the enemy in the way of Allah (and were slain) until they were killed, (verily I shall remit their evil deeds from them) which were committed in the course of jihad (and verily I shall bring them into Gardens beneath which) beneath its trees and habitations (rivers) rivers of wine, water, honey and milk (flow. A reward from Allah) a recompense for them from Allah. (And with Allah is the fairest of rewards) a good return which is better than their reward.

[3:196]

Allah then reminded them of the evanescence of this world and of the continuity of the Hereafter, and encouraged them to seek the latter, saying: (Let not the vicissitude (of the success) of those who disbelieve in the land) the coming and going of the Jews for trade, (deceive thee) O Muhammad! Although Muhammad is here the addressee, this is directed at his Companions.

[3:197]

(It is but a brief comfort) it is but a paltry benefit in the life of this world. (And afterward their habitation will be hell, an ill abode) an ill spread and end result.

[3:198]

(But those who keep their duty to their Lord) Allah says: and those who believe in the divine Oneness of their Lord by repenting from disbelief, (for them are Gardens beneath which) beneath its trees and habitations (rivers) of wine, water, honey and milk (flow, wherein they will be safe for ever) they dwell therein for eternity, never to die or to leave it. (A gift of welcome) a reward (from their Lord. That which Allah hath in store) in terms of reward (is better for the righteous) for those who declare Allah's divine Oneness than that which He has given the unbelievers in the life of this world.

[3:199]

Allah then described those from the people of the Book who had believed-'Abdullah Ibn Salam and his followers-saying: (And Lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you) the Qur'an (and that which was revealed unto them) of Scripture: the Torah, (humbling themselves before Allah) humble and meek vis-à-vis Allah in worship. (They purchase not a trifling gain) a paltry recompense of means of living (at the price of the revelations of Allah) by hiding the traits and description of Muhammad in the Scripture. (Verily their reward) their recompense (is with their Lord) in Paradise, (and Lo! Allah is swift to take account) when He takes people into account, He is very swift.

[3:200]

Allah then encouraged them to be steadfast in jihad and misfortunes, saying: (O ye who believe!) in Muhammad and the Qur'an. (Endure) in jihad along with your Prophet, (outdo all others in endurance) overwhelm and overcome your enemy, (be ready) along with your Prophet for your enemy as long as they stand in wait to attack you; it is also said that this means: (Endure) the performance of the obligations and the avoidance of transgressions, (outdo all others in endurance) overwhelm and overcome the partisans of deviant beliefs and blameworthy innovations, (be ready) with your horses for the sake of Allah, (and observe your duty to Allah) obey Allah in that which He has commanded you, such that you never abstain from it, (in order that ye may succeed) in order that you be saved from Allah's wrath and punishment'.
And of the surah in which the women are mentioned, which is Medinan in its entirety and consists of 3,940 words and 16,030 letters.

Surah 4: Women (*al-Nisa'*)

And of the surah in which the women are mentioned, which is Medinan in its entirety and consists of 3,940 words and 16,030 letters.

[4:1]

And on his authority from Ibn 'Abbas on Allah's saying: (O mankind!) [he said:] 'This is an expression of general applicability, but it could also be of particular applicability. (Be careful of your duty to your Lord) obey your Lord (Who created you) by means of copulation (from a single soul) from the soul of Adam alone, for the soul of Eve was included in his (and from it) from the soul of Adam (created its mate) Eve (and from them twain has spread abroad) He created through the copulation of Adam and Eve (a multitude of men and women) scores of human beings: male and female. (Be careful of your duty towards Allah) obey Allah (in Whom ye claim (your rights) of one another) your stuff and rights by Allah's right, (and towards the wombs (that bare you)) and also by the right of kinship and filiation; or it could also mean: keep the ties of kinship and do not sever them. (Lo! Allah hath been a Watcher over you) He has been a Protector: He shall ask you about that which He has commanded you of acts of obedience and keeping ties of kinship.

[4:2]

(Give unto orphans their wealth) which is with you when they reach the legal age. (Exchange not the good for the bad (in your management)) do not consume their wealth which is prohibited for you while leaving

your own wealth which is lawful for you (nor absorb their wealth into your own wealth) by mixing them. (Lo! That) wrongfully consuming the wealth of the orphan (would be a great sin) which will be met by Allah's punishment. This was revealed about a man from Ghatafan who had in his possession a great amount of wealth that belonged to his orphaned nephew. When this verse was revealed he decided to separate the wealth of his nephew from his own for fear of committing a sin. Allah then revealed the following:

[4:3]

(And if ye fear that ye will not deal fairly by the orphans) and if you fear that you will not preserve orphans' wealth, you should also fear not dealing fairly with women in relation to providing sustenance and apportionment. This was because they used to marry as many women as they liked, as many as nine or ten. Qays Ibn al-Harth for example had eight wives. Allah forbade them from doing so and prohibited them from marrying more than four wives, saying: (marry of the women, who seem good to you) marry that which Allah has made lawful for you, (two or three or four) marry one, two, three or four but do not marry more than four wives; (and if ye fear that ye cannot do justice) to four wives in relation to apportionment and providing sustenance (then one (only)) then marry only one free woman (or that your right hands possess) of captives, and in that case you do not owe them any apportionment, and they need not observe any waiting period. (Thus it) marrying just one woman (is more likely that ye will not do injustice) that you will not incline to some at the expense of others or that you transgress regarding the provision of sustenance and apportionment to four wives.

[4:4]

(And give unto the women, (whom ye marry) free gift) as an obligation from Allah upon you (of their marriage portions) their dowries; (but if they of their own accord remit unto you a part thereof) if they make lawful for you to take some of the dowry, (then ye are welcome to absorb it (in your wealth)) there is no blame or sin on you if you do so. Before Islam, men used to marry without giving any dowry to their wives.

[4:5]

(Give not unto the foolish) do not give to those who are ignorant of the rights of women and children (your wealth which Allah hath given you to maintain) as a means of living; (but feed and clothe them from it) be yourselves responsible for feeding and clothing them, for you know better than them the right thing to do concerning sustenance and alms giving, (and speak kindly unto them) if you do not have anything to give them, promise them that you will clothe them and give to them.

[4:6]

(Prove orphans) test the intelligence of orphans (till they reach the marriageable age) the age of puberty; (then, if ye find them of) if you see that they possess (sound judgement) righteousness in Religion and a tendency to protect their wealth, (deliver over unto them their fortune) then give their wealth which is with you; (and devour it not squandering) it in transgression and unlawfully (and in haste) in haste lest the orphan grows older and consumes it little by little (lest they should grow up) for fear that they grow older and stop you from devouring their wealth. (Whoso (of the guardians) is rich) and needs not the orphan's wealth, (let him abstain generously) because of his richness from taking of the property of orphans, nor should he diminish anything from their wealth; (and whoso is poor) and needy (let him take thereof in reason (for his guardianship)) in measure, such that he is not in need for the wealth of orphans; it is also said that this means: he should take from the wealth of orphans in proportion with the measure of his work regarding this wealth; and it is also said that this means: he can take from the wealth of orphans as a loan to be paid back. (And when ye deliver up their fortune unto orphans) when they reach the legal age, (have (the transaction) witnessed in their presence) when you deliver it to them. (Allah sufficeth as a Reckoner) Allah suffices as a witness. This verse was revealed about Thabit Ibn Rifa'ah al-Ansari.

[4:7]

Allah then mentioned the share of men and women in inheritance-because they were not in the habit of

giving any inheritance to women and children-saying: (Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it is a little or much) whether the inheritance is much or little (a legal share) a determined share whether it is much or little, but He did not specify these shares. Allah did expound consequently on the exact value of these shares. This verse was revealed about Umm Kuhhah and her daughters who had an uncle who did not give them anything from their inheritance.

[4:8]

(And when kinsfolk) who are not entitled to receive a share of the inheritance (and orphans) the orphans of believers before the division of the inheritance (and the needy) the needy among believers (are present at the division) of the heritage, (bestow on them there from) give them something of the inheritance before you proceed to divide it upon those who are entitled to receive it (and speak kindly unto them) if the inheritor has not yet reached the age of puberty, by promising them to speak to the inheritor about giving them something.

[4:9]

(And let those) who visit a sick person and enjoin him to bequeath more than a third of his inheritance (fear (in their behaviour toward orphans)) the ruin of the children of this sick person after he dies (who if they left behind them) after they die (weak offspring) unable to fend for themselves (would be afraid for them) to face ruin. Just as they would fear ruin for their own children, they ought to fear ruin for the children of any deceased person; it is also said that this means: enjoin the person who is on his deathbed that which you would enjoin yourself; and fear for the loss of his children if he were to die, as you would fear for the loss of your own children if you were to die. This is because they were in the habit of visiting people who were on their deathbeds and enjoining them to give their property to this and that person until nothing was left for their own children, so Allah prohibited them from so doing. Then Allah said: (So let them mind their duty to Allah) let them fear Allah regarding the bequeathing of more than a third of the inheritance to those who are not entitled to inheritance, (and speak) to the person who is sick [expecting to die] (justly) about his will.

[4:10]

(Lo! Those who devour the wealth of orphans wrongfully) extortionately, (they do but swallow fire into their bellies) i.e. that which is unlawful; it is also said that this means: Allah will place fire in their bellies on the Day of Judgement (and they will be exposed to burning flame) a blazing fire in the Hereafter. This verse was revealed about Hanzalah Ibn Shamardal.

[4:11]

Allah then exposited the share of the male and female in inheritance, saying: (Allah chargeth you) Allah expounds to you (concerning your children) concerning the inheritance of your children after you die: (to the male the equivalent of the portion of two females) the share of two females, (and if there be women) blood daughters (more than two) two or more daughters, (then theirs is two-thirds of the inheritance, and if there be one) daughter ((only) then the half) of the inheritance. (And to his parents a sixth of the inheritance, if he) the deceased person (have a son) or daughter; (and if he) the deceased person (have no son) or daughter (and his parents are his heirs, then to his mother appertaineth the third) and the reminder is the share of the father; (and if he) the deceased person (have brethren) full brothers or half brothers from either the father or the mother, (then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid)) after paying the debt of the deceased and extracting any bequest which does not exceed a third of the inheritance. (Your parents or your children: Ye know not) in this world (which of them is nearer unto you in usefulness) in the Hereafter in terms of rank; it is also said that this means: you do not know which of them is nearer in usefulness in this world with regard to inheritance. (It is an injunction from Allah) upon you that you divide the estates. (Lo! Allah is Knower) in relation to the division of inheritance, (Wise) in relation to the difference between the shares of the male and female.

[4:12]

(And unto you belongeth a half of that which your wives leave) of property, (if they have no child) male or female, from you or from other than you; (but if they have a child then unto you the fourth of that which they leave) of property, (after any legacy they may have bequeathed, or debt) after paying back any debt that they may have contracted and extracting any bequest she may have bequeathed. (And unto them belongeth the fourth of that which ye leave) of property (if ye have no child) male or female from them or from other than them, (but if ye have a child) male or female, from them or from other than them (then the eighth of that which ye leave) of property, (after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid)) after paying back any debt you may have contracted and extracting any bequest you may have bequeathed to someone. (And if a man) who does not have parents, children or kinsfolk related to his parents or children (or a woman) who is in the same situation (have a distant heir (having left neither parent nor child)) brothers or sisters from the mother side. It is also said that this refers to any kin other than parents and children, (and he (or she)) the deceased (have a brother or a sister) only on the mother's side (then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third) the male and the female having equal share, (after any legacy that may have been bequeathed or debt (contracted)) after paying back any debt that the deceased may have contracted and after extracting any bequest that he may have bequeathed provided it does not exceed a third of the inheritance (not injuring) the heirs by willing away more than a third of the inheritance (hath been paid. A commandment from Allah) it is an obligation upon you from Allah that you must divide inheritance. (Allah is Knower) regarding the division of inheritance, (Indulgent) in relation to that which happens between you of ignorance and deception regarding the division of inheritance, despite of which He does not hasten His punishment upon you.

[4:13]

(These are the limits (imposed by) Allah) these are the legal rulings and obligations imposed by Allah. (Whoso obeyeth Allah and His messenger) regarding the division of estates, (He will make him enter Gardens beneath which) beneath its habitations and trees (rivers) rivers of wine, water, honey and milk (flow, where such will dwell for ever) dwelling forever in Paradise, never to die or leave it. (That will be the great success) the greatest salvation through entering Paradise.

[4:14]

(And whoso disobeyeth Allah and His messenger) regarding the division of estates (and transgresseth His limits) contravenes His legal rulings and obligations through deviation and disobedience, (He will make him enter Fire, where such will dwell for ever) continually abiding in the Fire until whenever Allah wills; (his will be a shameful doom) through which he will be humiliated; it is also said that (be a shameful doom) means: a severe torment.

[4:15]

(As for those of your women) your free, married women (who are guilty of lewdness) i.e. of fornication, (call to witness) that they were caught red-handed in the act (four of you against them) four of your free men. (And if they testify) to the Truth of the allegation (then confine them to the houses) keep them in prison (until death take them) until they die in prison (or (until) Allah appoint for them a way) out by means of stoning. Imprisoning a free, married woman who commits fornication until she dies in prison was later abrogated by stoning.

[4:16]

(And as for the two of you) of your free people, i.e. any unmarried man or woman (who are guilty thereof) who are guilty of adultery, (punish them both) by maligning and upbraiding them. (And if they repent) after this (and improve) in relation to that which is between them and Allah, (then let them be) refrain from maligning and upbraiding them. (Lo! Allah is Relenting) He overlooks sins, (Merciful). Maligning and upbraiding the unmarried person who commits adultery was later abrogated and replaced by one hundred lashes for both parties.

[4:17]

(Allah accepteth the repentance of those who do evil in ignorance) even if they do so purposefully while being ignorant of its respective punishment ((and) then turn quickly (in repentance) to Allah) before being led away for punishment or at the moment of suffering from the pangs of death. (These are they towards whom Allah relenteth) Allah overlooks the sins of these. (Allah is ever Knower) of your repentance, (Wise) by accepting your repentance before death, while does not accept it when one is suffering from the pangs of death or after one dies.

[4:18]

(The forgiveness) Allah overlooking sins (is not for those who do ill deeds until, when death attendeth upon one of them) when one of them is suffering from the agony of death, (he saith: Lo! I repent now; nor yet for those who die while they are disbelievers). Allah says that He does not accept the repentance of unbelievers at the moment they suffer the pangs of death. (For such) for the unbelievers (We have prepared a painful doom) this was revealed about Tu'mah and his companions who had left Islam.

[4:19]

(O ye who believe! It is not lawful for you forcibly) coercively (to inherit the women (of your deceased kinsmen)) the women of your fathers, (nor (that) ye should put constraint upon them) by preventing them from marrying again. This verse was revealed about Kabshah Bint Ma'an al-Ansariyyah and Muhsin Ibn Abi Qays al-Ansari; for before the advent of Islam, they used to inherit the women of their fathers (that ye may take away a part of that which ye have given them) take away part of that which your fathers gave them, (unless they be guilty of flagrant lewdness) unless they are guilty of fornication by the testimony of witnesses in which case they should be imprisoned. However, imprisoning fornicators was abrogated by the verse on stoning. In the pre-Islamic period, men used to inherit the wives of their fathers in the same way as they inherited their properties. The wife of a deceased father used to be inherited by the eldest son. If the woman was rich and beautiful, the eldest son would marry her without giving her any dowry. If, however, she was neither rich, young nor beautiful, he would not marry her but instead leave her untouched until she ransomed herself with her own money. Allah forbade them from indulging in such a practice. Then He showed them how one must treat women, saying: (But consort with them) keep their company (in kindness) with beneficence and goodness, (for if ye hate them) i.e. hate their company (it may happen that ye hate a thing) their company (wherein Allah hath placed much good) Allah may provide you with righteous children from them.

[4:20]

(And if ye wish to exchange one wife for another) He says: If you wish to marry a woman and divorce one you are already married to, or marry a woman in addition to the one you are already married to (and ye have given unto one of them a sum of money (however great)) a dowry, (take nothing from it) from the dowry. (Would ye take it) the dowry (by the way of calumny) as an unlawful possession (and open wrong?) a clear transgression.

[4:21]

(How can ye take it (back)) how can you take the dowry back as a lawful possession. (after one of you hath gone in unto the other) when you have come together under one cover as a result of this dowry and marriage, (and they have taken) He says: Allah has taken from you upon marrying women (a strong pledge from you?) a firm pledge that you either keep them in goodness or release them in kindness. Then Allah forbade them from marrying the wives of their fathers, since this is what they did in the pre-Islamic era.

[4:22]

He said: (And marry not those women whom your fathers married, except what hath already happened (of

that nature) in the past) in the pre-Islamic era. (Lo! It) i.e. marrying the wives of one's father (was ever lewdness) a transgression (and abomination) antagonism, (and an evil way) the worst way to follow. This was revealed about Muhsin Ibn Abi Qays al-Ansari. Allah then showed them the women who are unlawful for them to marry.

[4:23]

He said: (Forbidden unto you are your mothers) your blood mothers, (and your daughters) your blood daughters, (and your sisters) your blood sisters, whether from both parents or from either one of them, (and your father's sisters, and your mother's sisters, and your brother's daughters) the daughters of your blood brother whether he is a full brother or half brother from the father or the mother (and your sister's daughters) and the daughters of your sister whether she is a full sister or half sister from the father or mother, (and your foster mothers) who suckled you within the first two years, (and your foster sisters, and your mothers-in-law) whether you have consummated the marriage with their daughters or not: in both cases you are forbidden from marrying them, (and your stepdaughters who are under your protection) who are brought up in your homes ((born) of your women unto whom ye have gone in) with whom you are married and consummated this marriage (but if ye have not gone in unto them) if you have not have consummated the marriage with their mothers, (then it is no sin for you) to marry their daughters after you divorce their mothers (and the wives of your sons who (spring) from your own loins) your sons who are born in wedlock. (And (it is forbidden unto you) that ye should have two sisters together) whether they are free or slave sisters, (except what hath already happened (of that nature) in the past) before Islam. (Lo! Allah is ever Forgiving) of that which ensued from you in the pre-Islamic era, (Merciful) regarding that which ensues from you in Islam, provided that you repent.

[4:24]

(And all married women (are forbidden unto you save those (captives) whom your right hands possess) of captives, even if they have husbands in the Abode of War, after ascertaining that they are not pregnant, by waiting for the lapse of one period of menstruation. (It is a decree of Allah for you) that which I have mentioned to you is unlawful in Allah's Book. (Lawful unto you are all beyond those mentioned) as unlawful, (so that ye seek them) marry (with your wealth) up to four wives; it is also said that this means: so that you buy with your wealth captives; and it is also said that this means: so that you should seek with your money marrying women for an agreed period of time (zawaj al-mut'ah) but the lawfulness of this practice was later abrogated, (in honest wedlock) He says: be with them as legitimate husbands, (not debauchery) not indulging in adultery without having a proper marriage. (And those of whom) after marriage (ye seek content) from whom you derive benefit, (give unto them their portions) give to them their full dowry (as a duty) as an obligation upon you from Allah to give the dowry in full. (And there is no sin for you) there is no harm for you (in what ye do by mutual agreement) in increasing or decreasing the amount of the dowry by mutual agreement (after the duty hath been done) after the first obligation to which you have aspired. (Lo! Allah is ever Knower) in relation to making lawful to you marriage for an agreed, limited period of time, (Wise) in later making this practice unlawful; it is also said that this means: Allah is ever Knower of your compulsion for marriage for an agreed, limited period of time, Wise in making such marriage unlawful.

[4:25]

(And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess) who are in the hands of the believers. (Allah knoweth best (concerning) your faith) He knows best that your hearts are firm in faith. (Ye (proceed) one from another) You are all the children of Adam; it is also said that this means: some of you follow the religion of others; and it is also said that this means: you are strengthened by one another; (so wed them) marry the maids (by permission of their folk) their owners, (and give unto them) the maids (their portions) their dowry (in kindness) on top of the price given to the prostitute for providing sex, (they being honest) He says: marry those maids who are chaste, (not debauched) not those who commit adultery in the open (nor of loose conduct) nor those who have lovers who commit adultery with them in secret. (And if when they are honourably married) if when they marry maids (they commit lewdness) fornication (they) the maids (shall incur the half of the punishment (prescribed)) lashing (for free women (in that case). This is) marrying maids is lawful (for him

among you who feareth to commit sin) adultery and debauchery. (But to have patience) and refrain from marrying maids (would be better for you) in that your children would be free. (Allah is Forgiving) of the adultery you might commit, (Merciful) when He gave you a legal dispensation to marry captives in cases of necessity.

[4:26]

(Allah wishes to explain to you) that which is lawful for you; it is also said that this means: Allah would explain to you that having patience and refraining from marrying captives is better for you than marrying them (and guide you) expound to you (by the examples of those who were before you) among the people of the Book who were forbidden from marrying captives, (and would turn to you in mercy) He will forgive you that which ensued from you in pre-Islamic times. (Allah is Knower) that you have a dire need for marriage, (Wise) when He prohibited you to marry them except upon necessity.

[4:27]

(And Allah wishes to turn to you in mercy) He wishes to overlook your transgression when He made adultery and marrying your sisters, from the father's side, forbidden for you; (but those who follow vain desires) i.e. adultery and marrying their sisters from their fathers' side, namely, the Jews (would have you go tremendously astray) commit a serious error by marrying your sisters, from the father's side, by claiming that it is lawful in their Scripture.

[4:28]

(Allah would make the burden light for you) He wishes to make things easy for you by marrying captives in case of necessity, (for man was created weak) in that he cannot do without women.

[4:29]

(O ye who believe! Squander not your wealth among yourselves in vanity) through transgression, usurpation, false testimony, lying in oath or through other unlawful means, (except it be a trade by mutual consent) except if there is mutual agreement between you in the course of buying and selling or in abating the price in selling (Muhabat), (and kill not one another) without justified right. (Lo! Allah is ever Merciful unto you) when He forbade you to kill one another without such a justification.

[4:30]

(Whoso doeth that) killing another or wrongfully taking another person's property (through aggression and injustice, We shall cast him into Fire) in the Hereafter; this is a threat to such a person, (and that) casting him into the Fire and tormenting him (is ever easy for Allah).

[4:31]

(If you avoid the great (things) which ye are forbidden) in this surah, (We will remit from you your evil deeds) We will forgive you your sins which are not included among the enormities: the minor sins committed between the period separating a congregational prayer from another, those sins committed in the period separating one Friday Prayer from another, as well as those sins committed in the period separating one month of Ramadan from another, (and make you enter) in the Hereafter (at a noble gate) Paradise.

[4:32]

(And covet not the thing in which Allah hath made some of you excel others) Allah says: a man should not covet the wealth, mount or wife of his brother nor, in fact, anything that his brother may possess. Rather you should ask of Allah abundant bounty and say: "O Allah provide us with the like of, or better than, what you have provided him with", while consigning the matter to Allah. It is also said that this verse was revealed about Umm Salamah, the wife of the Prophet (pbuh) because she said to him: "if only it is

prescribed unto us as it is prescribed unto men so that we get rewarded as men do". Allah prohibited such talk, saying: covet not the thing in which Allah has made a group of you excel over others, such as praying in congregation, attending the Friday Prayer, participating in military expeditions, jihad, enjoining good and forbidding evil. In this verse (some of you) and (others) refers to men and women. Allah then explained the reward that men and women earn for their works, saying: (Unto men a fortune) a reward (from that which they have earned) of works of goodness, (and unto women a fortune) a reward (from that which they have earned) of works of goodness in their homes. (But ask Allah of His bounty) Ask Allah to give you success and protection. (Lo! Allah is ever Knower of all things) good and bad, reward and punishment, success and otherwise.

[4:33]

(And unto each) He says: to each one of you (We have appointed heirs) so that they inherit (of that which parents and near kindred leave) of property; (and as for those with whom your right hands have made a covenant) your stipulation, (give them their due) give them their stipulation. But this is now abrogated. In the pre-Islamic era, they used to adopt men and youth and allocate for them a portion of their wealth, just as they would do with their own children. Allah abrogated such a practice. However, it is not abrogated if he gives them their portion from a third of his wealth. (Lo! Allah is ever witness over) Allah knows (all things) relating to your works.

[4:34]

(Men are in charge of women) they are in charge of overseeing the proper conduct of women, (because Allah hath made the one of them) the men through reason and the division of booty and estates (to excel the other) the women, (and because they spend of their property (for the support of women)) through paying the dowry and spending on them, which the women are not required to do. (So good women) He says: those wives who are kind to their husbands (are the obedient) they are obedient to Allah regarding their husbands, (guarding) their own persons and the wealth of their husbands (in secret) when their husbands are not present (that which Allah hath guarded) through Allah's protection of them in that He gave them the success to do so. (As for those from whom ye fear) know (rebellion) their disobedience to you in bed, (admonish them) by means of sacred knowledge and the Qur'an (and banish them to beds apart) turn your faces away from them in bed, (and scourge them) in a mild, unexaggerated manner. (Then if they obey you) in bed, (seek not a way against them) as regards love. (Lo! Allah is ever High Exalted) above every single thing, (Great) greater than every single thing. Allah has not burdened you with that which you cannot bear, so do not burden women with that which they cannot bear of affection.

[4:35]

(And if ye fear) if you know (a breech between them twain (the man and wife)) a dispute between the man and woman and you cannot establish who is at fault, (appoint an arbiter from his folk) from the man's folk to the man so that he can hear what he has to say and therefore establish whether he is in the right or wrong (and an arbiter from her folk) from the woman's folk to the woman in order to hear what she has to say and therefore establish whether she is in the right or wrong. (If they) the arbiters (desire amendment) between the man and the woman, (Allah will make them of one mind) i.e. the arbiters, the man and the woman. (Lo! Allah is ever Knower) of the agreement and disagreement of the arbiters, (Aware) of the doing of the woman and the man. The verses from Allah's saying: (Men are in charge of women, because Allah hath made the one of them to excel the other…) to His saying: (If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware) were revealed about the daughter of Muhammad Ibn Salamah. Her husband, As'ad Ibn al-Rabi' had slapped her because she refused to sleep with him. Consequently, she went to the Prophet (pbuh) to seek retaliation against her husband, but Allah prohibited her from doing so.

[4:36]

(And serve Allah) acknowledge His divine Oneness. (Ascribe no thing) no idol (as partner unto Him. (Show) kindness unto parents) be dutiful to parents, (and unto near kindred) Allah commands you to keep ties with

your kin, (and orphans) He commands that you show kindness to orphans, and to protect their wealth, etc, (and the needy) and He enjoins giving alms to the needy, (and unto the neighbour who is of kin (unto you)) the neighbour who also happen to be your relative has three rights over you: the right of kinship, the right of Islam, and the right of being a neighbour (and the neighbour who is not of kin) the neighbour who is not a relative has two rights: the right of Islam and the right of being a neighbour (and the fellow traveller) a fellow traveller has two rights: the right of Islam and the right of companionship; it is also said that this refers to one's wife at home. Allah commands kindness towards her (and the wayfarer) Allah commands the honouring of guests. Honouring a guest for three days is the guest's right. The honour bestowed on the guest after the third day is considered a charity on the part of the host; (and (the slaves) whom your right hands possess) Allah commands kindness towards slaves, males and females. (Lo! Allah loveth not such as are proud) in their walking (and boastful) about the bounties of Allah, showing nothing but wantonness and arrogance towards Allah's servants,

[4:37]

(Who are avaricious) by concealing the traits and description of Muhammad as mentioned in their Scripture. These are Ka'b Ibn al-Ashraf and his companions (and enjoin avarice) concealment (on others, and hide that which Allah hath bestowed upon them) they hide that which Allah exposited to them in their Scripture (of His bounty) of the traits and description of Muhammad. (For disbelievers) for the Jews (We prepare a shameful doom) through which they will be humiliated;

[4:38]

(And (also) those) the Jewish leaders (who spend their wealth in order to be seen of men) by showing off to people so that they say about them that they follow the practice of Abraham and that they give and spend of their money, (and believe not in Allah) Muhammad or the Qur'an (nor the Last Day) resurrection after death nor in the bliss of Paradise. (Whoso taketh Satan for a comrade) a helper in this world, (a bad comrade hath he) an evil companion he will have in hell.

[4:39]

(What have they (to fear)) i.e. the Jews (if they believe in Allah) Muhammad and the Qur'an (and the Last Day) in resurrection after death and the bliss of Paradise (and spend (aright) of that which Allah hath bestowed upon them?) and spend in the way of Allah from that which Allah has given to them, (when Allah is ever Aware of them) i.e. of the Jews: those among them who believe and those among them who do not.

[4:40]

(Lo! Allah wrongeth not even of the weight of an ant) He will not leave of the works of the unbeliever even the weight of an ant to benefit him in the Hereafter or to restore the wrongs committed against his antagonists; (and if there is a good deed) for the sincere believer after restoring the wrongs committed against his antagonists, (He will double it) from one to ten times (and will give (the doer) from His presence an immense reward) an abundant reward in Paradise.

[4:41]

(But how (will it be with them)) how shall the unbelievers react (when we bring of every people a witness) a prophet who will testify that he has delivered the message to them, (and We bring thee) O Muhammad (a witness against these?) it is also said that this means: We bring you, O Muhammad, a witness in favour of your Community, testifying that it is reliable and upright. This is because his Community will be a witness for the other prophets against their nations when the latter will deny having received any message from them.

[4:42]

(On that day) on the Day of Resurrection (those who disbelieved) in Allah (and disobeyed the messenger) by denying his message (will wish that they were level with the ground) they will wish that they become dust

with the beasts, (and they can hide no fact from Allah) they will not say: O Allah, our Lord! We did not associate any partner with you.

[4:43]

Allah revealed the following about the Companions of Muhammad prior to the prohibition of intoxicants: (O ye who believe!) in Muhammad and the Qur'an (Draw not near unto prayer) in the Mosque of the Prophet (pbuh) with the Prophet (pbuh) (when ye are drunken, till ye know that which ye utter) so that you know what the prayer leader recites during the prayer, (nor when ye are polluted) nor when you are in a state of major ritual impurity, (save when journeying upon the road) except when passing through when you have to, (till ye have bathed) to purify yourselves from major ritual impurity. (And if ye be ill) wounded, (or on a journey, or one of you cometh from the closet, or ye have touched women) made love to them, (and ye find not water, then go to high clean soil and rub your faces) with the first clap (and your hands (therewith)) with the second clap. (Lo! Allah is Benign) Allah is Generous for the abundance He has given you, (Forgiving) of any shortcoming that may ensue from you.

[4:44]

(Seest thou not) have you not been informed in the Scripture about (those unto whom a portion of the Scripture hath been given) those who were given knowledge of the Torah, (how they purchase error?) they choose Judaism, (and seek to make you (Muslims) err from the right way) i.e. abandon Islam. This was revealed about al-Yasa' and Rafi' the sons of Harmalah, two Jewish Rabbis, who invited 'Abdullah Ibn Ubayy and his friends to embrace their religion.

[4:45]

(Allah knoweth best (who are) your enemies) from among the hypocrites and the Jews. (Allah is sufficient as a Friend) as a Protector, (and Allah is sufficient as a Helper) as a Defender against them.

[4:46]

(Some of those who are Jews) Malik Ibn al-Sayf and his friends (change words from their context) they change the traits and description of Muhammad after these were exposited upon in the Torah, and then come to Muhammad (and say: "We hear) your words, O Muhammad (and disobey) your command, when he is not around them; and we (hear thou) O Muhammad (as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear) your saying, O Muhammad (and we obey) your command; (hear you) hear from us, (and look at us" it had been better for them) than their insults and defamation, (and more upright) and more correct. (But Allah hath cursed them) punishes them by making them pay the capitation tax (for their disbelief) as a punishment for their disbelief, (so they believe not, save a few) among them who have accepted Islam such as 'Abdullah Ibn Salam and his friends.

[4:47]

(O ye unto whom the Scripture hath been given!) O you to whom knowledge of the traits and description of Muhammad in the Torah has been given. (Believe in what We have revealed) the Qur'an (concerning that which) confirms what (ye possess) in terms of Allah's divine Oneness and the traits and description of Muhammad (pbuh) (before We destroy countenances) before We change your hearts (so as to confound them) so as to turn them away from the lights of guidance and transform their faces to the back of their heads, (or curse them) turn them into animals (as We cursed the Sabbath-breakers (of old time)) by turning them into apes. (And the commandment of Allah is always executed) after the revelation of this verse 'Abdullah Ibn Salam and his companions embraced Islam.

[4:48]

(Lo! Allah forgiveth not that a partner should be ascribed unto Him) if one dies in such a state. He forgiveth (all) save that to whom He will) to whomever repents. (Whoso ascribeth partners to Allah, he hath indeed

invented a tremendous sin) a tremendous lie. This verse was revealed about Wahshiyy, the murderer of Hamzah, the uncle of the Prophet (pbuh).

[4:49]

(Hast thou not seen) have you not been informed in the Scripture about (those who praise themselves for purity?) those who absolve themselves from transgression. The reference here is to Buhayr Ibn 'Amr and Marhab Ibn Zayd. (Nay, Allah purifieth) absolves from sins (whom He will) whoever is fit for it, (and they will not be wronged even the hair upon a date stone) their sins will not be diminished even by the hair upon a date stone.

[4:50]

(See) O Muhammad, (how they invent lies about Allah!) by saying: the sins that we commit during the day will be forgiven at night, and the sins we commit during the night will be forgiven in the day. (That of itself is flagrant sin) a clear lie about Allah.

[4:51]

(Hast thou not seen) have you not been informed, O Muhammad, about (those unto whom a portion of the Scripture has been given) those who have been given knowledge of the Torah in relation to your trait and attribute, the verse of stoning [married people who commit fornication], and similar other issue, namely. Malik Ibn al-Sayf and his friends who were about seventy people, (how they believe in idols) this is Huyayy Ibn Akhtab (and false deities) Ka'b Ibn Ashraf, (and bow they say of those (idolaters) who disbelieve) the unbelievers of Mecca: ("These are more rightly guided) they have a better religion (than those who believe?") in the Qur'an and in Muhammad and his Religion.

[4:52]

(Those are they whom Allah hath cursed) Allah has punished them by imposing on them the capitation tax, (and he whom Allah hath cursed) he whom Allah punishes in this world or in the Hereafter, (thou) O Muhammad (wilt find for him no helper) to save him from Allah's punishment.

[4:53]

(Or have they even a share) if the Jews had a share (in the Sovereignty? Then in that case, they would not give mankind) they would not give Muhammad and his Companions (even the speck on a date stone).

[4:54]

(Or are they jealous) nay, they are jealous (of mankind) of Muhammad and his Companions (because of that which Allah of His bounty hath bestowed upon them?) the Scripture, prophethood and marrying many wives. (For We bestowed upon the house of Abraham) David and Solomon ((of old) the Scripture and Wisdom) knowledge, understanding and prophethood, (and We bestowed on them a mighty kingdom) We honoured them with prophethood and Islam and bestowed upon them sovereignty over the Children of Israel. David had 100 legitimate wives, and Solomon had 300 legitimate wives plus 700 concubines.

[4:55]

(And of them) of the Jews (were (some) who believed therein) believed in the Scripture of David and Solomon (and of them were (some) who disbelieved therein. Hell is sufficient for (their) burning) i.e. Ka'b and his followers.

[4:56]

(Lo! Those who disbelieve Our revelations) Muhammad and the Qur'an, (We shall expose them to the Fire)

in the Hereafter. This is a threat to them. (As often as their skins are consumed) by the Fire (We shall exchange them for fresh skins that they may taste the torment) so that they feel the torment. (Lo! Allah is ever Mighty) by taking vengeance on them, (Wise) He ruled that burnt skins be exchanged for fresh ones.

[4:57]

Then Allah said about the believers: (And as for those who believe) in Muhammad, the Qur'an and in all Scriptures and messengers (and do good works) acts of obedience, i.e. they sincerely perform that which is between them and their Lord, (We shall make them enter) in the Hereafter (Gardens beneath which) beneath its trees and walls (rivers) rivers of wine, milk, honey and water (flow to dwell therein for ever) dwelling in Paradise, never to die or be removed; (there for them) in Paradise (are pure companions) they are pure from menstruation and filth (and We shall make them enter plenteous shade) a protected retreat; and it is also said that this means: an extended shade.

[4:58]

Regarding the key that the Prophet (pbuh) took from 'Uthman Ibn Talhah as a deposit, Allah commanded His Messenger to give back deposits to their owner, saying: (Lo! Allah commandeth you that ye restore deposits) to give back the key (to their owners) to 'Uthman Ibn Talhah, (and, if ye judge between mankind) between 'Uthman Ibn Talhah and 'Abbas Ibn 'Abd al-Muttalib, (that you judge justly) that you give back to 'Uthman and the providing of water (siqaya) to al-'Abbas. (Lo! comely is this which Allah admonisheth you) comely is this which Allah commands you, of giving back deposits to their owners and judging justly. (Lo! Allah is ever Hearer) when al-'Abbas said: O Messenger of Allah! give me both the key and the providing of water, (Seer) of what 'Uthman Ibn Talhah did when he refused to give the key and said: By Allah's trust! Give me my right, O Messenger of Allah!

[4:59]

(O ye who believe!) 'Uthman Ibn Talhah and his fellow believers. (Obey Allah) in that which He has commanded you, (and obey the messenger) in that which he commands you (and those of you who are in authority) the leaders of military expeditions; it also said that this means: the men of sacred knowledge; (and if ye have a dispute concerning any matter, refer it to Allah) to the Book of Allah (and the messenger) and to the practice of the Messenger (if you are (in truth) believers in Allah and the Last Day) resurrection after death. (That) referring the matter to the Book of Allah and the practice of His Messenger (is better and more seemly in the end).

[4:60]

(Hast thou not seen) have you not been informed, O Muhammad, about (those who pretend that they believe in that which is revealed unto thee) i.e. the Qur'an (and that which was revealed before thee) i.e. the Torah, (how they would go for judgement (in their disputes) to false deities) Ka'b Ibn al-Ashraf (when they have been ordered) in the Qur'an (to abjure them?) to disavow them. (Satan would mislead them far astray) from the Truth and guidance. This verse was revealed about a hypocrite by the name of Bishr whom 'Umar Ibn al-Khattab had killed. This hypocrite had a dispute with a Jewish man.

[4:61]

(And then it is said unto them) to Hatib Ibn Abi Balta'ah, the hypocrite, who had a dispute with al-Zubayr Ibn al-'Awwam, the cousin of the Prophet (pbuh): (Come unto that which Allah hath revealed) come to the ruling which Allah has revealed in the Qur'an (and unto the messenger) and to the judgement of the messenger, (thou seest the hypocrites) Hatib Ibn Abi Balta'ah (turn from you with aversion) turn away from your judgement in complete rejection.

[4:62]

(How would it be) what shall they do (if a misfortune) a punishment (smote them because of that which

their own hands have sent before (them)) because of turning away (they come unto you) after that, (swearing by Allah) i.e. Hatib swearing by Allah (that they were seeking naught) when they turned away (but harmony) in speech (and kindness) correctness.

[4:63]

(Those are they) i.e. him who did turn away from the Prophet (pbuh) (the secrets of whose hearts Allah knoweth) He knows the hypocrisy in the heart of Hatib Ibn Abi Balta'ah. Another interpretation of the above verse is: How shall they do-those who established a counter mosque-when a punishment strikes them, because of the counter mosque they built, and then afterward came to you-Tha'labah and Hatib-swearing by Allah that they did not intend by the building of the mosque except kindness to the believers and religious harmony, so that you send us a man of knowledge to teach us? Allah knows the hypocrisy and antagonism in the hearts of those who built this counter mosque. (So oppose them) leave them and do not punish them this time (and admonish them) with your words so that they do not do it again, (and address them in plain terms about their souls) threaten them in an unequivocal way that you will punish them if they do it again.

[4:64]

(We sent no messenger save that he) that the messenger (should be obeyed by Allah's leave) by Allah's command; We do not send him so that he is opposed or has his judgement rejected by turning away from him. (And if, when they) those who built the counter mosque and Hatib (had wronged themselves) by so building it and turning away from you, (they had but come unto thee) to repent (and asked forgiveness of Allah) repented to Allah for their actions (and asked forgiveness of the messenger) and the Messenger prayed for them, (they would have found Allah Forgiving) He overlooks their transgressions, (Merciful) He is after repentance.

[4:65]

(But nay, by your lord) Allah swore by Himself and by the age of Muhammad, (they will not believe) in secret nor deserve to be called believers when alone (until they make thee judge of what is in dispute between them and find within themselves) in their hearts (no dislike) no doubt (of that which thou decidest) between them, (and submit with full submission) totally submit to you.

[4:66]

(And if We had decreed for them) as We decreed for the Children of Israel: (Lay down your lives or go forth from your dwellings) empty handed, (but few of them) among the sincere ones, i.e. their leader Thabit Ibn Qays Ibn Shammas al-Ansari (would have done it) with a good disposition of the soul; (though if they) the hypocrites (did what they are exhorted) commanded (to do) of repentance and sincerity (it would be better for them) in the Hereafter than the condition they are in secret, (and more strengthening) and more real in this world;

[4:67]

(And then) if they did what they were commanded to do (We should bestow upon them from Our presence) from Us (an immense reward) an abundant reward in Paradise,

[4:68]

(And should guide them unto a straight path) and We would have made them in this world firm upon an established Religion that We are pleased with, i.e. Islam.

[4:69]

(Whoso obeyeth Allah and the messenger) this verse was revealed about Thawban, the client of Allah's Messenger (pbuh) who said: “I am afraid not to meet you in the Hereafter, O Messenger of Allah!” This is

because he loved him intensely and could not bear being away from him. Allah's Messenger saw the change in him and so Allah mentioned the honour bestowed on him, saying: whoever obeys Allah regarding the obligations and obeys the Prophet regarding the prophetic practices (they are) in Paradise (with those unto whom Allah hath shown favour, of the Prophets) Muhammad (pbuh) and the other prophets, (and the saints) the best among the Companions of the Prophet (pbuh) (and the martyrs) those who were martyred in the way of Allah (and the righteous) the righteous among the Community of Muhammad (pbuh). (The best of company are they) in Paradise!

[4:70]

(Such) keeping the company of the prophets, saints, martyrs and righteous (is the bounty of Allah) a favour from Allah, (and Allah sufficeth as knower) of the love of Thawban and the honour and reward bestowed upon him in Paradise.

[4:71]

Knowing that they went out to fight in the way of Allah, Allah said: (O ye who believe) in Muhammad and the Qur'an! (Take your precautions) against your enemy and do not advance dispersed, (then advance the proven ones) then put forward the ones that are the best, (or advance all together) with your Prophet.

[4:72]

(Lo! among you) O group of believers (there is he who loitereth) there is him who cannot bring himself to go out in the way of Allah-meaning 'Abdullah Ibn Ubayy-but rather waits to see what happens to you on your expedition; (and if) on your expedition (disaster) death, defeat or hardship (overtook you, he) 'Abdullah Ibn Ubayy (would say: Allah hath been gracious unto me) by my staying back (since I was not present with them) on that expedition.

[4:73]

(And if) on that expedition (a bounty) conquest and booty (from Allah befell you, he) 'Abdullah Ibn Ubayy (would surely cry, as if there had been no love between you and him:) a bond of Religion and acquaintance due to keeping each other's company between you (Oh, would that I had been with them!) on the expedition, (then should I have achieved a great success) I would have gained abundant booty and a great share.

[4:74]

Allah then commanded them to fight in the way of Allah, if they happened to be hypocrites, saying: (Let those fight in the way of Allah) in obedience of Allah (who sell the life of this world for the other) those who prefer this world over the next; it is also said that this verse was revealed about sincere believers, telling them: let those who prefer the Hereafter over this world fight in the way of Allah. Then Allah mentioned their reward, saying: (Whoso fighteth in the way of Allah) in obedience of Allah, (be he slain) martyred (or be he victorious) triumphant over the enemy, (on him We shall bestow) in both cases (a vast reward) an abundant reward in Paradise.

[4:75]

Allah then mentioned their dislike of fighting in the way of Allah, saying: (How should ye) O group of believers (not fight for the cause of Allah) in obedience of Allah against the people of Mecca (and of the feeble among men and of the women and the children who are crying) in Mecca: (Our Lord!) O our Lord! (Bring us forth from out this town) i.e. Mecca (of which the people are oppressors!) whose people are idolaters (Oh, give us from Thy presence) from You (some protecting friend!) a protector, meaning: 'Itab Ibn Usayd. (Oh, give us from Thy presence) from You (some defender!) who would prevent us from suffering. Allah answered their prayers and made the Prophet (pbuh) their defender and 'Itab their protecting friend.

[4:76]

Then Allah mentioned their fighting in the way of Allah, saying: (Those who believe) Muhammad and his Companions (do battle for the cause of Allah; and those who disbelieve) Abu Sufyan and his companions (do battle for the cause of idols) in obedience of Satan. (So fight the minions of the devil) the soldiers of the devil. (Lo! the devil's strategy) the devil's work and stratagem (is ever weak) in that he will let them down as he did on the Day of Badr.

[4:77]

Allah then mentioned their dislike of joining the Prophet on the lesser Badr, saying: (Hast thou not seen) have you not been informed, O Muhammad, about (those unto whom it was said) those to whom you said in Mecca, referring to 'Abd al-Rahman Ibn 'Awf al-Zuhri, Sa'd Ibn Abi Waqqas al-Zuhri, Qudamah Ibn Maz'un al-Jumahi, Miqdad Ibn al-Aswad al-Kindi and Talhah Ibn 'Abdullah al-Tamimi: (Withhold your hands) from killing and beating, for I have not ordered the initiation of fighting, (establish worship) establish the five daily prayers in full with their bowings and prostrations and that which is obligated therein of their appointed times (and pay the poor-due) give the poor their due from your wealth, (but when fighting) jihad in the way of Allah (was prescribed) obligated (for them) in Medina (behold, a party of them) among them Talhah Ibn 'Abdullah (fear mankind) the people of Mecca (even as their fear of Allah or with greater fear, and say: Our Lord!) O our Lord! (Why hast Thou ordained fighting for us?) why have You obligated on us jihad in Your way? (If only Thou wouldst give us respite yet a while!) if only You would keep us safe for a short while before death. (Say) to them, O Muhammad: (The comfort of this world) the benefit of this world (is scant) in the Hereafter; (the Hereafter) the reward of the Hereafter (will be better for him who wardeth off (evil)) who ward off disbelief, idolatry and indecencies; (and ye will not be wronged the down upon a date stone) their good deeds will not be diminished even if it be as much as the down on a date stone.

[4:78]

(Wheresoever ye may be) O sincere believers, on land or on the sea, in settlement or travelling, (death will overtake you, even though ye were in lofty towers) in fortified towers. Allah then mentioned the saying of the Jews and hypocrites: "since Muhammad and his Companions came to us, our harvests and fields have kept ever decreasing", saying: (Yet if a happy thing) land fertility, lower prices and continuous rain throughout the year (befalleth them) the Jews and hypocrites (they say: This is from Allah) for He knew that we were good; (and if an evil thing) drought, dearth, hardship and high prices (befalleth them they say: This is of your doing) this is because of the ill-omen of Muhammad and his Companions. (Say (unto them)) unto the Jews and hypocrites, O Muhammad: (All) hardship and blessing (is from Allah. What is amiss with these people) the Jews and hypocrites (that they come not nigh to understand a happening?) that both hardship and bounty are from Allah.

[4:79]

Allah then mentioned that which brings bounty and hardship, saying: (Whatever of good) of land fertility, low prices and continuous rain throughout the year (befalleth thee) O Muhammad (it is from Allah) it is of Allah's bounty for you. Although Allah addressed Muhammad (pbuh) here it was his people who were meant by it, (and whatever of ill) drought, dearth and high prices (befalleth thee it is from yourself) it is because of the purity of yourself, in that He purifies you because of it; it is also said that the above means: whatever good befalls you, such as conquest and booty, it is from Allah, as an honour from Allah; and whatever bad happens, such as killing and defeat as was the case at Uhud, is due to the transgression of your Companions when they left their positions. It is also said that this means: whatever good you do is because of Allah's given success and help; and whatever evil you commit is due to the transgression of your soul and His having forsaken you. (We have sent thee (Muhammad) as a messenger) to convey the message (unto mankind) to the jinn and human beings (and Allah is sufficient as witness) of that which they say: whatever good befalls them is from Allah and whatever evil befalls them is due to the ill-omen of Muhammad (pbuh) and his companions. It is also said that this means: Allah is sufficient as witness for their saying: bring a witness to testify that you are a messenger from Allah.

[4:80]

When the verse (We sent no messenger save that he should be obeyed by Allah's leave) was revealed, 'Abdullah Ibn Ubayy said: "Muhammad commands us to obey him instead of obeying Allah", so Allah revealed the following: (Whoso obeyeth the messenger) in that which he commands (obeys Allah) because the Messenger never commands anything unless Allah has commanded it, (and whoso turneth away) from obeying the messenger: (We have not sent thee as a warder) a custodian (over them).

[4:81]

(And they say) i.e. the hypocrites 'Abdullah Ibn Ubayy and his followers: ((It is) obedience) your command is obeyed, O Muhammad. Command us with whatever you will and we shall comply; (but when they have gone forth from thee a party of them) of the hypocrites (spend the night in planning other than what thou sayest) what you command. (Allah recordeth what they plan by night) He records their planning to change your command. (So oppose them) but do not punish them (and put thy trust in Allah) rely on Allah regarding that which they are good for. (Allah is sufficient as Trustee) He is sufficient to give you triumph and sovereignty over them.

[4:82]

(Will they not then ponder on the Qur'an?) do they not reflect on the Qur'an that its different parts are harmonious and support each other and it further contains that which the Prophet (pbuh) commands them? (If it had been from other than Allah) if this Qur'an had come from anyone other than Allah (they would have found therein much incongruity) much contradictions whereby its different parts are not harmonious.

[4:83]

Allah then mentioned the betrayal of the hypocrites, saying: (And if any tidings whether of safety) any news about the army, conquest or booty, they insist on it out of resentful envy (or fear) and when they receive any news about the army, killings or defeat, (come unto them, they noise it abroad) they divulge it, (whereas if they had referred it) the news of the army (to the messenger) until the messenger informs them (and such of them as are in authority) those possessed of reason and understanding, i.e. Abu Bakr and his companions, (those among them who are able to think out the matter would have known it) i.e. the precise news. (If it had not been for the grace of Allah and His mercy) by means of His given success and protection (you would have followed Satan) all of you, (save a few (of you)) who would not divulge the news.

[4:84]

Then Allah commanded His Prophet to engage in jihad in the way of Allah and proceed to the Lesser Badr, saying: (So fight (O Muhammad) in the way of Allah) in obedience of Allah. (Thou are not taxed) you are not commanded this (except for thyself and urge on the believers) to advance with you. (Peradventure Allah) peradventure when it is used in relation to Allah means that Allah will take it upon Himself (will restrain) will stop (the might) the fighting (of those who disbelieve) the unbelievers of Mecca. (Allah is stronger in might) in His torment (and stronger in inflicting punishment).

[4:85]

Allah then mentioned the reward of him who believes and the punishment of him who disbelieves, referring respectively to Abu Bakr and Abu Jahl, saying: (Whoso interveneth in a good cause) whoever helps to unite or reconcile two parties (will have the reward thereof) a reward of that good deed, (and whoso interveneth in an evil cause) who ascribes partners to Allah or acts as a tale-bearer (will bear the consequence thereof) will bear the onus of such an evil deed. (Allah overseeth all things) He rewards good and bad deeds; it is also said that this means: He oversees the sustenance of everyone: those who do good works as well as those who do evil.

[4:86]

(When ye are greeted with a greeting) when someone greets you with a greeting, (greet ye with a better than it) this is for those of your Religion and belief by adding to the formula of greeting (or return it) or return the exact greeting, if the one who greets you happens to be of another religion. (Lo! Allah taketh count of all things) of greeting and the return of greetings, just as He is a witness and will reward all. This verse was revealed about a group of people who refrained from returning greetings.

[4:87]

Allah then declared His divine Oneness, saying: (Allah! There is no God save Him. He gathers you all unto a Day of Resurrection) on the Day of Judgement (whereof there is no doubt. Who is more true in statement) in words (than Allah?).

[4:88]

The following was revealed about ten hypocrites who left Islam and Medina for Mecca: (What aileth you) O group of believers (that you are become two parties) one party of the view that the hypocrites' wealth and blood are lawful and a party holding the opposite view (regarding the hypocrites) who abandoned Islam, (when Allah cast them back (to disbelief) because of what they earned) because of their hypocrisy and evil intentions? (Seek you to guide) to the religion of Allah (him whom Allah hath sent astray) from His religion? (He whom Allah sendeth astray) from His religion, (for him thou (O Muhammad) canst not find a road) you cannot find a religion or argument in their favour.

[4:89]

(They long that you should disbelieve) in Muhammad and the Qur'an (even as they disbelieve, that ye may be upon a level (with them)) in following idolatry. (So choose not friends from them) in religion or for seeking assistance and backing (till they forsake their homes) until they believe again and migrate (in the way of Allah) in obedience of Allah; (if they turn back) from faith and migration (then take them) as prisoners (and kill them wherever you find them) in the Sacred Precinct or anywhere else, (and choose no friend) in religion or for seeking assistance and backing (nor helper) a protector (from among them),

[4:90]

Allah then made an exception, saying: (Except those) among the ten men who fled to Mecca (who seek refuge with a people) i.e. the people of Hilal Ibn 'Uwaymir al-Aslami (between whom and you there is a covenant) a pact and peace, (or (those who)) the people of Hilal (come unto you because their hearts forbid them to make war) they come to you because they are annoyed at the huge cost they have to pay due to this pact (on you or make war on their own folk) due to their ties of kinship. (Had Allah willed He could have given them power over you) i.e. the people of Hilal Ibn 'Uwaymir (so that assuredly they would have fought you) together with their people upon the conquest of Mecca. (So, if they hold aloof from you and wage not war against you) upon the conquest of Mecca (and offer you peace) they submit to you through peace and honouring the pact they made, (Allah alloweth you no way against them) He does not give you any excuse for killing them.

[4:91]

(You will find others) other than the people of Hilal, Asad and Ghatafan for example (who desire that they should have security from you) they desire that their persons and wealth and families be safe from you by the declaration of “there is no god but Allah”, (and security from their own folk) and desire to be safe from their clan by adhering to disbelief. (So often as they are returned to hostility) to idolatry (they are plunged therein) they revert to it. (If they keep not aloof from you) upon the conquest of Mecca (nor offer you peace) nor submit to you by means of a treaty (nor hold their hands) from fighting you upon the conquest of Mecca, (then take them) as prisoners (and kill them wherever you find them) in the Sacred Precinct or anywhere else. (Against such) i.e. Asad and Ghatafan (We have given you clear warrant) to kill them.

[4:92]

(It is not for a believer) it is not allowed for a believer, meaning here 'Ayyash Ibn Abi Rabi'ah (to kill a believer) Harith Ibn Zayd ((unless (it be) by mistake) even if it be by mistake. (He who hath killed a believer by mistake must set free a believing slave) a slave who believes in Allah and His Messenger, (and pay the blood money) in full (to the family of the slain) to the next of kin of the victim who have the right to demand retaliation, (unless they remit it as a charity) unless the next of kin of the victim remit the blood money to the killer as a charity. (If he) the victim (be of a people hostile unto you) who are at war with you, (and he) i.e. the victim (is a believer, then (the penance is) to set free a believing slave) the killer should set free a slave who believes in Allah and His Messenger and so does not have to pay the blood money. Harith belonged to a people who were at war with the Messenger of Allah (pbuh). (And if he) the victim (cometh of a folk between whom and you there is a covenant) a treaty and peace, (then the blood money must be paid) in full (unto his folk) to the next of kin of the victim (and (also) a believing slave must be set free) a slave who believes in the divine Oneness of Allah. (And whoso hath not the wherewithal) to set free a believing slave (must fast two consecutive months) continuously. (A penance from Allah) if he does this, Allah will forgive him for killing a believer by mistake. (Allah is Knower) of him who kills by mistake, (Wise) in that which he ought to do.

[4:93]

Then Allah revealed about Miqyas Ibn Sababah, the killer of al-Fihri, the emissary of Allah's Messenger (pbuh) who, after taking the blood money for the killing of his brother Hisham Ibn Sababah, left Islam and fled to Mecca, saying: (Whoso slayeth a believer of set purpose, his reward is hell) for this wilful killing (for ever) due to his idolatry. (Allah is wroth against him) for taking the blood money (and He hath cursed him) because he killed a person who did not kill his brother (and prepared for him an awful doom) because of his boldness towards Allah.

[4:94]

Then Allah revealed about Usamah Ibn Zayd who killed Mirdas Ibn Nuhayk al-Farari, a fellow believer, saying: (O ye who believe! When ye go forth (to fight) in the way of Allah) in jihad, (be careful to discriminate) between who is a believer and who is an unbeliever, (and say not unto one who offereth you peace) he who greets you and says to you "there is no god but Allah, Muhammad is the Messenger of Allah": ("Thou art not a believer";) and then kill him (seeking the chance profits of this life) so that you may despoil him. (With Allah are plenteous spoils) He has with Him a tremendous reward for him who avoids killing a fellow believer. (Even thus (as he now is) were ye before) with your people feeling safe with the believers and with Muhammad (pbuh) and his Companions because of the attestation of "there is no god but Allah and Muhammad is the Messenger of Allah", before the Emigration; (but Allah hath since then been gracious unto you) by migrating from the unbelievers. (Therefore take care to discriminate) such that you do not kill believers. (Allah is ever informed of what ye do) whether it is killing someone or other things.

[4:95]

Allah then explained the reward of those who fight in the way of Allah, saying: (Those of the believers who sit still) although they do not suffer from any disabling hurt, and do not participate in jihad, (other than those who have a (disabling) hurt) if they were to participate in jihad, i.e. either they are weak in their bodies or have lost their sight, as with 'Abdullah Ibn Umm Maktum and 'Abdullah Ibn Jahsh al-Asdi, (are not on an equality with those who strive in the way of Allah with their wealth) by spending their money (and lives. Allah hath conferred on those who strive with their wealth and lives a rank) a merit (above the sedentary) who do not have any disabling hurt. (Unto each) those who engage in jihad and those who do not (Allah hath promised good) Paradise due to their faith, (but He hath bestowed on those who strive) those who engage in jihad in his way (a great reward) an abundant reward in Paradise (above the sedentary) who do not have any disabling hurt;

[4:96]

(Degrees of rank from Him) merits from Allah in bestowing different ranks, (and forgiveness) of sins (and mercy) that saves one from torment. (Allah is ever Forgiving) of those who repent of staying back and who goes out on jihad, (Merciful) towards him who dies in a state of repentance.

[4:97]

Then, Allah revealed the following about the 50 people who had left Islam and were all killed during the Battle of Badr, saying: (Lo! as for those whom the angels take (in death)) at the Battle of Badr (while they wrong themselves) by being idolaters, ((the angels) will ask) upon taking their souls: (In what were you engaged) what were you doing in Mecca? (They will say: We were oppressed) and humiliated (in the land) in Mecca at the hands of the unbelievers. ((The angels) will say: Was not Allah's earth) Medina (spacious) safe (that ye could have migrated therein? As for such) group of people, (their habitation) their dwelling (will be hell, an evil journey's end) they will come to;

[4:98]

Allah then showed who had an excuse, saying: (Except the feeble among men) the elderly and the weak, (and the women, and the children, who are unable to devise a plan) for leaving Mecca (and are not shown a way) they do not know how to leave.

[4:99]

(As for such, it may be) it is a requisite (that Allah will pardon them) that which ensues from them. (Allah is ever Clement) towards the likes of these, (Forgiving) of those who repent amongst them.

[4:100]

(Whoso migrateth for the cause of Allah) in obedience of Allah (will find much refuge) and a sanctuary (and abundance) of means of living and safety (in the earth) in Medina. This was revealed about Aktham Ibn Sayfi and again about Jundu' Ibn Damura, an old man who lived in Mecca and who migrated from the latter to Medina but died in al-Tan'im. His reward is the same as the reward of those who made it to Mecca, and so he died with his endeavour highly praised. Allah said in this context: (and whoso forsaketh his home) in Mecca, (a fugitive unto Allah) unto the obedience of Allah (and His messenger) and unto His Messenger in Medina, (and death overtaketh him) at al-Tan'im, (his reward) the reward of his migration (is then incumbent on Allah. Allah is ever Forgiving) of his past idolatry, (Merciful) regarding that which ensued from him in Islam.

[4:101]

(And when ye go forth in the land) when you travel, (it is no sin for you to curtail (your) worship) curtail the prayer that a sedentary Muslim would usually perform (if ye fear) if you know (that those who disbelieve may attack you) may kill you while in prayer. (In truth the disbelievers are an open enemy to you) this is what is called the prayer of fear (salat al-khawf).

[4:102]

Allah said: (And when thou (O Muhammad) art among them) present with them (and arranges (their) worship for them) and stand to lead the prayer for them, begin by saying Allah is the greatest (Allahu akbar) and let them repeat the same after you, (let only a party of them stand with thee) in prayer (and let them take their arms. Then when they have performed their prostrations) when they have prayed one unit (let them fall) let them retreat (to the rear) to the position of their fellow believers who are facing the enemy (and let another party) who were facing the enemy (come that hath not worshipped) that has not performed the first unit of prayer with you (and let them worship with thee) let them pray with you the second unit of prayer, (and let them take their precaution) against the enemy (and their arms) let them take their arms with them. (Those who disbelieve) i.e. the Banu Anmar (long for you to neglect your arms) and be oblivious

to them (and your baggage) and they also long that you forget the means of war (that they may attack you once for all) while you are performing the prayers. Then Allah gave the believers a legal dispensation to put down their arms, saying: (It is no sin for you) there is no harm for you (to lay aside your arms, if rain) intense rain (impedeth you or ye are sick) wounded. (But take your precaution) against your enemy. (Lo! Allah prepareth for the disbelievers) the Banu Anmar (shameful punishment) by means of which they will be humiliated; it is also said that this means: a severe punishment.

[4:103]

(When ye have performed the act of worship) when you have finished performing the prayer of fear, (remember Allah) pray to Allah, (standing) for the one who is healthy, (sitting) for the one who is sick (and reclining) for the one who is wounded or sick. (And when ye are in safety) when you return home and feel no more fear, (observe proper worship) perform the prayer in full: four units of prayer. (Worship at fixed hours hath been) performing the prayer is (enjoined on the believers) prescribed and known both while in residence and during travel: the traveller performs two units of prayer and the resident four.

[4:104]

Allah then encouraged the believers to go in pursuit of Abu Sufyan and his men after the Day of Uhud, saying: (Relent not) do not slacken or weaken (in pursuit of the enemy) Abu Sufyan and his men. (If ye are suffering) from your wounds, (lo! they suffer) from their wounds (even as ye suffer and ye hope from Allah) His reward and fear His torment (that for which they cannot hope. Allah is ever Knower) of your wounds, (Wise) He enjoined upon you to go in pursuit of these people.

[4:105]

Then Allah mentioned the story of Tu'mah Ibn Ubayriq who stole the armour and the Jew, Zayd Ibn Samin, who was accused of this theft, saying: (Lo! We reveal unto thee the Scripture) We have sent you Gabriel with the Qur'an (with the Truth) to show what is true and what is false, (that thou mayst judge between mankind) justly: between Tu'mah and Zayd Ibn Samin (by that which Allah showeth thee) by that which Allah hath taught and shown you in the Qur'an. (And be not thou a pleader) a helper (for the treacherous) through their theft, i.e. Tu'mah;

[4:106]

(And seek forgiveness of Allah) repent to Allah for being on the verge of hitting the Jew, Zayd Ibn Samin. (Lo! Allah is ever Forgiving, Merciful) of him who dies repentant; it is also said that this means: Allah is Forgiving of the transgression you were about to commit, Merciful towards you.

[4:107]

(And plead not on behalf of (people) who deceive themselves) by stealing. (Lo! Allah loveth not one who is treacherous) through stealing (and sinful) by lying in his oath and falsely accusing an innocent person.

[4:108]

(They seek to hide from) they are ashamed of (men and seek not to hide from Allah) but they feel no shame towards Allah. (He is with them) He is Aware of them (when by night they hold discourse displeasing unto Him) they utter that which displeases Allah and displeases people. (Allah ever surroundeth what they do) and say.

[4:109]

(Lo! you are) the people of Tu'mah, i.e. the Banu Zufr (they who pleaded) argue (for them) for Tu'mah (in the life of the world. But who will plead) argue (with Allah for them) Tu'mah (on the Day of Resurrection, or who will then be their) Tu'mah's (defender) who will bail him out from Allah's torment?

[4:110]

(Yet whoso doeth evil) whoever steals (or wrongeth his own soul) by lying in his oath or falsely accusing an innocent person, (then seeketh pardon of Allah) and then repents to Allah, (will find Allah Forgiving) of his sins, (Merciful) in that He accepted his repentance.

[4:111]

(Whoso commiteth a sin) steals and falsely swears by Allah (commiteth it only against himself) he only earns the punishment of that sin. (Allah is ever Knower) of the one who stole the armour, (Wise) by commanding that his hand be cut.

[4:112]

(And whoso commiteth a delinquency) a theft (or crime) and falsely swears by Allah, (then throweth (the blame)) the theft (thereof upon the innocent) Zayd Ibn Samin, (hath burdened himself) has sentenced himself (with falsehood) the punishment of a great falsehood (and a flagrant crime) and the punishment of a flagrant sin.

[4:113]

(But for the grace of Allah upon thee (Muhammad)) by bestowing upon you prophethood, (and His mercy) by sending Gabriel to you, (a party of them) of the clan of Tu'mah (had resolved) wanted and was planning (to mislead thee) in issuing the right judgement, (but they will mislead only themselves) regarding the judgement (and they will hurt thee not at all) because the hurt will befall those who committed perjury. (Allah revealeth unto thee the Scripture) He has sent you Gabriel with the Qur'an (and wisdom) expositing in it the lawful and the unlawful as well judicial decision (qada'), (and teacheth thee) by means of the Qur'an, legal rulings and legal punishments (that which thou knewest not) before the revelation of the Qur'an. (The grace of Allah towards you) by bestowing upon you prophethood (hath been infinite).

[4:114]

(There is no good in much of their) i.e. of the clan of Tu'mah's (secret conferences save (in) him who enjoineth almsgiving) him who encourages the giving of alms to the poor (and kindness) giving a loan to another person (and peace making among the people) reconciliation between Tu'mah and Zayd Ibn Samin, the Jew. (Whoso doeth that) giving alms and lending money, (seeking the good pleasure of Allah) only seeking Allah's contentment, (We shall bestow on him a vast reward) in Paradise.

[4:115]

(And whoso opposeth the messenger) regarding Allah's divine Oneness and his judgement, i.e. Tu'mah (after the guidance (of Allah) hath been manifested unto him, and followth other than the believer's way) and prefers the religion of the people of Mecca, idolatry, over the religion of the believers, (We appoint for him that unto which he himself hath turned) We shall leave him to that which he has chosen in this world, (and expose him unto hell) in the Hereafter (a hapless journey's end) will be his ultimate consequence!

[4:116]

(Lo! Allah pardoneth not that partners should be ascribed unto him) if one dies in this state, such as Tu'mah. (He pardoneth all save that) save the ascription of partners to Him (to whom He will) to whoever is fit for it. (Whoso ascribeth partners unto Allah hath wandered far astray) from guidance.

[4:117]

(They invoke in His stead) the people of Mecca worship in place of Allah (only females) lifeless idols such as

al-Lat, al-'Uzza and Manat; (they pray to) they worship (none else than Satan, a rebel) who is intense in his rebellion

[4:118]

(Whom Allah cursed) Allah has banished him from all good, (and he) Satan (said: Surely I will take) I will overcome and make slip (of Thy bondmen an appointed portion) an appointed share, and that which I imprint in him shall be his obligation and command; it is also said that this means: out of every thousand people, 999 are destined for the Fire.

[4:119]

(And surely I will lead them astray) far from guidance, (and surely I will arouse desires in them) such that to them there is hell or Paradise, (and surely I will command them and they will cut the cattle's ears) what is known as the Bahirah, (and surely I will command them and they will change Allah's creation) Allah's Religion. (Whoso chooseth Satan) whoever worships Satan (for a patron) as a Lord (instead of Allah is verily a loser) he has been cheated (and his loss is manifest) by losing this world and the Hereafter.

[4:120]

(He promiseth them) Satan promises them that there is no Paradise or hell (and stirreth up desires in them) he arouses hope in them that this world lasts forever, (and Satan promiseth them only to beguile) he promises them only falsehood and lies.

[4:121]

(For such) for the unbelievers, (their habitation) their dwelling (will be hell, and they will find no refuge therefrom) they will find no escape or sanctuary.

[4:122]

(But as for those who believe) in Muhammad and the Qur'an (and do good works) i.e. acts of obedience, in relation to that which binds them to their Lord (We shall bring them into Gardens underneath which) beneath its rooms and habitations (rivers) of wine, water, milk and honey (flow, wherein they will abide) they will abide in Paradise, never to die or be removed (for ever. It is a promise from Allah) regarding Paradise and hell (in truth) which shall truly happen; (and who can be more truthful than Allah in utterance) in promise?

[4:123]

(It will not be in accordance with your desires) it is not as you desire, O believers, that no harm shall come to you after you have accepted the faith, (nor the desires of the People of the Scripture) nor is it as the people of the Book desire when they say: "whatever sins we commit during the day will be forgiven at night, and whatever sins we commit during the night will be forgiven in the day". (He who doeth wrong) evil (will have the recompense thereof) the believers will be recompensed in this world or after death before entering Paradise, and the unbelievers in the Hereafter before entering hell, (and will not find against Allah) against the torment of Allah (any protecting friend) any relative to benefit him (or helper) to save him from the torment.

[4:124]

(And whoso doeth good works) acts of obedience, relating to that which is between him and his Lord, (whether of male or female, and he (or she) is a believer) while being a believer who is genuine in his or her faith, (such will enter Paradise and they will not be wronged the dint in a date stone) their rewards will not be diminished even if it be by the size of the dint in a date stone.

[4:125]

(Who is better in religion) who is firmer in religion and better in speech (than he who surrendereth his purpose to Allah) than him whose Religion and works are sincerely devoted to Allah (while doing good (to men)) good in deed and speech (and follows the tradition of Abraham, the upright) who surrendered completely to Allah? (Allah (Himself) chose Abraham for friend).

[4:126]

(Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth) of created beings and marvels: they are all his bondsmen and bondswomen. (Allah ever surroundeth) has the knowledge of (all things) in relation to the dwellers of the heavens and the earth.

[4:127]

(They consult thee concerning women) they ask you about the inheritance of women; the one who asked him was 'Uyaynah. (Say: Allah giveth to you decree) expounds to you the legal ruling (concerning them) concerning their inheritance, (and the Scripture) at the beginning of this surah (which hath been recited unto you (giveth decree), concerning female orphans) the daughters of Umm Kuhhah (unto whom ye give not that which is ordained for them) that which is prescribed for them of inheritance; Allah has already explained this at the beginning of the surah (though you desire to marry them) you refrain from marrying them because they are not attractive, so now give them their wealth so that you may desire to marry them for that which they have, (and (concerning) the weak among children) and He expounds to you the inheritance of children, (and that ye should deal justly with orphans) He explains to you that you should protect justly and fairly the wealth of orphans. (Whatever good ye do) by being kind to them, (lo! Allah is ever Aware of it) as well as of your intentions.

[4:128]

(If a woman) i.e. 'Umayrah (feareth) is aware of (ill treatment) i.e. refrains from having sex with her (from her husband) As'ad Ibn al-Rabi', (or desertion) not speaking or sitting with her, (it is no sin for them twain) the man and the woman (if they make terms of peace between themselves) between the husband and wife whereby both of them are made content. (Peace) such that the wife is pleased (is better) than transgression and aversion. (But greed hath been made present in the minds) souls are naturally inclined to be parsimonious, such that the wife withholds the share of her husband; it is also said that this means: her greed drives her to be pleased. (If ye do good) if you are equal in your treatment of the young wife and the elderly wife in the estates and maintenance (and keep from evil) avoid transgression and aversion, (Lo! Allah is ever Informed of what ye do) of transgression and aversion.

[4:129]

(Ye will not be able to deal equally between (your) wives) as regards love, (however much ye wish (to do so)) even if you exert your efforts: (But turn not altogether away) with your bodies ((from one)) in favour of the young wife, (leaving her) the other one: the old wife (as in suspense) like a prisoner: neither unmarried nor married. (If ye do good and keep from evil) if you treat them equally and avoid transgression and aversion, (lo! Allah is ever Forgiving) of those who repent of transgression and aversion, (Merciful) towards those who die in a state of repentance.

[4:130]

(But if they separate) i.e. the man and the woman through divorce, (Allah will compensate each) the man and the woman (out of His abundance) from His provision: the man will be compensated with another wife and the woman with another husband. (Allah is ever All-Embracing) in relation to them as regards marriage, (All-Knowing) of that which He prescribed for them of justice. As'ad Ibn al-Rabi' had another young wife whom he favoured, and Allah forbade him from doing so and commanded that the young and the old wives were treated equally.

[4:131]

(Unto Allah belongeth whatsoever is in the heavens) of stores (and whatsoever is in the earth) of stores and other things. (And We charged those who received the Scripture before you) i.e. the people of the Torah We charged them in the Torah, and the people of the Gospel in the Gospel, and the people of every Scripture in their Scripture, (and (We charge) you) O Community of Muhammad in your Book, (that you keep your duty towards Allah) obey Allah. (And if you disbelieve) in Allah, (lo! Unto Allah belongeth whatsoever is in the heavens) of angels as soldiers (and whatsoever is in the earth) of humans, jinn and other creatures as soldiers, (and Allah is ever Absolute) free from the need of your faith, (Owner of Praise) for His actions, He is grateful for whatever little is done for His sake and rewards abundantly for it.

[4:132]

(Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth) of created beings. (And Allah is sufficient as Defender) as Lord.

[4:133]

(If He will, He can remove you, O people) He can destroy you, O human beings, (and produce others (in your stead)) create different beings who are better and more obedient than you. (Allah is Able to do that) He is Able to destroy you and create different beings instead of you.

[4:134]

(Whoso desireth the reward of the world) whoever desires worldly benefit for the works that Allah has obligated upon him, ((let him know that) with Allah is the reward of the world) let him do works for the reward of this world (and the Hereafter) are in Allah's hands. (Allah is ever Hearer) of what you say, (Seer) of your works.

[4:135]

(O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) rich or poor) parents, (for Allah is nearer unto both (than ye are)) Allah has better right to protect them than you do. (So follow not passion lest ye lapse) lest you are not just in testimony (and if you lapse) if you stammer (or fall away) or do not testify in front of judges, (then lo! Allah is ever Informed of what ye do) whether you testify or withhold your testimony. This verse was revealed regarding Miqyas Ibn Sababah who had something to testify against his father.

[4:136]

(O ye who believe) O you who believed on the day of the covenant and disbelieved thereafter! (Believe) now (in Allah and His messenger) it is also said that Allah called them by the name of their forefathers who had believed in the past. This verse was revealed regarding 'Abdullah Ibn Salam, Asad and Usayd the sons of Ka'b, Tha'labah Ibn Qays and Salam and Salamah, the nephews of 'Abdullah Ibn Salam, and Yamin Ibn Yamin. These were the believers from among the people of the Torah. It was said about them: O you who believe in Moses and the Torah, believe in Allah and His Messenger Muhammad (and the Scripture which He hath revealed unto His messenger) Muhammad, i.e. the Qur'an, (and the Scripture which He revealed aforetime) before Muhammad and the Qur'an upon all past prophets. (Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day) resurrection after death, (he verily hath wandered far astray.) When this verse was revealed all the people mentioned above embraced Islam.

[4:137]

As for those who did not believe in Muhammad and the Qur'an, Allah then said: (Lo! those who believe) in Moses, (then disbelieve) after Moses (and then (again) believe) in 'Uzayr, (then disbelieve) after 'Uzayr in

Christ, (and then increase in disbelief) and then stay firm in their disbelief in Muhammad and the Qur'an, (Allah will never pardon them) as long as they remain unbelievers, (nor will He guide them unto a way) unto a Religion, rightness or a guided way.

[4:138]

Allah then said about the hypocrites: (Bear unto the hypocrites) 'Abdullah Ibn Ubayy and his followers as well as all hypocrites till the Day of Judgement (the tidings that for them there is a painful doom) which will extend to their hearts;

[4:139]

Allah then showed their traits, saying: (Those who choose disbelievers) the Jews (for their friends) when it comes to assistance and help (instead of believers!) instead of sincere believers. (Do they look for power) might and invincibility (at their hands) the hands of the Jews? (Lo! all power appertaineth to Allah).

[4:140]

(He hath already revealed unto you in the Scripture) He has already commanded you in the Qur'an when you were in Mecca (that, when ye hear the revelations of Allah) when you hear the mention of Muhammad and the Qur'an (rejected and derided) when Muhammad and the Qur'an are rejected and derided, ((ye) sit not with them (who disbelieve and mock)) and engage in the same conversation (until they engage in some other conversation) other than about Muhammad and the Qur'an. (Lo! in that case (if ye stayed)) i.e. if you sit with them without being coerced to do so (ye would be like unto them) in engaging in the same conversation and in showing derision. (Lo! Allah will gather hypocrites) the hypocrites of Medina: 'Abdullah Ibn Ubayy and his followers (and disbelievers) the disbelievers of Mecca: Abu Jahl and his followers, and the disbelievers of Medina: Ka'b and his followers, (all together, into hell);

[4:141]

Allah then explained who these people are, saying: (Those who wait upon occasion in regard to you) those who lay in wait for hardship and the turn of events to befall you (and, if a victory) triumph and booty (cometh unto you from Allah, say) i.e. the hypocrites say to the sincere believers: (Are we not with you?) are we not following the same religion? Give us then of the booty, (and if the disbelievers) the Jews (meet with a success) fortune turn in their favour (say: Had we not the mastery of you) did we not divulge, and inform you about, the secrets of Muhammad, (and did we not protect you from the believers?) and did we not protect you from fighting the believers and informed you about them (Allah will judge between you) O congregation of Jews and hypocrites (at the Day of Resurrection, and Allah will not give the disbelievers) the Jews (any way (of success) against the believers) He will not always let fortune turn in favour of the Jews to the detriment of the believers.

[4:142]

(Lo! the hypocrites) 'Abdullah Ibn Ubayy and his followers (seek to beguile Allah) they disbelieve in Him and oppose Him in secret and think that they are deceiving Him, (but it is Allah Who beguileth them) on the Day of Judgement when, on the Bridge over hell, the believers will tell them: go back to the life of the world and seek some light, knowing full well that they cannot do so. (When they stand up to worship) when they go to perform the prayer (they perform it languidly) they perform it sluggishly (and to be seen of men) when they see people, they go to perform the prayer, but when they do see people they do not go, (and are mindful of Allah) they do not perform the prayer for Allah (but little) to show off and be known by others as people who pray;

[4:143]

(Swaying between this (and that)) wavering between faith and disbelief: disbelief in secret and faith in front of people, ((belonging) neither to these) they are not with the believers as far as what is in their heart is

concerned, such that that which is obligated upon the believers is obligated upon them (nor to those) nor do they belong to the Jews when they declare their faith in public, such that what is prescribed for the Jews is prescribed for them. (He whom Allah causeth to go astray) from His religion and proof in the depth of his heart, (thou (O Muhammad) will not find a way for him) you will not find a religion or proof for him as far as the conviction of his heart is concerned:

[4:144]

(O ye who believe!) only outwardly: 'Abdullah Ibn Ubayy and his followers (Choose not disbelievers) the Jews (for (your) friends) in order to gain power (in place of believers) instead of sincere believers. (Would you) O group of hypocrites (give Allah) give Allah's Messenger (a clear warrant against you?) a clear proof and reason to kill you.

[4:145]

(Lo! the hypocrites) 'Abdullah Ibn Ubayy and his followers ((will be) in the lowest deep of the Fire) because of their evil, betrayal and scheming against the Prophet (pbuh) and against his Companions, (and thou wilt find no helper) a protector (for them);

[4:146]

(Save those who repent) from hypocrisy and harbouring disbelief secretly (and amend) that which is between them and their Lord with regard to their scheming and treachery (and hold fast to Allah) they hold fast to their belief in Allah's divine Oneness inwardly (and make their religion) their belief in Allah's divine Oneness (pure for Allah (only). Those are with the believers) they are with the believers inwardly; it is also said that this means that they are with them as far as the promise is concerned; and it is also said that this means that they are with the believers both inwardly and outwardly; and it is said that they are with the believers in Paradise. (And Allah will bestow on the believers) sincere believers (an immense reward) an abundant reward in Paradise.

[4:147]

(What concern hath Allah for your punishment) why should Allah punish you (if ye are thankful (for His mercies)) if you believe inwardly in His divine Oneness (and believe (in Him)) and you have faith inwardly? (Allah is ever Responsive) He is responsive for the little that is done in His sake and rewards abundantly for it, (Aware) of those who are thankful and of those who are not.

[4:148]

(Allah loveth not the utterance of harsh speech) verbal abuse (save by one who has been wronged) in this case, he is permitted to make supplications; it is also said that this means: Allah does not love the utterance of harsh speech even from one who has been wronged. (Allah is ever Hearer) of the supplication of the person who has been wronged, (Knower) of the punishment of the transgressor. This verse was revealed about Abu Bakr who was verbally abused by a man.

[4:149]

(If ye do good) if you answer in a good manner (openly or keep it secret) and not be contemptuous, (or forgive evil) or overlook a transgression, (lo! Allah is Forgiving) of the person who has been wronged, (Powerful) to punish the transgressor.

[4:150]

(Lo! those who disbelieve in Allah and His messengers) meaning Ka'b and his followers, (and seek to make distinction between Allah and His messengers) with regard to prophethood and surrender to Allah, (and say: We believe in some) Scriptures and messengers (and disbelieve in others) in other scriptures and

messengers, (and seek to choose a way) a religion (in between) between disbelief and faith;

[4:151]

(Such are disbelievers in truth; and for disbelievers) the Jews and other disbelievers (We prepare a shameful doom) by means of which they shall be abased; it is also said that this means: a severe torment.

[4:152]

(But those who believe in Allah and His messengers) i.e. 'Abdullah Ibn Salam and his followers (and make no distinction between any of them) between the messengers and Allah as far as prophethood and Surrender to Allah are concerned, (unto them Allah will give their wages) their reward in the Hereafter; (and Allah was ever Forgiving) of any one of them who dies, (Merciful) towards anyone who dies in a state of repentance.

[4:153]

(The People of the Scripture) Ka'b and his followers (ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven) in one bulk just as the Torah was sent down; it is also said that this means: they ask you to bring down for them a book that contains all that is good for them and all that is bad for them, their rewards and punishments. (They asked a greater thing of Moses aforetime) greater than what they have asked you, (for they said: Show us Allah plainly) such that they could see Him with their own eyes. (The storm of lightning seized them) the Fire burnt them (for their wickedness) for their rejection of Moses and their boldness vis-à-vis Allah. (Then (even after that) they chose the calf) they worshipped the calf (after clear proofs) commands and prohibitions (had come unto them. And We forgave them that!) We left them and did not exterminate them. (And We bestowed on Moses evident authority) evident proof: the staff and the white hand.

[4:154]

(And We caused the Mount to tower above them) We uprooted and fixed the Mount above them (at (the taking of) their covenant: and We bade them: Enter the gate) the gate of Jericho, (prostrate!) bowing down (and we bade them: Transgress not the Sabbath!) by taking the fish (and We took from them a firm covenant) regarding Muhammad (pbuh).

[4:155]

(Then because of their breaking of their covenant) We did with them that which We have done, (and their disbelieving in the revelations of Allah) and due to their disbelief in Muhammad and the Qur'an the capitation tax was imposed on them, (and their slaying) and because of their slaying (of the Prophets wrongfully) without any right, We destroyed them, (and their saying) and because of their saying: (Our hearts are hardened) our hearts can absorb any kind of knowledge but we cannot understand what you say and the knowledge you have brought (Nay, but Allah hath set a seal upon them) in fact, it is not as they say, but Allah has set a seal on their hearts (for their disbelief) in Muhammad and the Qur'an, (so that they believe not) in Muhammad and the Qur'an (save a few) 'Abdullah Ibn Salam and his followers.

[4:156]

(And because of their disbelief) in Jesus and the Gospel (and of their speaking against Mary a tremendous calumny) the calumny for which We have turned them into swine;

[4:157]

(And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger) Allah destroyed their man Tatianos. (They slew him not nor crucified, but it appeared so unto them) Allah made Tatianos look like Jesus and so they killed him instead of him; (and lo! those who disagree concerning it) concerning

his killing (are in doubt thereof) in doubt about his killing; (they have no knowledge thereof save pursuit of a conjecture) not even conjecture; (they slew him not for certain) i.e. certainly they did not kill him,

[4:158]

(But Allah took him up unto Himself) in heaven. (Allah was ever Mighty) in His vengeance against His enemies, (Wise) by granting triumph to his friends: He saved His Prophet and destroyed their man.

[4:159]

(There is not one of the People of the Scripture) the Jews and Christians (but will believe in him) in Jesus, that he was not a sorcerer, Allah, His son or His partner (before his death) after the soul of Jesus expires, that is after he comes down again and then dies after every single Jew in their time, (and on the Day of Resurrection he) Jesus (will be a witness against them) through delivery of the message.

[4:160]

(Because of the wrong-doing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way) and because of their hindering the mention of Allah's Religion,

[4:161]

(And of their taking usury) of their making usury lawful (when they were forbidden it) in the Torah, (and of their devouring) and because of their consumption of (people's wealth by false pretences) through transgression and bribery, We forbade them the fat which covers the stomach and bowels and the meat and milk of camels, which were before lawful for them. (We have prepared for those of them who disbelieve) among the Jews (a painful doom) the pain of which will reach to their hearts.

[4:162]

(But those of them) of the people of the Book: 'Abdullah Ibn Salam and his followers who believe in the Qur'an and all Scripture even if the Jews did not believe in the former (who are firm in knowledge) knowledge of the Torah (and the believers) all the believers (believe in that which is revealed unto thee) of the Qur'an, (and that which was revealed before thee) unto all the prophets, (especially the diligent in prayer) those who perfect their five daily prayers (and those who pay the poor-due) from their wealth also believe in the Qur'an and all the Scriptures, (the believers in Allah and the Last Day) the believers in resurrection after death also believe in the Qur'an and all Scriptures. All these believe in the Qur'an and all Scriptures even if the Jews do not believe in them. Allah then explained their reward, saying: (Upon these We shall bestow immense reward) an abundant reward in Paradise.

[4:163]

(Lo! We inspire you) We have sent Gabriel with the Qur'an (as We inspired Noah and the prophets after him) after Noah, (as We inspired Abraham) We also sent Gabriel to Abraham (and Ishmael and Isaac and Jacob and the tribes) the sons of Jacob, (and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted) We gave (unto David the Psalms);

[4:164]

(And messengers We have mentioned unto thee) by name (before and messengers We have not mentioned) by name (unto thee; and Allah spake directly unto Moses);

[4:165]

(Messengers) We have sent all these messengers (of good cheer) giving the good news of Paradise for

those who believe (and of warning) of hell for those who disbelieve in Allah, (in order that mankind might have no argument) on the Day of Judgement (against Allah after the messengers) after sending the messengers, such that they cannot say: You have not sent us any messenger. (Allah was ever Mighty) in His vengeance against those who do not believe in His messenger, (Wise) He decreed that they should believe in the messengers.

[4:166]

Then Allah revealed about the people of Mecca when they said to the Prophet: we have asked the people of the Book about you and none of them testifies that you are a prophet sent by Allah, by saying: (But Allah (Himself) testifieth) even if no one else testifies (concerning that which He hath revealed unto thee) the Qur'an that Gabriel brought you; (in His knowledge) by His command (hath He revealed it; and the Angels also testify) testify to this. (And Allah is sufficient Witness) even if no one else besides Him testifies.

[4:167]

(Lo! those who disbelieve) in Muhammad and the Qur'an (and hinder) people (from the way of Allah) from Allah's religion and His obedience, (they verily have wandered far astray) from guidance.

[4:168]

(Lo! those who disbelieve) in Muhammad and the Qur'an (and deal in wrong) these are those who ascribe partners to Allah, (Allah will never forgive them) as long as they are thus, (neither will He guide them unto a road) a road of guidance.

[4:169]

(Except the road of hell, wherein they will abide for ever) they will remain in hell, never to die or be taken out of it. (And that) abiding in hell for eternity and punishment of these people (is ever easy for Allah).

[4:170]

(O mankind!) O people of Mecca (The messenger) Muhammad (hath come unto you with the Truth) with the declaration of Allah's divine Oneness and the Qur'an (from your Lord. Therefore believe) in Muhammad and the Qur'an; ((it is) better for you) than that which you are in now. (But if ye disbelieve) in Muhammad and the Qur'an, (still, lo! Unto Allah belongeth whatsoever is in the heavens and the earth) they are all His bondsmen and bondswomen. (Allah is ever Knower) of those who believe and those who do not, (Wise) in that He ordained that they should not worship other than Him.

[4:171]

Allah then revealed about the Nestorian Christians of Najran who claimed that Jesus was the son of Allah and that Jesus and the Lord are partners, saying: (O People of the Scripture! Do not exaggerate) do not be extreme (in your religion) for this is not the right course (nor utter aught concerning Allah save the Truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary) and through His word he became a created being, (and a spirit from Him) and through His command, Jesus became a son without a father. (So believe in Allah and His messengers) all the messengers including Jesus, (and say not "Three") a son, father and wife. (Cease!) from making such a claim and repent ((it is) better for you!) than such a claim. (Allah is only One God) without a son or partner. (Far is it removed from His Transcendent Majesty that he should have a son. His is all that is in the heavens and all that is in the earth) are His servants. (And Allah is sufficient as Defender) as Lord of all created beings and He is witness of what He says about Jesus.

[4:172]

(The Messiah will never scorn to be a slave unto Allah) he will never not acknowledge his servitude to Allah.

This was revealed in respect of the Christians saying to the Prophet: "O Muhammad, what you say of Jesus is shameful". Allah said to them: it is not shameful that Jesus be the servant of Allah, (nor will the favoured angels) nor would the favoured angels, the carriers of the Throne, ever not acknowledge that they are servants of Allah. (Whoso scorneth His service) whoever scorns to acknowledge that being his servant (and is proud) is too proud to believe in Allah, (all such) believers and unbelievers (will He assemble unto Him) on the Day of Judgement.

[4:173]

(Then, as for those who believed) in Muhammad and the Qur'an (and did good works) acts of obedience in that which is between them and their Lord, (unto them will He pay their wages) their reward in Paradise (in full, adding unto them of His bounty) of His favour; (and as for those who were scornful and proud) too proud to believe in Muhammad and the Qur'an, (them will He punish with a painful doom). (And they will not find for them, against Allah, any protecting friend) any relative to benefit them (or helper) to save them from Allah's punishment.

[4:174]

(O mankind!) O people of Mecca! (Now hath a proof from your Lord) a messenger from your Lord: Muhammad (pbuh) (come unto you, and We have sent down unto you) unto your Prophet (a clear light) a Scripture that exposits that which is lawful and that which is unlawful;

[4:175]

(As for those who believe in Allah) as well as in Muhammad and the Qur'an, (and hold fast unto Him) and hold fast to believing in Allah's divine Oneness, (them He will cause to enter into His mercy) in Paradise (and grace) and they shall also receive His honour, (and will guide them unto Him by a straight road) He will confirm them on a straight path in this world. He says: He will confirm them in this world in faith and will enter them into Paradise in the Hereafter.

[4:176]

(They ask thee for a pronouncement) O Muhammad. This verse was revealed about Jabir Ibn 'Abdullah al-Ansari who asked the Prophet (pbuh): I have a sister. What do I inherit from her if she dies? So Allah said: they ask you, O Muhammad, about the inheritance of al-Kalalah (Say: Allah hath pronounced for you) Allah clarifies for you (concerning distant kindred) concerning the inheritance of al-Kalalah which is anyone other than the father and the son. He said: (If a man dies childless) and his father is also deceased (and he has a sister) a full sister, or half sister from his father's side, (hers is half the heritage) left by the deceased person, (and he would have inherited from her had she died childless) without sons or daughters. (And if there be two sisters) full sisters or half sisters from the father's side, (then theirs are two-thirds of the heritage) that the deceased person has left behind, (and if they be brethren, men and women) male or female, full siblings or half siblings from the father, (unto the male is the equivalent of the share of two females. Allah expoundeth unto you) the division of estates, (so that ye err not) in the division of estates. (Allah is Knower of all things) of the divisions of estates and other things'.
And of the surah in which the Table Spread is mentioned, which is Medinan in its entirety:

(Al-Mâ'idah)

[5:1]

And on his authority Ibn 'Abbas said regarding Allah's saying: (O ye who believe! Fulfil your undertakings): '(O ye who believe! Fulfil your undertakings) fulfil the pledges that are between you and Allah or between you and other people; it is also said that this means: fulfil the obligations which have been made obligatory upon you and which you accepted on the Day of the Covenant and in this Book. (The beast of cattle is made lawful unto you (for food)) you have a legal dispensation to eat of the meat of game such as wild oxen, wild camels and gazelles (except that which is announced unto you) except that which is recited to you in this

surah, (game being unlawful when ye are on pilgrimage) or in the Sacred Precinct. (Lo! Allah ordaineth that which pleaseth Him) He says: He makes lawful and prohibits what He wills whether you are in a state of ritual consecration or not.

[5:2]

(O ye who believe! Profane not Allah's monuments) do not make lawful the abstention from all of Allah's rites (nor the Sacred Month) nor attacking people in the Sacred Month (nor the offerings) nor the taking of offerings which are made to the House (nor the garlands) nor the taking of the garlands which are hung by the advent of the Sacred Month, (nor those repairing to the Sacred House) nor attacking those who head for Allah's Sacred House, i.e. the pilgrims of al-Yamamah-the clan of the idolater Bakr Ibn Wa'il-and the traders of the idolater Shurayh Ibn Dabi'ah, (seeking the grace) provision (and pleasure of Allah) by means of the pilgrimage. It is also said that this means: they seek provision by means of trade and also Allah's pleasure. (But when ye have left the sacred territory) after the days of Tashriq, (then go hunting (if ye will)) if you will, go hunt wild game. (And let not your hatred of a folk) the hatred of the people of Mecca (who (once) stopped your going to the Inviolable Place of Worship) on the Day of al-Hudaybiyyah (seduce you) drive you (to transgress) against the pilgrims of the clan of Bakr Ibn Wa'il; (but help ye one another unto righteousness) acts of obedience (and pious duty) shunning transgressions. (Help not one another unto sin) contraventions (and transgression) against the pilgrims of the clan of Bakr Ibn Wa'il, (but keep your duty to Allah) fear Allah in that which He has commanded and prohibited you. (Lo! Allah is severe in punishment) when He punishes those who abstain from that which He has commanded.

[5:3]

Allah then explained what He made unlawful for them, saying: (Forbidden unto you (for food) are carrion) He says: eating carrion is forbidden for you because He has commanded that it be immolated (and blood) which is shed (and swine flesh, and that which hath been dedicated unto any other than Allah) in purpose, (and the strangled) that which is strangled with a rope until it dies, (and the dead through beating) the beast beaten by a piece of wood until it dies, (and the dead through falling from a height) or in a well and which dies as a consequence, (and that which has been killed by (the goring of) horns, and the devoured of wild beasts) as a prey, (saving that which ye make lawful) except that which you find on the verge of dying and make it lawful by immolating it, (and that which hath been immolated unto idols. And (forbidden is it) that you swear by the divining arrows) He says: He has forbidden your use of divining arrows. They were in the habit of writing on some arrows: "My Lord commands me", and on others "My Lord forbids me" and then use the divination method associated with it to decide their affairs, and so Allah prohibited them from engaging in such activity. (This) that which I have mentioned to you of transgressions and the unlawful (is an abomination) engaging in them is an abomination and declaring them lawful is an act of disbelief. (This day) the day of the greater pilgrimage, the farewell pilgrimage (are those who disbelieve) the unbelievers of Mecca (in despair of your religion) in despair of you religion reverting to theirs after you left their religion and its laws; (so fear them not) in relation to following the Prophet Muhammad (pbuh) and opposing them (fear Me!) if you abstain from following Muhammad and his religion and follow them. (This day) the day of the pilgrimage (have I perfected your religion for you) I have elucidated to you the prescriptions of your religion: the lawful and the unlawful, the commands and the prohibitions (and completed My favour unto you) I have completed My blessing upon you in that, after today, no idolater will ever gather with you in 'Arafat, Mina, in the circumambulation around the Ka'bah, and in the coming and going between al-Safa and al-Marwah, (and have chosen for you as religion al-Islam. Whoso is forced by hunger) whoever is forced to eat the meat of carrion upon necessity, (not by will to sin) not wilfully intending to commit a sin; it is also said that this means: not purposefully wanting to eat without a necessity: ((for him) lo! Allah is Forgiving) if he eats to satiety, (Merciful) when He gave legal dispensation to eat the meat of carrion upon necessity in order to gain strength but it is legally reprehensible (makruh) to eat to satiety.

[5:4]

(They ask thee) O Muhammad; the people who so asked were Zayd Ibn Muhalhil al-Ta'i and 'Adiyy Ibn Hatim al-Ta'i, both fishermen (what is made lawful for them) of game. (Say : (all) good things) all the immolated ones (are made lawful for you. And those beasts and birds of prey which ye have trained as

hounds are trained, ye teach them) to abstain from eating game (that which Allah taught you) as Allah has taught you; (so eat of that which they) the trained dogs (catch for you and mention Allah's name upon it) upon immolating your game; and it is also said: upon sending the trained dogs upon the game, (and observe your duty to Allah) fear Allah about eating the meat of carrion. (Lo! Allah is swift to take account) His punishment is severe; it is also said that this means: when He is swift when He takes people to task.

[5:5]

(This day) the day of the pilgrimage (are (all) good things) that which has been immolated (made lawful for you. The food) the animals immolated (of those who have received the Scripture is lawful for you) as long as it is not prohibited, (and your food) your immolated animals (is lawful for them) both the Jews and Christians can consume that which the Muslims immolate. (And so are the) free (virtuous women of the believers) are lawful for you to marry (and the virtuous women of those who received the Scripture before you) lawful for you to marry (when ye give them their marriage portions) their dowry, in surplus of the price given to the prostitute in exchange for sex (and live with them in honour) in wedlock, (not in) flagrant (fornication, nor taking them as secret concubines.) This was revealed about the women of Mecca when they boasted to the women of Medina. Allah said: (Whoso denieth the faith) Allah's divine Oneness, (his work is vain) in this world (and he will be among the losers in the Hereafter) he will be of those who have been duped since he will be deprived of Paradise and enter hell.

[5:6]

(O ye who believe! When ye rise up for prayer) and you are not in a state of minor ritual purity, He has taught you what to do, saying: (wash your face, and your hands up to the elbows, and lightly rub your heads) as you please (and (wash) your feet) above the sole of the feet (up to the ankles. And if ye are unclean) if you are in a state of major ritual impurity, (purify yourselves) with water. (And if ye are sick) of smallpox or are wounded. This was revealed about 'Abdullah Ibn 'Awf (or on a journey, or one of you cometh from the closet) or one of you has urinated or defecated, (or ye have had (sexual) contact with women) or had sex with women, (and ye find not water) you are unable to use water, (then go to clean, high ground and rub your faces) with the first blow (and your hands) with the second blow (with some of it) i.e. some of the dust. (Allah would not place a burden) constraint (on you, but He would purify you) by means of dry ablution from minor and major ritual impurities (and would perfect His grace) His favour (upon you, that ye may give thanks) for His blessing and legal dispensation.

[5:7]

(Remember Allah's grace) recollect Allah's blessing (upon you) through faith (and His covenant) pledge (by which He bound you) with which He commanded you on the Day of the Covenant (when you said: We hear) Your words, O our Lord, (and we obey) Your command; (and keep your duty to Allah) fear Allah in that which He commanded and prohibited you. (Allah knoweth what is in the breasts (of men)) of loyalty and betrayal.

[5:8]

(O ye who believe! Be steadfast witnesses for Allah in equity) in justice, (and let not hatred of any people) the hatred of Shurayh Ibn Shurahbil (seduce you) drive you (that ye deal not justly) with the pilgrims of the clan of Bakr Ibn Wa'il. (Deal justly) with them, (that is nearer to your duty) justice is nearer to God-fearingness as far as the God-fearing are concerned. (Observe your duty to Allah) fear Allah regarding justice and injustice. (Lo! Allah is Informed of what ye do) whether it is justice or injustice.

[5:9]

(Allah hath promised those who believe) in Muhammad and the Qur'an (and do good works) and do acts of obedience regarding that which is between them and their Lord: (Theirs will be forgiveness) of their sins in this world (and immense reward) in Paradise.

[5:10]

(And they who disbelieve) in Allah (and deny Our revelations) Muhammad and the Qur'an, (such are rightful owners of hell) the dwellers of the Fire.

[5:11]

(O ye who believe!) i.e. Muhammad and his Companions (Remember Allah's favour unto you) recollect Allah's grace by driving away from you the harm of the enemy, (how a people) the people of the Banu Qurayzah (were minded to stretch out their hands against you) to kill you (but He withheld) He prevented (their hands from you) from killing you; (and keep your duty to Allah) fear Allah in relation to that which He has commanded you. (In Allah let believers put their trust) the believers should rely on Allah.

[5:12]

(Allah made a covenant of old with the Children of Israel) the acknowledgement of the Children of Israel in the Torah of Muhammad, that they shall worship none except Allah and that they shall not ascribe partners to Him (and We raised among them twelve chieftains) 12 messengers; and it is said: 12 kings, a king to each tribe: (and Allah said) to these kings: (Lo! I am with you) I will help you. (If you establish worship) if you establish the prayer which has been made obligatory upon you (and pay the poor-due) from your wealth, (and believe in) acknowledge and accept (My messengers) who are sent to you (and support them) and assist them with the sword against the enemy, (and lend unto Allah a kindly loan) genuinely from your heart, (surely I shall remit your sins) other than the enormities, (and surely I shall bring you into Gardens beneath which) beneath its trees and habitations (rivers) rivers of water, milk, wine and honey (flow. Whoso among you disbelieveth after this) after accepting and acknowledging the covenant (will go astray from a plain road) such a person has erred from the road of guidance. Nonetheless, they disbelieved except five of them.

[5:13]

Allah then explained the punishment of those who had disbelieved, saying: (And because of their) i.e. the kings (breaking their covenant, We have cursed them) We punished them through imposing the capitation tax upon them (and made hard) and lightless (their hearts. They change words from their context) they change the traits and description of Muhammad (pbuh) and the legal ruling on stoning [married people who fornicate] after this was exposited upon in the Torah (and forget a part) and leave part (of that whereof they were admonished) they were commanded with in the Torah concerning their following of Muhammad (pbuh) and manifesting his traits and description to others. Allah then showed their betrayal of the Prophet (pbuh) saying: (Thou wilt not) O Muhammad (cease to discover treachery) and contravention (from all) i.e. the Banu Qurayzah (save a few of them) 'Abdullah Ibn Salam and his followers. (But bear with them) and punish them not (and pardon them) and leave them. (Lo! Allah loveth the kindly) towards others.

[5:14]

(And with those who say: "Lo! we are Christians"), i.e. the Christians of Najran (We made a covenant) in the Gospel that they should follow Muhammad (pbuh) and manifest his traits and not worship anyone or anything except Allah or associate anyone with Him, (but they forgot a part) they left part (of that whereof they were admonished) with which they were commanded. (Therefore We have stirred up) We have cast (enmity) killing and destruction (and hatred) in the hearts (among them) between the Jews and Christians; and it is said between the Nestorians of Najran, the sects known as the Jacobites, the Marqusiyya and the Melkites (till the Day of Resurrection, when Allah will inform them of their handiwork) of their opposition, treachery, concealment, enmity and hatred.

[5:15]

(O people of the Scripture! Now hath Our messenger) Muhammad (pbuh) (come unto you, expositing unto you much of that which ye used to hide in the Scripture) regarding the traits and description of the Prophet

Muhammad (pbuh) and the legal ruling on stoning [married fornicators] as well as other things, (and forgiving much) and leave many other things, not mentioning them to you. (Now hath come unto you light) a messenger, i.e. Muhammad (from Allah and a plain Scripture) explaining the lawful and the unlawful,

[5:16]

(Whereby) i.e. through Muhammad and the Qur'an (Allah guideth him who seeketh His good pleasure) His divine Oneness (unto paths of peace) the religion of Islam, and the Peace (al-Salam) is Allah. (He bringeth them out of darkness unto light) He brings them out of disbelief to faith (by His decree) by His command; it is also said that this means: by His given success and grace, (and guideth them unto a straight path) He confirms them on that religion after they accept it.

[5:17]

(They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary) this is the claim of the Jacobites. (Say) to these Christians, O Muhammad: (Who then can do aught against Allah) who can save from Allah's punishment, (if He had willed to destroy) to punish (the Messiah son of Mary, and his mother and everyone on earth?) who worshipped her. (Allah's is the Sovereignty of the heavens and the earth) to Him belong the stores of the heavens and earth (and all that is between them) of created things and marvels. (He createth what He will) as He wills, whether a father exists or not. (And Allah is Able to do all things) in terms of creating created beings, rewarding His allies and punishing His enemies.

[5:18]

(The Jews) the Jews of Medina (and Christians) the Christians of Najran (say: We are sons of Allah) we are the sons and prophets of Allah (and His loved ones) who follow His religion; it is also said that this means: we follow Allah's religion as if we were His sons and loved ones; and it is said that this means: we are to Allah like His sons and we are followers of His religion. (Say) to the Jews, O Muhammad; (Why then doth He chastise you for your sins) due to worshipping the calf for 40 days, if you are like sons to Him; have you ever seen a father torturing his sons with fire? (Nay, ye are but mortals) created servants (of His creating) like all His other created beings. (He forgiveth whom He will) whoever repents of Judaism and Christianity, (and chastiseth whom He will) whoever dies professing Judaism or Christianity. (Allah's is the Sovereignty) the stores (of the heavens and the earth and all that is between them) of created beings and marvels, (and unto Him is the journeying) returning to Him is the end result of those who believe and those who do not.

[5:19]

(O people of the Scripture!) O people of the Torah and the Gospel! (Now hath Our messenger) Muhammad (pbuh) (come unto you to make things plain) that with which you have been commanded and that which you have been prohibited (after an interval) of cessation (of the messengers, lest ye should say) so that you will not say on the Day of Judgement: (There came not unto us a messenger of cheer) announcing Paradise (nor any warner) against hell. (Now hath a messenger) Muhammad (pbuh) (of cheer) announcing Paradise (and a warner) against hell (come unto you. Allah is Able to do all things): whether it be sending messengers, rewarding those who follow the messengers or punishing those who do not follow the messengers.

[5:20]

(And (remember) when Moses said unto his people: O my people! Remember Allah's favour) Allah's grace (unto you, how He placed among you) from you (Prophets, and He made you Kings) while you were slaves of Pharaoh before, (and gave you that (which) He gave not to any (other) of (His) creatures) of your time in the wilderness: quails and honey.

[5:21]

(O my people! Go into the holy land) the purified Damascus, Palestine and parts of Jordan (which Allah hath

ordained for you) which Allah has gifted to you and made it a bequest of your father Abraham. (Turn not in flight) retreating, (for surely ye turn back as losers) who are punished: Allah will take away from you the quails and honey:

[5:22]

(They said: O Moses! Lo! a giant people) assassins ((dwell) therein, and lo! we go not in) this land of assassins (till they go forth from thence. When they go forth, then we will enter (not till then)).

[5:23]

(Then spoke two of those who feared) two men who feared the assassins (unto whom Allah had been gracious) by bestowing upon them the certainty of inspiration; these two men were Joshua ben Nun and Caleb ben Jephunneh: (Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious. So put your trust (in Allah)) that you will be victorious (if ye are indeed believers) it is also said that the two men who said this are two men from the assassins who feared Moses and with whom Allah was gracious by bestowing upon them belief in Allah's divine Oneness.

[5:24]

(They said: O Moses! We will never enter (the land)) of the giant people (while they are in it. So go thou and thy Lord) go with your master Aaron (and fight) for your Lord will help you as He did against Pharaoh and his people! (We will sit here) and wait.

[5:25]

(He said: My Lord!) Moses said: O my Lord! (I have control of none but myself and my brother, so distinguish between us) judge between us (and the wrong-doing folk) the contravening folk.

[5:26]

((Their Lord) said) to Moses: (For this the land will surely be forbidden them) i.e. to enter it, after you called them wrong-doing folk (for forty years that they will wander in the earth, bewildered) they will be bewildered in the wilderness, confined in an area of seven parasangs, unable to get out of it or be guided to the right way. (So grieve not over) do not be saddened about (the wrong-doing folk).

[5:27]

(But recite unto them) O Muhammad (with truth) with the Qur'an (the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one) Abel (of them and it was not accepted from the other) Cain. ((The one)) Cain (said) to Abel: (I will surely kill thee) O Abel. ((The other) answered) why? Because Allah has accepted your offering and rejected mine. And Abel said: (Allah accepteth only from those who ward off (evil)) the sincere in their speech and action, whose hearts are pure, and your heart is not pure.

[5:28]

(Even if thou stretch out thy hand against me to kill me) wrongfully, (I shall not stretch out my hand against thee to kill you) wrongfully, (lo! I fear Allah, the Lord of the Worlds) if I were to kill you wrongfully.

[5:29]

(Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin) of shedding my blood (and become one of the owners of the Fire) of the dwellers of hell. (That is the reward of evil-doers) Hell is the reward of those who wrongfully transgress.

[5:30]

(But (the other's) mind imposed on him) his ego permitted him (the killing of his brother, so he slew him and became one of the losers) who deserved punishment.

[5:31]

(Then Allah sent a raven scratching up the ground) turning up the ground to bury a dead raven, (to show him) Cain (how to hide his brother's naked corpse) in the ground. (He said: Woe unto me! Am I not able to be as this raven) in his ability (and so hide my brother's naked corpse) in the ground? (And he became repentant) he was repentant at not being able to cover his brother's naked corpse, but not repentant for having killed him.

[5:32]

(For that) because Cain wrongfully killed Abel (cause We decreed for the Children of Israel) in the Torah (that whosoever killeth a human being for other than man slaughter) i.e. premeditatedly (or corruption in the earth) or because of idolatry, (it shall be as if be had killed all mankind) Hell will be decreed for him for premeditatedly and wrongfully killing a human being, as though he killed all mankind, (and whoso saveth the life of one) whoever abstains from killing a person, (it shall be as if he had saved the life of all mankind) Paradise will be decreed for him for sparing one soul, as though he spared the lives of all mankind. (Our messengers came unto them) i.e. the Children of Israel (of old with clear proofs) with commands, prohibitions and signs, (but afterwards lo! many of them) the Children of Israel (became) after the messengers (prodigals in the earth) ascribing partners to Allah.

[5:33]

The following verse was revealed about the people of Hilal Ibn 'Uwaymir who killed a group of people from the Banu Kinanah. This group wanted to emigrate to Medina to see Allah's Messenger (pbuh) and declare their Islam. However, they were all killed and their belongings taken as booty. Hence, Allah explained the punishment of the people of the Banu Hilal, who were idolaters, saying: (The only reward) requital (of those who make war upon Allah and His messenger) of those who disbelieve in Allah and His messenger (and strive after corruption in the land) and engage in sin in the land, i.e. by wrongfully killing others and taking their properties (will be that they will be killed) He says: the punishment of one who kills and does not take the victim's property is that he be killed (or crucified) He says: the punishment of one who kills a person and also takes his property is that he be crucified, (or have their hands and feet on alternate sides cut off) the right hand and the left leg. He says: the punishment of one who takes another's property but does not kill is that his hand and leg be cut off, (or will be expelled out of the land) or he will be put in prison until he displays righteousness and his repentance becomes apparent. Allah says: the punishment of someone who terrorises people as a highway robber but does not kill or take anyone's property is that he be imprisoned. (Such) that which I have mentioned (will be their degradation) their punishment (in the world, and in the Hereafter theirs will be an awful doom) more severe than their punishment which they suffered in this world, that is, if the person does not repent;

[5:34]

Allah then showed that He pardons those who repent, saying: (Save those who repent) from disbelief and idolatry (before ye overpower them) i.e. before you capture them. (For know that Allah is Forgiving) He pardons, (Merciful) towards him who repents.

[5:35]

(O ye who believe!) in Muhammad and the Qur'an (Be mindful of your duty to Allah) regarding that which He has commanded you, (and seek the way of approach unto Him) seek the highest rank; it is also said that this means: seek with Him high degrees through righteous works, (and strive in His way) in His obedience (in order that ye may succeed) so that you escape His wrath and torment and so that you attain to faith.

[5:36]

(As for those who disbelieve) in Muhammad and the Qur'an, (lo! if all) the wealth (that is in the were theirs, and as much again therewith) and double of it with it, (to ransom them from the doom on the day of Resurrection, it) the ransom (would not be accepted from them. Theirs will be a painful doom).

[5:37]

(They will wish to come forth from the Fire) by changing one state into another, (but they will not come forth from it) from the Fire. (Theirs will be a lasting doom) which will never be interrupted.

[5:38]

(As for the thief, both male) i.e. Tu'mah (and female, cut off their hands) the right hands. (It is the reward of their own deeds) as a punishment for their theft, (an exemplary punishment from Allah) a disgrace for them from Allah. (Allah is Mighty) in showing His anger towards the thief, (Wise) in that He decreed for him the cutting off of his hand.

[5:39]

(But whoso repenteth after his wrong-doing) after his theft and being punished for it (and amendeth) that which is between him and his Lord through repentance, (lo! Allah will relent towards him) Allah will forgive him. (Lo! Allah is Forgiving) He pardons, (Merciful) towards him who repents.

[5:40]

(Knowest thou not) have you not been informed, O Muhammad, in the Qur'an (that Unto Allah belongeth the Sovereignty) the stores (of the heavens and the earth? He punisheth whom He will) whoever deserves to be punished, (and forgiveth whom He will) whoever deserves to be punished. (Allah is Able to do all things): forgiving sins and other things.

[5:41]

(O Messenger!) O Muhammad (Let not them grieve you who vie one with another in the race to disbelief) in allying themselves with the disbelievers in this world and in the Hereafter, (of such as say with their mouths) with their tongues: ("We believe,") in our hearts (but their hearts believe not) i.e. the hearts of the hypocrites, 'Abdullah Ibn Ubayy and his followers, (and of the Jews) i.e. the Jews of the Banu Qurayzah, Ka'b and his followers: (listeners for the sake of falsehood) listeners of untruth, (listeners on behalf of other folk) the people of Khaybar (who come not unto thee) regarding what happened among them, but Banu Qurayzah asked about them, (changing words) changing the traits and description of Muhammad and the legal ruling on the stoning of married people who commit adultery (from their context) after being exposited in the Torah (and saying) i.e. the leaders to their followers; it is also said: the hypocrites 'Abdullah Ibn Ubayy and his followers: (If this be given unto you) if Muhammad (pbuh) command you to whip [married people who committed adultery], (receive it) accept it from him and act according to it (but if this be not given unto you) if Muhammad does not command you to whip them and instead commands you to stone them, (then beware!) i.e. beware of following him if does not command you to whip them and, instead, commands you to stone them. Allah said: (He whom Allah doometh unto sin) he whom Allah wants to persist in his disbelief and idolatry; it is also said: he whom Allah wants to expose; and it is also said that this means: he whom Allah wants to test, (thou (by thine efforts) will avail him naught against Allah) against Allah's punishment. (Those are) the Jews and the hypocrites (they for whom the will of Allah is that He cleanse not their hearts) from scheming, treachery and persistence in disbelief. (Theirs in the world will be ignominy) punishment through killing and expulsion, (and in the Hereafter an awful doom) more severe than the punishment they suffer in this world;

[5:42]

(Listeners) and ones who utter words (for the sake of falsehood! Greedy for illicit gain!) bribery and that which is unlawful by changing the rulings of Allah. (If then they) i.e. the Banu Qurayzah and the Banu'l-Nadir (have recourse unto thee) O Muhammad (judge between them) between the Banu Qurayzah and the Banu'l-Nadir; and it is also said: between the people of Khaybar (or disclaim jurisdiction) by choice. (If thou disclaimest jurisdiction) and do not judge between them, (then they cannot harm thee at all) they cannot take away anything from you. (But if thou judgest) between the Banu Qurayzah and the Banu'l-Nadir; and it is also said: between the people of Khaybar, (judge between them with equity) with stoning [married people who commit adultery]. (Lo! Allah loveth the equitable) who are fair when they judge with the Book of Allah and who apply the legal ruling of stoning.

[5:43]

(How come they unto thee for judgement) regarding stoning, this is mentioned by way of showing amazement (when they have the Torah, wherein) in the Torah (Allah hath delivered judgement (for them)) the judgement of stoning? (Yet even after that) after the exposition in the Qur'an and the Torah (they turn away. Such (folk) are not believers) in the Torah.

[5:44]

(Lo! We did reveal the Torah) to Moses, (wherein is guidance) from error (and a light) the explanation of stoning, (by which) by the Torah (the Prophets who surrendered (unto Allah)) those who surrendered to Allah from the time of Moses to the time of Jesus, in the interval of which there were 1,000 prophets (judged the Jews) the forefathers who were Jews, (and the rabbis) He says: those who judged between them were the godly men of knowledge and the ascetics (and the priests) all the other men of knowledge ((judged) by such of Allah's Scripture as they were bidden to observe) by that which they acted upon and called other people to, as in the Book of Allah, (and thereunto) i.e. about the legal ruling of stoning (were they witnesses. So fear not mankind) regarding the display of the traits and description of Muhammad and the legal ruling of stoning, (but fear Me) for concealing them. (And barter not My revelations) through concealment of the traits and description of Muhammad (pbuh) and the verse of stoning (for a little gain) for a paltry portion in your means of living. (Whoso judgeth not by that which Allah hath revealed) Allah says: whoever does not show that which Allah has shown in the Torah regarding the traits and description of Muhammad and the verse of stoning: (such are disbelievers) in Allah, the messenger and the Scripture.

[5:45]

(And We prescribed for them) We obligated on the Children of Israel (therein) in the Torah: (The life for the life) that is premeditatedly killed as an expiation for this killing, (and the eye for the eye) that is premeditatedly ruined as an expiation for this ruination, (and the nose for the nose) that is premeditatedly damaged as an expiation for this damage, (and the ear for the ear) that is premeditatedly harmed as an expiation for this harm, (and the tooth for the tooth) that is premeditatedly broken as an expiation for this breaking, (and for wounds retaliation) as a just judgement. (But whoso forgoeth it (in the way of charity)) whoever forgoes retaliating (it shall be expiation for him) i.e. for the harmed person; it is also said: for the person who harmed. (Whoso judgeth not by that which Allah hath revealed) Allah says: whoever does not show what the Qur'an has shown nor act according to it: (such are wrong-doers) who harm themselves with punishment.

[5:46]

(And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah) as regards the declaration of Allah's divine Oneness and some laws, (and We bestowed on him the Gospel wherein is guidance) from error (and a light) an exposition on stoning, (confirming that which was (revealed) before it in the Torah) regarding Allah's divine Oneness and the legal ruling of stoning (a guidance) from error (and an admonition unto) and a caution for (those who ward off (evil)) those who ward off disbelief, idolatry and indecencies.

[5:47]

(Let the People of the Gospel judge) such that the people of the Gospel elucidate (by that which Allah hath revealed therein) that which Allah has elucidated in the Gospel regarding the traits and description of Muhammad (pbuh) and the legal ruling of stoning. (Whoso judgeth not by that which Allah hath revealed) He says: whoever does not show that which Allah has elucidated in the Gospel; (such are evil-doers) transgressing disbelievers.

[5:48]

(And unto thee have We revealed the Scripture) We have sent you Gabriel with the Qur'an (with the Truth) to make plain the Truth and falsehood, (confirming) the statement of Allah's divine Oneness and some laws (whatever Scripture was before it) whatever Scriptures were before it, (and a watcher over it) a witness upon all the Scriptures before it; it is also said: a witness upon the ruling of stoning; and it is also said: a watcher over all previous Scriptures. (So judge between them) between the Banu Qurayzah and the Banu'l-Nadir and the people of Khaybar (by that which Allah hath revealed) by that which Allah has exposited to you in the Qur'an, (and follow not their desires) regarding the application of whipping and discarding stoning (away from the Truth which hath come unto thee) after the exposition that has come to you. (For each We have appointed a divine law) for each prophet among you We have exposited a divine law (and a traced out way) obligations and practices. (Had Allah willed He could have made you one community) He has made you follow one divine law. (But that He may try you) test you (by that which He hath given you) of Scripture, obligations and practices, such that He says: I have prescribed all this for you, so let not delusion creep into your minds. (So vie one with another in good works) so vie, O Community of Muhammad (pbuh) with other nations, in obligations, practices and righteous works; it is also said that this means: hasten, O Community of Muhammad (pbuh) to perform acts of obedience. (Unto Allah ye will all) all nations (return, and He will then inform you of that wherein ye differ) where you contravene in relation to religion and divine laws.

[5:49]

(So judge between them) between Banu Qurayzah and Banu'l-Nadir and the people of Khaybar (by that which Allah hath revealed) by that which Allah has exposited in the Qur'an, (and follow not their desires) by applying whipping and leaving the punishment of stoning, (but beware of them) do not trust them (lest they seduce thee) such that they do not turn you away (from some part of that which Allah hath revealed unto you) in the Qur'an and in relation to stoning. (And if they turn away) from applying the legal ruling of stoning and from that which you judged between them regarding retaliation, (then know that Allah's will is to smite them) to punish them (for some sin of theirs) for all their sins. (Lo! many of mankind) of the people of the Book (are evil-doers) disbelievers who break their covenants.

[5:50]

(Is it a judgement of the time of (pagan) ignorance that they are seeking?) to find in the Qur'an, O Muhammad. (Who is better than Allah for judgement to a people who have certainty?) in Muhammad and the Qur'an.

[5:51]

(O ye who believe!) in Muhammad and the Qur'an. (Take not the Jews and Christians for friends) seeking their assistance and help. (They are friends one to another) He says: some are followers of the religion of others in secret and in the open, just as they are friends of each other. (He among you) O group of believers (who taketh them for friends) seeking their assistance and help (is (one) of them) in alliance and is not included in Allah's protection and safety. (Lo! Allah guideth not) to His religion and proof (wrong-doing folk) the Jews and Christians.

[5:52]

(And thou) O Muhammad (seest those in whose heart is a disease) doubt and hypocrisy, i.e. 'Abdullah Ibn

Ubayy and his followers (race towards them) race to take them as friends, (saying) to one another: (We fear lest a change of fortune befall us) we fear hardship may befall us, this is why we take them as friends. (And it may) "may ['asa]" when used in connection with Allah denotes a requisite (happen that Allah will vouchsafe (unto you) the victory) the Conquest of Mecca and victory to Muhammad (pbuh) and his Companions (or a commandment from His presence) or a punishment inflicted on the Banu Qurayzah and Banu'l-Nadir, by means of killing and expelling them. (Then will they) i.e. the hypocrites (repent) after being exposed (of their secret thoughts) of their alliance with Jews.

[5:53]

(Then will the believers say) the sincere believers say to the hypocrites 'Abdullah Ibn Ubayy and his followers: (Are these) the hypocrites (they who swore by Allah their most binding oaths) when a man swears by Allah, he has sworn by his most binding oath (that they) the hypocrites (were surely with you) with the sincere ones: i.e. following your religion in secret? (Their works have failed) their works will be thwarted in this world, (and they have become the losers) by incurring punishment upon themselves.

[5:54]

(O ye who believe!) meaning: Asad, Ghatafan, and some people from Kindah and Murad. (Whoso of you becometh a renegade from his religion) after the death of Muhammad (pbuh) (Allah will bring a people) i.e. the people of Yemen (whom He loveth and who love Him, humble) compassionate and benevolent (towards believers, stern towards) hard on (disbelievers, striving in the way of Allah) attached to Allah's obedience (and fearing not the blame of any blamer. Such) that which I have mentioned of love, command, etc. (is the grace of Allah which He giveth unto whom He will) He gives to whoever is fit for it. (Allah is All-Embracing) Allah is Generous in His gift, (All-Knowing) to whom He gives.

[5:55]

Then Allah revealed about 'Abdullah Ibn Salam and his companions-Asad, Usayd, Tha'labah Ibn Qays and others-when they were shunned by the Jews, saying: (Your friend) your protector, helper and intimate companion (can be only Allah; and His messenger and those who believe) i.e. Abu Bakr and his companions, (who establish worship) the five daily prayers (and pay the poor-due) from their wealth, (and bow down (in prayer)) in the five daily prayers in congregation with the Prophet (pbuh).

[5:56]

(And whoso taketh Allah and His messenger and those who believe) Abu Bakr and his fellow believers, seeking their assistance and help (for friend (will know that), lo! the party of Allah) the soldiers of Allah, i.e. Muhammad and his Companions (they are the victorious) over their enemies.

[5:57]

(O ye who believe! Choose not for friends) seeking their assistance and help (such of those who received the Scripture before you) the Jews and Christians, (and of the disbelievers) the rest of the disbelievers, (as make a jest) a pleasantry (and sport) a joke and falsehood (of your religion. But keep your duty to Allah) fear Allah if you were to take them for friends (if ye are true believers).

[5:58]

(And when ye call to prayer) through the call to prayer (adhan) and the call announcing the start of the prayer (iqamah) (they take it for a jest and sport) they take it as a joke and falsehood. (That) jest (is because they are a folk who understand not) Allah's command nor do they know Allah's divine Oneness nor His religion. This verse was revealed about a Jewish man who used to poke fun at Bilal's call to prayer, and so Allah burned him.

[5:59]

(Say) to the Jews, O Muhammad: (O, People of the Scripture! Do ye blame us) do you accuse, and find fault with, us (for aught else than that we believe in Allah) for any other reason except for our faith in Allah, alone without any partners (and that which is revealed unto us) the Qur'an (and that which was revealed aforetime) of Scriptures and of messengers sent before Muhammad (pbuh) and before the Qur'an, (and because most of you) all of you (are evil-doers) disbelievers?

[5:60]

Allah then revealed about their saying: "we do not know any religious community that is more disfavoured than Muhammad (pbuh) and his Companions", saying: (Shall I tell thee of a worse (case) than theirs) that which is worse than what you told Muhammad and his Companions (for retribution with Allah) for him who is going to be punished by Allah? (Worse (is the case of him) whom Allah hath cursed) imposing on him the capitation tax, (him on whom His wrath hath fallen! Worse is he of whose sort Allah hath turned some to apes) in the time of the Prophet David (pbuh) (and swine) in the time of Jesus, after eating from the table that Allah sent from heaven, (and who serveth idols) soothsayers and devils; or he whom Allah has made the worshipper of the devil, idols and soothsayers. (Such are in worse plight) worse in works in this world and worse in status in the Hereafter (and further astray from the plain road) the road of guidance.

[5:61]

(When they) i.e. the lowly among the Jews; and it is also said this means the hypocrites (come unto you (Muslims), they say: We believe) in your traits and description which we find in our Scripture; (but they came in disbelief) they secretly disbelieve (and they went out in the same) disbelieving inwardly; (and Allah knoweth best what they were hiding) of disbelief.

[5:62]

(And thou seest) O Muhammad (many of them) i.e. the Jews (vying one with another in sin) competing with one another in committing contraventions and indulging in idolatry (and transgression) wrong-doing and violation against other people (and their devouring of illicit gain) bribery and that which is unlawful in return for changing legal rulings. (Verily evil is what they do) of contraventions and violations against others.

[5:63]

(Why do not the rabbis) the recluse in their cloisters (and the priests) the men of knowledge (forbid their evil speaking) their idolatry (and their devouring of illicit gain) bribery and that which unlawful? (Verily evil is their handiwork) their abstention from forbidding them to do so.

[5:64]

(The Jews) Finhas Ibn 'Azura', the Jew (say: Allah's hand is fettered) and cannot give. (Their hands are fettered) they neither do good nor spend in good causes (and they are accursed) they are punished by the imposition of the capitation tax on them (for saying so. Nay, but both His hands are spread out wide in bounty) His hands are wide open for both the righteous and the sinner. (He bestoweth as He will) if He wishes, He gives, and if He wishes, He withholds. (That which hath been revealed unto thee from thy Lord) i.e. the Qur'an, by Allah it (is certain to increase the contumacy) constancy upon disbelief (and disbelief) firmness in disbelief (of many of them) of the disbelievers, (and We have cast among them) the Jews and Christians (enmity) manifested in killing and destruction (and hatred) in their hearts (till the Day of Resurrection. As often as they light a fire for war) whenever they unite to kill Muhammad out of disobedience, (Allah extinguisheth it) Allah makes them disunite and oppose each other. (Their effort is for corruption in the land) they cause corruption in the land through preventing people from Muhammad and by inviting to other than Allah, (and Allah loveth not corrupters) the Jews and their religion.

[5:65]

(If only the People of the Scripture) the Jews and Christians (would believe) in Muhammad and the Qur'an (and ward off (evil)) repent of Judaism and Christianity, (surely We should remit their sins from them) those which they committed when they were Jews or Christians (and surely We should bring them into Gardens of Delight) in the Hereafter.

[5:66]

(If they had observed the Torah and the Gospel) if they had accepted what is in the Torah and the Gospel and demonstrated the traits and description of Muhammad contained therein (and that which was revealed unto them from their Lord) and had they elucidated that which their Lord had explained to them in the Torah and the Gospel; it is also said that this means: if they had believed that all the scriptures and messengers are from their Lord, (they would surely have been nourished from above them) through rain (and from beneath their feet) through vegetation and fruit. (Among them) among the people of the Book (there are people who are moderate) a group of just and upright people, i.e. 'Abdullah Ibn Salam and his followers, the monk Bahirah, the Negus and his followers, and Salman al-Farisi and his fellows, (but many of them are of evil conduct) evil is what they do in terms of concealing the traits and description of Muhammad. Among such people are Ka'b Ibn al-Ashraf, Ka'b Ibn Asad, Malik Ibn al-Sayf, Sa'id Ibn 'Amr, Abu Yasir, and Judayy Ibn Akhtab.

[5:67]

(O Messenger!) i.e. Muhammad (pbuh). (Make known that which hath been revealed unto you from your Lord) of reviling their goddesses, denouncing their religion, fighting against them, and inviting people to Islam (for if ye do it not) that which you have been commanded with, (you will not have conveyed His message) as it ought to be conveyed. (Allah will protect you from mankind) from the Jews and others. (Lo! Allah guideth not the disbelieving folk) He does not guide to His religion anyone who is not fit for it.

[5:68]

(Say) O Muhammad: (O People of the Scripture!) i.e. the Jews and Christians. (You have naught) of the religion of Allah (till ye observe the Torah and the Gospel) until you truly believe in what is in the Torah and the Gospel (and that which was revealed unto thee (Muhammad) from your Lord) in all Scriptures given to all messengers. (That which is revealed unto you (Muhammad) from your Lord) the Qur'an (is certain to increase the contumacy) constancy in disbelief (and disbelief) and firmness in disbelief (of many of them) of their disbelievers. (But grieve not for the disbelieving folk) do not be saddened for their destruction in their state of disbelief, if they do not believe.

[5:69]

(Lo! those who believe) in Moses as well as in all the prophets and Scriptures and die in this state, no fear shall come to them nor will they grieve, (and those who are Jews, and Sabaeans) a Christian sect, who are milder than the other Christians, (and Christians) of Najran as well as other Christians (whosoever) of the Jews, Sabaeans or Christians (believeth in Allah and the Last Day) in resurrection after death, and if the Jews repent of Judaism, the Sabaeans of their religion and the Christians of Christianity (and doeth right) sincerely between him and his Lord (there shall no fear come upon them neither shall they grieve) about that which they have left behind; it is also said that this means: they shall not fear when others so fear nor shall they grieve when others do; it is also said that this means: they shall not fear when death is slain nor grieve when the Fire is closed.

[5:70]

(We made a covenant of old with the Children of Israel) in the Torah regarding Muhammad (pbuh) that they shall not associate any partners with Allah (and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not) that which did not agree with their hearts or their religion: Judaism ((they became rebellious). Some (of them) they denied) they denied Jesus and Muhammad, Allah bless both of them (and some they slew) like Zachariah and John.

[5:71]

(They thought no harm would come of it,) no misfortune would ensue; it is also said that: they thought that their hearts would not be corrupted because of denying and killing messengers (so they were wilfully blind) and did not see guidance (and deaf) such that they did not hear the Truth deep in their hearts. They disbelieved and then they believed and repented from their disbelief. (And afterward Allah turned (in mercy) towards them) He forgave them. (Now (even after that) are many of them wilfully blind) do not see guidance and died in this state (and deaf) such they do not hear the Truth and become disbelievers. (Allah is Seer of what they do) in their disbelief in terms of denying and killing the prophets.

[5:72]

(They surely disbelieve who say : Lo! Allah is the Messiah, son of Mary) this is the claim of the Nestorians. (The Messiah (himself) said : O Children of Israel, worship Allah) declare Allah's divine Oneness, (my Lord and your Lord. Lo! whoso ascribeth partners unto Allah) and dies in this state, (for him Allah hath forbidden Paradise. His abode) his end result (is the Fire. For evil-doers) idolaters (there will be no helpers) to save them from what is intended for them.

[5:73]

(They surely disbelieve who say: Lo! Allah is the third of three) this is the claim of the Marqusiyyah; they claim that there is a father, a son and a holy Spirit; (when there is no God) for the dwellers of the heavens and the earth (save the One God) who has no son or partner. (If they desist not from so saying) He says: if the Jews and Christians do not repent of what they are saying (a painful doom will fall on those of them who disbelieve) the pain of which will extend to their hearts.

[5:74]

(Will they not rather turn unto Allah) repent of their claims (and seek forgiveness of Him?) by declaring His divine Oneness. (For Allah is Forgiving) of he who repents and believes, (Merciful) towards him who dies repentant.

[5:75]

(The Messiah, son of Mary, was no other than a messenger) sent to people, (messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food) they were both servants who used to eat food. (See) O Muhammad (how we make the revelations) the signs that Jesus and his mother were not gods (clear for them, and see) O Muhammad (how they are turned away) through lies!

[5:76]

(Say) to them, O Muhammad: (Serve ye in place of Allah) the idols (that which possesseth for you neither hurt) that which cannot drive away from you harm in this world or in the Hereafter (nor use) nor bring benefit to you in this world or in the Hereafter? (Allah it is Who is the Hearer) of your claims about Jesus, (the Knower) of your punishment.

[5:77]

(Say: O People of the Scripture!) i.e. the people of Najran. (Stress not in your religion) do not be extreme in your religion (other than the Truth) for it is not the Truth, (and follow not the vain desires of folk) the religion and claims of a folk (who erred) from the guidance (of old) before you; these are the leaders (and led many astray) from guidance, (and erred from a plain road) they missed the road of guidance.

[5:78]

(Those of the children of Israel who went astray were cursed by the tongue of David) through David's supplication against them they became apes, (and of Jesus, son of Mary) and through Jesus' supplication against them they became swine. (That) curse (was because they rebelled) on the Sabbath and upon eating from the table which was sent from heaven (and used to transgress) by killing the prophets and declaring to be lawful their indulgence in sin.

[5:79]

(They restrained not one another) they did not repent (from the wickedness) the evil actions (they did. Verily evil was that they used to do!) evil are the sins and transgressions they used to engage in.

[5:80]

(Thou seest many of them) many of the hypocrites (making friends with) by seeking their assistance and help (those who disbelieve) Ka'b and his followers; it is also said that this means: you see many Jews, such as Ka'b and his followers, making friends with the disbelievers, the disbelievers of Mecca, Abu Sufyan and his followers, (surely ill for them is that which they themselves send on before them) in their state of Judaism and hypocrisy: (that Allah will be wroth with them and in the doom they will abide) never to die or be removed.

[5:81]

(If they) i.e. the hypocrites (believed in Allah) genuinely believed in Allah (and the Prophet) Muhammad (and that which is revealed unto him) i.e. the Qur'an, (they would not choose them) i.e. the Jews (for their friends) seeking their assistance and help. (But many of them) from among the people of the Book (are of evil conduct) they are hypocrites. It is also said that this means: if the Jews genuinely believed in Allah, and in Allah's divine Oneness, and believed in the Prophet (pbuh) and that which was revealed to him, i.e. the Qur'an, they would not have taken Abu Sufyan and his followers for friends, seeking their assistance and help. Nonetheless, many among the people of the Book are disbelievers.

[5:82]

Allah then showed their enmity towards the Prophet (pbuh) and his Companions, saying: (Thou wilt find) O Muhammad (the most vehement of mankind in hostility) and most vile in speech (to those who believe) Muhammad and his Companions ((to be) the Jews) the Jews of the Banu Qurayzah, Banu'l-Nadir, Fadak and Khaybar (and the idolaters) and the most vehement in hostility to the believers among the idolaters are the idolaters of Mecca. (And thou wilt find the nearest of them in affection) in their bond and most lenient in speech (to those who believe) Muhammad and his Companions ((to be) those who say: Lo! We are Christians) the Negus and his followers who were 32 men; it is also said that they were 40 people in total: 32 from Abyssinia, and eight monks from Historic Syria: the monk Bahirah and his followers Abrahah, Ashraf, Idris, Tamim, Tammam, Durayd and Ayman. (That) affection (is because there are among them priests) ascetics whose heads are shaved in the middle (and monks) secluded in monasteries who are their men of knowledge, (and because they are not proud) in believing in Muhammad and the Qur'an.

[5:83]

(When they listen to that which hath been revealed unto the messenger) when they hear Ja'far Ibn Abi Talib's recitation of what has been revealed to the messenger, (thou seest their eyes overflow with tears because of their recognition of the Truth) their recognition of the traits and description of Muhammad (pbuh) in their Scripture. (They say: Our Lord) O our Lord, (we believe) in You, in Your Book and in Your Messenger Muhammad. (Inscribe us as among the witnesses) make us of the Community of Muhammad (pbuh) who believe.

[5:84]

When their own people blamed them for believing, they said: (How should we not believe in Allah and that which hath come unto us of the Truth) He says: and also believe in the Truth that has come to us from Scripture and the Messenger. (And (how should we not) hope that our Lord will) in the Hereafter in Paradise (bring us in along with righteous folk) the righteous among the Community of Muhammad (pbuh)?

[5:85]

(Allah hath rewarded them) has decreed for them (for that their saying) for declaring their faith voluntarily. (Gardens beneath which) beneath its trees and habitation (rivers) of water, milk, wine and honey (flow, wherein they will abide for ever) remaining in Paradise for ever, never to die or be removed from it. (That) which I have mentioned (is the reward of the good) who testify to Allah's divine Oneness; it is also said that the good means those who are kind in speech and action.

[5:86]

(But those who disbelieve) in Allah (and deny Our revelations) Muhammad and the Qur'an, (they are owners of hellfire) they are the folk of hell.

[5:87]

(O ye who believe! Forbid not the good things which Allah hath made lawful for you) this verse was revealed about ten Companions of the Prophet (pbuh) among them were Abu Bakr, 'Umar, 'Ali, 'Abdullah Ibn Mas'ud, 'Uthman Ibn Maz'un al-Jumahi, Miqdad Ibn al-Aswad al-Kindi, and Salim the client of Abu Hudhayfah Ibn 'Utbah, Salman al-Farisi, Abu Dharr, 'Ammar Ibn Yasir-these Companions vowed in the house of 'Uthman Ibn Maz'un that they would not eat or drink except that which was enough to keep them alive, that they would not have sex with their wives, that they would never eat meat or fat and that they would cut off their male organs. But Allah forbade them from such acts, and revealed about them: do not forbid the lawful things that Allah has permitted such as foods, drinks and having sex with your wives (and transgress not) by cutting off your male organs. (Lo! Allah loveth not transgressors) who move from the lawful to the unlawful by mutilating themselves.

[5:88]

(Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers) fear Allah regarding mutilation and forbidding that which He has made lawful.

[5:89]

(Allah will not take you to task for that which is unintentional in your oaths) Allah does not take you to task for the expiation of unintentional oaths, (but He will take you to task for the oaths which ye swear in earnest) He takes you to task for the intention of your hearts when you make oaths. (The expiation thereof) the expiation of the oath which is not unintentional (is the feeding of ten of the needy with the average of that wherewith ye feed your own folk) of bread and seasoning which you feed to them at lunch and dinner, (or the clothing of them) or the clothing of ten needy people whereby their nudity is covered: a shawl, a gown or a loin cloth, (or the liberation of a slave) whichever it is of these three options, (and for him who finds not (the wherewithal to do so)) any one of these three options (then a three day fast) consecutively. (This) which I have mentioned (is the expiation of your oaths when ye have sworn) and do not honour your oath; (and keep your oaths) the uttering of your oaths as well as the expiation of your oaths. (Thus Allah expoundeth unto you His revelations) His commands and prohibitions, as He expounds the expiation of oaths (in order that ye may give thanks) in order that you may show gratitude for expositing His commands and prohibitions.

[5:90]

(O ye who believe! Strong drink) which intoxicates the mind (and games of chance) all types of games of chance (and idols) the worship of idols (and divining arrows are only an infamy of Satan's handiwork) they

are unlawful because they are instigated by order of the devil and his whispering. (Leave it aside) avoid it (in order that ye may succeed) in order that you may escape Allah's anger and punishment and be safe in the Hereafter.

[5:91]

(Satan seeketh only to cast among you enmity and hatred by means of strong drink) when you become drunk (and games of chance) when you loose your money, (and to turn you from remembrance of Allah) He says: intoxicants drive you from the obedience of Allah (and from (His) worship) He says: it also prevents you from performing the five daily prayers. (Will ye then have done?) will you then stop from indulging in them.

[5:92]

(Obey Allah and obey the messenger) regarding the prohibition of intoxicant drinks, (and beware!) of declaring them lawful or of drinking them. (But if ye turn away) from obeying them in relation to the prohibition of intoxicant drinks, (then know that the duty of Our messenger) Muhammad (is only plain) i.e. in a language that you understand (conveyance (of the message)) on behalf of Allah.

[5:93]

Then Allah revealed about a group of men from the Emigrants and the Helpers who asked the Prophet (pbuh): "what shall happen to those of us who died drinking intoxicant drinks before they were made unlawful", saying: (There shall be no sin (imputed) unto those who believe) in Muhammad and the Qur'an (and do good works) that is between them and their Lord (for what they may have eaten (in the past)) for what they have drunk in the past before intoxicants were made unlawful, whether those who did it are dead or still living. (So be mindful of your duty (to Allah)) if they warded off disbelief, idolatry and indecencies, (and do good works) that is between them and their Lord; (and again: be mindful of your duty) ward off making intoxicants lawful after they were made unlawful; this address is to the believers who are still living, (and believe) in the unlawfulness of intoxicant; (and once again: be mindful of your duty) ward off drinking it, (and do right) leave the drinking of it. (Allah loveth the good) for avoiding drinking intoxicants; this relates to those who were still alive and who drunk intoxicants before they were made unlawful.

[5:94]

Then Allah revealed the unlawfulness of game in the year of al-Hudaybiyyah, saying: (O ye who believe) in Muhammad and the Qur'an! (Allah will surely try you somewhat (in the matter) of the game) He will test you regarding the game you pursue on land (which ye take) of their eggs and little ones (with your hands and your spears) to catch wild animals in the year of al-Hudaybiyyah, (that Allah may know) that Allah may see (him who feareth Him in secret) and thus leave the game. (Whoso transgresseth) intentionally (after this) after Allah has decreed the requital and ruling of this, (for him there is a painful doom) a painful beating which will extend to his back and belly.

[5:95]

(O ye who believe! Kill no wild game while ye are on the pilgrimage) or in the Sacred Precinct. (Whoso of you killeth it of set purpose) this verse was revealed about Abu'l-Yusr Ibn 'Amr who intentionally killed game, forgetting he was in ritual consecration, (he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice) two judges will evaluate such equivalence; ((the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons) or he should give money for it by feeding some of the poor of Mecca, (or the equivalent thereof in fasting) if he cannot feed the poor, he should fast one for each half measure (Sa') of food he is supposed to feed to the poor, (that he may taste the evil consequences) the punishment (of his deed. Allah forgiveth whatever (of this kind) may have happened in the past) before it was made unlawful, (but whoso relapseth) after being condemned and beaten severely in this world, (Allah will take retribution from him) he should be left until Allah takes retribution from him. (Allah is Mighty) in His retribution, (Able to

Requite (the wrong)) Able to punish those who do wrong.

[5:96]

(To hunt and to eat the fish of the sea is made lawful for you) this was revealed about a people from the Banu Mudlij who lived off the sea. They asked the Prophet (pbuh) about the fish of the sea and about that which is washed out of the sea, so Allah revealed that it is lawful to fish just as it is lawful to eat that which is washed out by the sea (a provision for you) a benefit for you (and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage) or in the Sacred Precinct. (Be mindful of your duty to Allah) fear Allah, (unto Whom ye will be gathered) and questioned about the game made forbidden for you during ritual consecration and at the Sacred Precinct.

[5:97]

(Allah hath appointed the Ka'bah, the Sacred House, a standard) a sanctuary and an emblem (for mankind) for the purpose of worship, (and the Sacred Month) is a time of security (and the offerings) which are offered to the House as a gesture of security to the company of people who are present where the offering is made (and the garlands) i.e. the offerings which carry garlands made of the barks of the trees of the Sacred Precinct, as a gesture of security to the company of people there. (That) which I have mentioned (is so that ye may know that Allah knoweth whatsoever) the benefit of (is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things) their benefits and also that which is good for the people of the heavens and the earth.

[5:98]

(Know that Allah is severe in punishment) towards him who declares lawful that which Allah has made unlawful, (but that Allah (also) is Forgiving) He overlooks mistakes, (Merciful) towards the person who repents.

[5:99]

(The duty of the messenger is only to convey (the message)) on behalf of Allah. (Allah knoweth what ye proclaim) what you display publicly of good and evil (and what ye hide) of good or evil; it is also said that this means: Allah knows what you display among yourselves and that which you conceal from one another in relation to taking the money of Shurayh.

[5:100]

(Say) O Muhammad, to the people of Sarh who brought Shurayh's property: (The evil) the unlawful: Shurayh's property, (and the good) the lawful property which Shurayh brought (are not alike even though the plenty of the evil) that which is unlawful (attract thee. So be mindful of your duty to Allah) fear Allah regarding taking that which is unlawful, (O men of understanding) O people possessed of mind and reason, (that ye may succeed) that you may be saved from Allah's wrath and torment.

[5:101]

(O ye who believe!) this was revealed about Harith Ibn Yazid who asked the Prophet (pbuh)-when the verse (And pilgrimage to the House is a duty unto Allah for mankind) was revealed: “Is it once every year, O Messenger of Allah?” So Allah forbade him from asking such questions, and started by addressing him with (O ye who believe!), (Ask not) your Prophet (of things) that Allah has relieved you of (which, if they were made known unto you) if they were made obligatory upon you, (would trouble you; but if you ask of them) if you ask of the things that you were relieved of (when the Qur'an is being revealed) when Gabriel brings down the Qur'an, (they will be made known unto you) they will be made obligatory upon you. (Allah pardoneth this) this questioning, (for Allah is Forgiving) of the one who repents, (Clement) vis-à-vis your ignorance.

[5:102]

(A folk before you asked) their prophets ((for such disclosures) and then disbelieved there in) when things were made clear to them, they disbelieved in them.

[5:103]

(Allah hath not appointed anything in the nature of a Bahirah or a Sa'ibah or a Wasilah or a Hami) He says: Allah has not prohibited the Bahirah, the Sa'ibah, the Wasilah or the Hami. As for the Bahirah, it was the norm that if a she-camel delivered on its fifth birthing a male camel, the latter would be immolated and both men and women would eat from it, but if it were a female, they would cleave its ear. The latter is called a Bahirah. The latter's milk and benefits were for men only, to the exclusion of women, and when she died both men and women could share her meat. As for the Sa'ibah, people used to give whatever they were willing to give of cattle and hand it over to the custodians of idols. The latter would offer it to travellers who passed by, the men not the women. The animals offered were also male and never female. When these died both men and women shared its meat. As for the Wasilah, when a sheep had delivered seven times, they used to check the seventh birth. If it were male, they used to immolate it and its meat was shared by men and women. If it were female, women would not be allowed to benefit from it until the animal died. When the animal died, both men and women shared its meat. If it were a twin delivery, male and female, both were spared for the benefit of men only, until their death. When the animal died, both men and women shared their meat. As for the Ham, it is the male camel whose offspring has produced its own offspring, it is said that such an animal has protected its back. This animal is left alone: it is not used for riding or transporting things. It cannot be stopped from drinking of any water or grazing in any pasture, nor can it be stopped from copulating with any she-camel that comes its way. When this animal gets too old or dies, its meat is shared by men and women. Allah says that He did not prescribe any of these practices described above; (but those who disbelieve) i.e. 'Amr ibn Luhayy and his followers (invent a lie against Allah) by declaring the above unlawful [for some]. (Most of them) all of them (have no sense) in relation to Allah's command, that which He has made lawful and that which He has made unlawful.

[5:104]

(And when it is said unto them) when the Prophet (pbuh) said to the idolaters of Mecca: (Come unto that which Allah hath revealed) come and make lawful that which Allah has clarified in the Qur'an (and unto the messenger) and come to that which the Messenger has shown you to be lawful, (they say: Enough for us) enough prohibition for us (is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever) regarding Allah's divine Oneness and religion, (and no guidance) to the practice of any prophet; it is also said that this means: were not their fathers completely ignorant of the religion and not guided to the practice of the Prophet? How then can their example be followed?

[5:105]

(O ye who believe! Ye have charge of your own souls) hasten to save your own persons. (He who erreth) the error of the one who errs (cannot injure you if you are rightly guided) to faith and further show their error. (Unto Allah ye will all return) after you die; (and then He will inform you of what ye used to do) and say of good and evil. This verse was revealed about the idolaters of Mecca when the Prophet (pbuh) accepted the capitation tax from the people of the Book and then refused to take it from them. This story has already been mentioned in surah al-Baqarah.

[5:106]

(O ye who believe! Let there be witnesses between you) in settlement or upon travelling (when death draweth nigh unto one of you, at the time of bequest) of the dead person (two witnesses) should testify, just men from among you) two free men; it is also said: two of your own people, (or two others from another tribe) who adhere to your religion, as it is said that this means: two people from outside your own people. Then, leaving the question in the case of settlement, Allah mentioned the same question in the case of travelling, saying: (in case you are campaigning in the land) if you are out in the land or travelling (and

the calamity of death befall you). This verse was revealed about three men who travelled together for trade to Historic Syria. On the way, one of them, Budayl Ibn Abi Mariyah, a client of 'Amr Ibn al-'As, who was a Muslim, died. But before he died, he requested his two companions, 'Adiyy Ibn Bida' and Tamim Ibn Aws al-Dari, who were Christians, to hand over his property to his people. They however betrayed his testament. So Allah said to the custodians of the deceased person: (You shall empanel them both) the two Christians (after the prayer) of 'Asr, (and, if ye doubt) O custodian of the deceased person that they gave back less than the deceased person had with him, (they shall be made to swear by Allah (saying): We will not take a bribe) let them say: we will not exchange our oath for a paltry portion of this world, (even though it were (on behalf of) a near kinsman) even if the deceased person is one of our kinsmen (nor will we hide the testimony of Allah) let them also say: we will not withhold our testimony, if asked, (for then) for if we withhold our testimony (indeed we should be of the sinful) i.e. of the wrong-doers.

[5:107]

However, it became clear after their testimony that they had betrayed the dead person, and the custodians of the deceased found out. Allah said: (But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin) of betrayal, (let two others) representing the deceased person, 'Amr Ibn al-'As and Muttalib Ibn Abi Wada'ah (take their place) the place of the two Christians (of those nearly concerned) about such a betrayal, i.e. the two Christians, and it is said that the reference here is to those from whom the property was taken away, i.e. the custodians of the deceased person, (and let them) the custodians of the deceased person (swear by Allah) that the property that was with the deceased person was more than what the two Christians gave back, ((saying): Verily our testimony) the testimony of the Muslims (is truer than their testimony) the testimony of the Christians (and we have not transgressed) let them say: we have not transgressed in our claim, (for then) for if we have transgressed (indeed we should be of the evil-doers) liars who harm others.

[5:108]

(Thus it is more likely) it is more appropriate and worthier (that they) the Christians (will hear true witness or fear) i.e. the Christians (that after their oath the oath (of others) will be taken) i.e. the oath of the Muslims will be taken, so let them not withhold their testimony. (So be mindful of your duty (to Allah)) fear Allah regarding that which is entrusted to you (and hearken) to that with which you are commanded and obey Allah. (Allah guideth not the froward folk) He does not guide to His religion or clear proof lying, transgressing disbelievers nor does He guide those who are not fit for His guidance.

[5:109]

(In the day when Allah gathereth together the messengers) this is on the Day of Judgement, (and saith) in some place, at the time of bedazzlement: (What was your response (from mankind)) how did people respond to you? (They say) due to the intensity of the situation, which is that place: (We have no knowledge. Lo! Thou, only Thou art the Knower of Things Hidden) i.e. that which is hidden from us of the response of people. But later, they answer and testify that they have delivered the message to their people.

[5:110]

(When Allah saith: O Jesus, son of Mary! Remember My favour) recollect My grace (unto thee) by bestowing prophethood upon you (and unto thy mother) by gracing her with complete surrender to Allah and with worship; (how I strengthened thee with the holy Spirit) the pure Gabriel: he taught and helped you talk to people, (so that thou spakest unto mankind in the cradle) in your mother's lap and in your cot, saying: I am Allah's servant and anointed one (as in maturity) as did Gabriel help you after you reached your thirtieth year when you said to them: I am Allah's Messenger to you; (and how I taught you the Scripture) the Scriptures of past prophets; and it is said that this means: writing with the pen (and Wisdom) the wisdom of past sages; it is also said that this means: the lawful and the unlawful (and the Torah) and taught you the Torah in the womb of your mother (and the Gospel) after you were born; (and how thou didst shape of clay as it were the likeness of a bird) a bat (by My permission) by My command, (and didst blow upon it) like the breathing of a sleeping person (and it was a bird) flying in the air (by My permission) by My command and

will, (and thou didst heal him who was born blind and the leper by My permission) by My command, will and power; (and how thou didst raise the dead) by means of My will and through Me give life to the dead, (by My permission and how I restrained the Children of Israel from you) when they decided to kill you (when thou camest unto them with clear proofs) with commands, prohibitions and the wondrous things that you showed them, (and those of them who disbelieved) from among the Children of Israel (exclaimed: This) which Jesus is showing us (is naught else than mere magic);

[5:111]

(And when I inspired the disciples) who were 12 in number, ((saying): Believe in Me and in My messenger) Jesus, (they said: We believe) in You and in Your Messenger Jesus. (Bear witness) you, O Jesus, and they also bore witness one for the other (that we have surrendered (unto You)) sincere in worship and in declaring Allah's divine Oneness.

[5:112]

(When the disciples) the chosen among them, Simon the Pure (said: O Jesus, son of Mary!) your people are asking: (Is thy Lord able) would your Lord; and it is also said that this means: could you pray to your Lord (to send down for us a table spread with food from heaven? He said:) Jesus said to Simon: tell them (Observe your duty to Allah) fear Allah, (if ye are true believers) if you have firm faith, for it may happen that you would not give gratitude for it and, as a result, be punished. And so Simon conveyed the message to them.

[5:113]

(They said: We wish to eat thereof, that we may satisfy our hearts) regarding the marvels that you show us (and know) and have certainty (that thou hast spoken truth to us) regarding all what you said, (and that thereof we may be witnesses) when we go back to our people.

[5:114]

(Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven) it is also said that this means: send down for us the grace of food, for they already had some food with them, (that it may be a feast for Us, for the first of us) the people of our own time (and for the last of us) those who come after us, so that we worship you on this day, which happened to be a Sunday, (and a sign from You) for he who believes and an argument against he who disbelieves. (Give us sustenance) give us that which we have asked for, (for Thou art the Best of Sustainers) the Best of those who feed others.

[5:115]

(Allah said) to Jesus, tell them: (Lo! I send it down for you) that which you have asked for. (And whoso disbelieveth of you afterward) after sending it down and eating from it, (him surely will I punish with a punishment wherewith I have not punished any of (My) creatures) of his time: I will turn them into swine. But after they ate from the food, they said: this is clear magic. Jesus said in response: O Allah! If you punish them for what they are saying, they are Your servants; but if you forgive them, You are Mighty in Your retribution towards him who does not repent.

[5:116]

(And when Allah saith) Allah says on the Day of Judgement: (O Jesus, son of Mary! Didst thou say unto mankind) in the life of this world: (Take me and my mother for two gods beside Allah? He) Jesus (saith: Be glorified! It was not mine) it was not proper nor was it permissible (to utter that to which I had no right. If I used to say it) to them, (then Thou knewest it. Thou knowest what is in my mind) you know that which I have conveyed to them of commands and prohibitions, (and I know not what is in Thy mind) I do not know what proceeded from you to them in terms of forsakenness or success. (Lo! Thou, only Thou art the Knower of Things Hidden) things hidden from the servants.

[5:117]

(I spake unto them) in the life of this world (only that which Thou commandedst me, (saying): Worship Allah) declare Allah's divine Oneness and obey Him, (my Lord and your Lord) He is my Lord and yours. (I was a witness of them) by conveying the message (while I dwelt among them, and when Thou tookest me) when you raised from amongst them (Thou wast the Watcher over them) You were the Protector and Witness of them. (Thou art Witness over all things) of what I said and what they said.

[5:118]

(If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Your slaves). Lo! Thou, only Thou art the Mighty, the Wise). This verse has already been explained.

[5:119]

(Allah saith) Allah will say: (This is a day in which their truthfulness profiteth the Truthful) and their faith the believers and their conveyance the conveyors of messages and their loyalty the loyal people, (for theirs are Gardens underneath which) beneath its trees and couches (rivers) of water, milk, wine and honey (flow, wherein they are secure for ever) in Paradise they dwell, never to die or be removed from it, (Allah taking pleasure in them) because of their faith and works (and they in Him) because of His reward and the honour bestowed upon them. (That) which I have mentioned of eternity and pleasure (is the great triumph) the ultimate safety: they earned Paradise and were saved from the torment of hell.

[5:120]

(Unto Allah belongeth the Sovereignty of the heavens and the earth) unto Him belong the stores of the heavens and the earth: rain, lands, vegetation, fruits, etc., (and whatsoever is therein) of created beings and marvels, (and He is Able to do all things) creating the heavens and the earth, and bestowing reward and punishment'.
And of the surah in which the Cattle is mentioned, which is Meccan and revealed in one bulk with the exception of five verses-three verses beginning from (Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you…) to (This hath He ordained for you, that ye may ward off (evil).) and two verses beginning from (Who does greater wrong than he who invents a lie against Allah…) to (… Where are (now) those partners of your make believe?)-which are Medinan, and it consists of 126 verses, 3,050 words and 12,422 letters:

Surah 6: The Cattle (*al-An'am*)

And of the surah in which the Cattle is mentioned, which is Meccan and revealed in one bulk with the exception of five verses—three verses beginning from (*Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you*…) to (*This hath He ordained for you, that ye may ward off (evil)*.) and two verses beginning from (*Who does greater wrong than he who invents a lie against Allah*…) to (… *Where are (now) those partners of your make believe*?)—which are Medinan, and it consists of 126 verses, 3,050 words and 12,422 letters:

[6:1]

And on his authority from Ibn 'Abbas, regarding Allah's saying (Praise be to Allah) he said: '(Praise be to Allah) Allah says: gratitude and godhood are Allah's, (Who hath created the heavens) in two days: Sunday

and Monday (and the earth) in two days: Tuesday and Wednesday, (and has appointed darkness and light) He created faith and disbelief or night and day. (Yet those who disbelieve) the unbelievers of Mecca (ascribe rivals) idols (unto their Lord).

[6:2]

(He it is Who hath created you from clay) i.e. from Adam and Adam was created from clay, (and hath decreed a term for you) He created this world and fixed a term for its extinction and made created beings whose lifespan expires with death. (A term is fixed with Him) Allah knows the term of the Hereafter: therein there is no death or evanescence. (Yet still you) O people of Mecca (doubt) in Allah and resurrection after death!

[6:3]

(He is Allah in the heavens) He is the God of the dwellers of heaven (and in the earth) and the God of all the dwellers of the earth. (He knoweth both your secret and your utterance) He says: He knows what you keep hidden in your breasts just as He knows what you make public, (and He knoweth what you earn) of good or evil.

[6:4]

(Never came there unto them) i.e. unto the people of Mecca (a revelation of the revelations of Allah) such as the eclipse of the sun or the splitting of the moon or stars (but they did turn away from) except that they disbelieved in (it) i.e. the sign.

[6:5]

(And they) the people of Mecca (denied the Truth) the Qur'an and the sign (when it came unto them) when Muhammad (pbuh) came to them. (But there will) this is a threat of punishment (come unto them the tidings of that which they used to deride) the news of their derision and the punishment of their derision on the Day of Badr and the Day of Uhud as well as on the Day of the Confederates.

[6:6]

(See they not) were the people of Mecca not informed in the Qur'an (how many a generation) past nations (We destroyed before them, whom We had established) We gave them sovereignty and respite (in the earth more firmly than We have established you) than the sovereignty and respite We have given you, O people of Mecca, (and We shed on them abundant showers from the sky) whenever they needed it, (and made the rivers flow beneath them) beneath their fields, plantations and trees. (Yet We destroyed them for their sins) We destroyed them because of denying the prophets, (and created after them another generation) a different people who were better than they.

[6:7]

(Had we sent down unto thee (Muhammad)) if Gabriel had brought down the Qur'an to you in one bulk ((actual) writing upon parchment) as asked for by 'Abdullah Ibn Umayyah al-Makhzumi and his friends, (so that they could feel it with their hands) so that they would hold and read it, (those who disbelieve) i.e. 'Abdullah Ibn Umayyah al-Makhzumi (would have said: This is naught else than mere magic) a clear lie.

[6:8]

(They say) i.e. 'Abdullah Ibn Umayyah al-Makhzumi: (Why hath not an angel been sent down unto him?) to testify for what he is saying. (If We sent down an angel) as they are asking you, (then the matter would be judged) he would come down to punish them and take away their souls; it is also said that this means: if the angel comes down, he would destroy all of them; (no further time would be allowed them (for reflection)) they would not be allowed any delay.

[6:9]

(Had We appointed an angel) as Our messenger, (We assuredly had made him (as) a man) in the form of a man such that they are able to look at him; (and (thus) obscured for them) the real form of the angel ((as) they (now) obscure) the traits and description of Muhammad.

[6:10]

(Messengers (of Allah) have been derided before thee) their people derided them as your people are deriding you now, (but that whereat they scoffed surrounded) befell (such of them) of the unbelievers (as did deride) the punishment of their derision.

[6:11]

(Say) O Muhammad, to the people of Mecca: (Travel in the land, and see) and reflect upon (the nature of the consequence for the rejecters!) what happened to those who denied Allah and His messengers.

[6:12]

(Say) O Muhammad, to the people of Mecca: (Unto whom belongeth whatsoever is in the heavens and the earth) of created beings? If they answer you, fine; if not, (Say: Unto Allah) belongs the creation of the heavens and the earth. (He hath prescribed for Himself mercy) for the Community of Muhammad (pbuh) in deferring His punishment, (that He may bring you all together) by Allah, He will bring you all together (to a Day) to the Day of Judgement (whereof there is no doubt. Those who ruin their own souls) as well as their dwellings, servants and spouses in Paradise (will not believe) in Muhammad and the Qur'an.

[6:13]

And about their saying to Muhammad (pbuh): "revert to our religion and we shall make you rich, marry you, give you status and make you king over us", Allah said: (Unto Him belongeth whatsoever resteth in the night and the day. He is the Hearer) of their saying, (the Knower) of their punishment and of the provisions of created beings.

[6:14]

(Say) to them, O Muhammad: (Shall I choose for a protecting friend) for a lord to worship (other than Allah, the Originator of the heavens and the earth, who feedeth) provides sustenance to the servants (and is never fed?) is never provided sustenance; it is also said: He is not helped in providing sustenance to His servants. (Say) to the unbelievers of Mecca, O Muhammad: (I am ordered to be the first to surrender (unto Him)) the first to embrace Islam; it is also said that this means: the first among the people of his time to worship sincerely and declare Allah's divine Oneness. (And be not thou (O Muhammad) of the idolaters) with the idolaters, following their religion.

[6:15]

(Say) O Muhammad: (I fear) I know, (if I rebel against my Lord) and worship other than Him, I would be reverting back to your religion, (the retribution of an Awful Day) I would face then a tremendous torment on an Awful Day; it is also said that this means: I would be facing torment on an Awful Day.

[6:16]

(He from whom) such retribution (is averted on that day) the Day of Judgement ((Allah) hath in truth had mercy on him) He had preserved and forgiven him. (That) forgiveness (will be the signal triumph) a great salvation.

[6:17]

(If Allah touch thee with) if Allah brings on you (affliction) hardship and penury, (there is none that can relieve therefrom) none can lift them from you (save Him, and if He touch thee with) if Allah brings on you (good fortune) blessing and wealth ((there is none that can impair it); for He is Able to do all things): hardship and penury, blessing and wealth.

[6:18]

(He is the Omnipotent) the All-Conquering (over His slaves, and He is the Wise) in His command and decree, (the Knower) of His created beings and their works.

[6:19]

When they said to the Prophet (pbuh) bring us a witness to testify that you are a prophet, Allah said: (Say) to them, O Muhammad: (What thing is of most weight) that is, fairer and most pleasing (in testimony?) If they answer, fine, if not (Say: Allah is witness between you and me) that I am His Messenger and this Qur'an is His speech. (And this Qur'an hath been inspired in me) and that Gabriel has brought down this Qur'an to me, (that I may warn therewith you) with the Qur'an (and whomsoever it may reach) I am a warner to him. (Do ye) O people of Mecca (in sooth bear witness that there are gods beside Allah) i.e. idols: you say that they are Allah's daughters? And if they bear witness, (Say: I bear no such witness) with you. (Say) O Muhammad: (He is only One God) the true God is only One God. (Lo! I am innocent of that which you associate (with Him)) of idols in worship.

[6:20]

(Those unto whom We gave the Scripture) those unto who We gave the knowledge of the Torah, i.e. 'Abdullah Ibn Salam and his followers (recognise (him)) Muhammad through his traits and description (as they recognise their sons. Those who ruin their own souls) through losing this world and the Next, i.e. Ka'b Ibn al-Ashraf and his followers (will not believe) in Muhammad or the Qur'an.

[6:21]

(Who doth greater wrong) and is more daring (than he who inventeth a lie against Allah) by associating with Him other gods (and denieth His revelations) Muhammad and the Qur'an? (Lo! the wrong-doers) the disbelievers and idolaters (will not be successful) will not escape or be safe from Allah's torment.

[6:22]

(And on the Day We gather them together) all mankind on the Day of Judgement (We shall say unto those who ascribed partners (unto Allah): Where are (now) those partners) idols (of your make-believe) that you worshipped and claimed they would intercede for you?

[6:23]

(Then will they have no contention) excuse or answer (save that they will say: By Allah, our Lord, we never were idolaters).

[6:24]

(See) O Muhammad; and it is also said the address here is to the angels (how they lie against themselves) how they have prescribed upon themselves the punishment of their lies, (and (how) the thing which they devised) how what they falsely worshipped; it is also said that this means: how what they invented has become void (hath failed them!) in that they are busy with their own plight.

[6:25]

(Of them are some who listen unto you) Allah says: of the people of Mecca there are some who listen to your speech and words, among them Abu Sufyan Ibn Harb, al-Walid Ibn al-Mughira, al-Nadr Ibn al-Harith, 'Utbah and Shaybah the sons of Rabi'ah, Umayyah Ibn Khalaf, and al-Harth Ibn 'Amir, (but We have placed upon their hearts veils) a cover, (lest they should understand) so that they do not understand your speech or words, (and in their ears a deafness) so that they do not hear the Truth and guidance; it is also said this means: We have placed a heaviness in their ears so that they cannot comprehend the guidance. (If they saw every token) they have asked you to produce (they would not believe therein) this was asked by al-Harth Ibn 'Amir; (to the point that, when they come unto thee to argue with thee) asking you about what was revealed in the Qur'an, and when you informed them, (the disbelievers) i.e. al-Nadr Ibn al-Harith (say: This) what Muhammad says (is naught else than fables of the men of old) the lies and stories of people of old.

[6:26]

(And they) Abu Jahl and his folk (forbid (men) from it) from Muhammad and the Qur'an (and avoid it) prevent people from it and steer away from it; it is also said that this relates to Abu Talib [the Prophet's uncle] who used to warn against harming the Prophet (pbuh) even though he did not accept his message, (and they ruin none save themselves, though they perceive not) they do not realise that they carry the same sins of the men they are warning.

[6:27]

(If thou couldst see) O Muhammad (when they are set before) locked up in (the Fire and say: Oh, would that we might return!) to the world (Then would we not deny the revelations of our Lord) i.e. in the Scriptures and messengers (but we would be of the believers!) with the believers inwardly and outwardly.

[6:28]

(Nay, but that) their punishment (hath become clear unto them which before) in the life of this world (they used to hide) their disbelief and idolatry. (And if they were sent back) to the life of this world, as they request (they would return unto that which they are forbidden) their disbelief and idolatry. (Lo! they are liars) because were they to be returned, they would still not believe.

[6:29]

(And they say) i.e. the disbelievers of Mecca: (There is naught save our life of the world, and we shall not be raised (again)) after we die.

[6:30]

(If thou couldst see) O Muhammad (when they are set before) constrained before (their Lord! He will say) Allah says to them; it is also said that this means: the angels say to them: (Is not this real?) Is not this torment and resurrection after death real? (They will say: Yea, verily, by our Lord!) It is the Truth as informed by the messengers (He will say: Taste now the retribution for that ye used to disbelieve) in your resurrection after death.

[6:31]

(They indeed are losers who deny their meeting with Allah) i.e. deny their resurrection after death; Allah says: leave them (until, when the Hour cometh on them suddenly, they cry: Alas for us) how great is our sadness, and how sorry we are, (that we neglected it!) that we neglected faith and repentance in our worldly life. (They bear upon their back their burdens) their sins. (Ah, evil is that which they bear) of sins!

[6:32]

(Naught is the life of the world) the comfort and enjoyment of the life of the world is nothing (save a pastime) amusement (and a sport) worthless activity. (Better far is the abode of the Hereafter) i.e. Paradise (for those who keep their duty (to Allah)) for those who ward off disbelief, idolatry and indecencies. (Have ye then no sense?) Do you not comprehend that this world is evanescent and that the Hereafter is everlasting?

[6:33]

(We know well how their talk) their slander, denial and demand for proofs (grieveth thee) O Muhammad, (though in truth they) i.e. al-Harth Ibn 'Amir and his followers (deny not thee (Muhammad)) inwardly (but evil-doers) the idolaters (flout the revelations of Allah) quite openly.

[6:34]

(Messengers indeed have been denied before thee) their people denied them as your people deny you now, (and they were patient under the denial) of their own people (and the persecution) and they were patient in the face of their people's harm (till Our succour reached them) through the destruction of their people. (There is none to alter the decisions of Allah) in that He helps His friends against His enemies. (Already there hath reached thee) O Muhammad ((somewhat) of the tidings of the messengers (We sent before)) how their people denied them, as your people deny you now, and how they were patient.

[6:35]

(And if their aversion is grievous unto thee, then, if thou canst, seek a way down) a tunnel (into the earth) such that you enter it (or a ladder) or a method or way which enables you to rise (unto the sky that thou mayst bring unto them a portent (to convince them all)) then do so! (If Allah willed, He could have brought them all together to the guidance) to the declaration of Allah's divine Oneness. (So be not thou among the foolish ones) regarding My decree about their disbelief.

[6:36]

(Only those can accept) believe and obey (who hear) who give their assent; it is also said: those who comprehend admonition. (As for the dead) the dead of the Battle Badr, Uhud, and the Battle of the Confederates; it is also said that this means: the dead of heart, (Allah will raise them up) after death; (then unto Him they will be returned) in the place of mustering and He will reward them for their works.

[6:37]

(They say) i.e. the disbelievers of Mecca: al-Harth Ibn 'Amir and his folk: Abu Jahl Ibn Hisham, al-Walid Ibn al-Mughira, Umayyah and Ubayy the sons of Khalaf: (Why hath no portent been sent down upon him from his Lord) to prove his prophethood? (Say) to them, O Muhammad: (Lo! Allah is Able to send down a portent) as they have asked. (But most of them know not) they have no knowledge of it being sent.

[6:38]

(There is not an animal in the earth, nor a flying creature flying on two wings) between the earth and sky, (but they are peoples) creations and servants (like unto you) they resemble you in eating, copulation, understanding one another, just as you understand one another: this is a sign for you. (We have neglected nothing in the Book) We have neglected nothing that We have inscribed in the Preserved Tablet; We have mentioned everything in the Qur'an. (Then unto their Lord they) the birds and beasts (will be gathered) with all other created beings on the Day of Judgement.

[6:39]

(Those who deny our revelations) i.e. deny Muhammad and the Qur'an (are deaf) of heart; it is also said that this means: they pretend not to hear the Truth (and dumb) they pretend to be dumb in relation to the

Truth and guidance (in darkness) i.e. they adhere to disbelief. (Whom Allah will He sendeth astray) He makes him die in a state of disbelief, (and whom He will) He makes him die such that (He placeth on a straight path) places on the straight path which He is pleased with; it is also said that this means: Allah forsakes whom He will and guides, gives success and firmness in adhering to the straight path (Islam), which He is pleased with, to whom He will.

[6:40]

(Say: Can ye see yourselves) what you are saying, O people of Mecca, (if the punishment of Allah come upon you) such was the case on the Day of Badr, Uhud or the Confederates (or the Hour come upon you) or if torment comes upon you on the Day of Judgement, (calling upon other than Allah? Do ye then call (for help) to any other than Allah) to lift the torment from you? ((Answer that) if ye are truthful) that the idols are His partners.

[6:41]

(Nay, but unto Him ye call) meaning that they will not call anyone except Allah to lift the torment from them, (and He removeth that because of which you call unto Him, if He will, and you forget) you leave (whatever partners ye ascribed unto Him) you leave the idols and do not call unto them.

[6:42]

(We have sent already unto peoples that were before you) just as We have sent you to your people, (and We visited them with tribulation) fear from one another, affliction and hardship, when they did not believe (and adversity) illness, pain and hunger, (in order that they might grow humble) in order that they may believe and pray that I lift the punishment from them.

[6:43]

(If only, when our disaster) punishment (came on them, they had been humble) they had believed! (But their hearts were hardened) their hearts dried up (and the devil made all that they used to do) in their disbelief that such is the state of life: hardship alternates with ease and comfort (seem fair unto them!)

[6:44]

(Then, when they forgot that whereof they had been reminded) when they turned their backs on that which they had been commanded with in the Scripture, (We opened unto them the gates of all things) vegetation, land fertility and comfort (till, even as they were rejoicing in that which they were given) vegetation, land fertility and comfort, (We seized them unawares) with punishment, (and lo! they were dumbfounded) despairing of any good.

[6:45]

(So of the people who did wrong) who ascribed partners to Allah, they were exterminated through punishment (the last remnant was cut off. Praise be to Allah) say praise and thanks be to Allah, (Lord of the Worlds!) for their extermination.

[6:46]

(Say: Have ye imagined) what you are saying, O people of Mecca, (if Allah should take away your hearing) such that you do not hear any admonition or guidance (and your sight) such that you do not see the Truth (and seal your hearts) such that you do not perceive the Truth or guidance, (who is the God) referring here to the idols (who could restore it to you) that which Allah has taken away from you (save Allah? See) O Muhammad (how We display the revelations unto them) how We explain the Qur'an to them? (Yet still they turn away) they deny the revelations.

[6:47]

(Say: Can ye see yourselves) O people of Mecca, (if the punishment of Allah come upon you unawares) suddenly (or openly? Would any perish) through such a punishment (save wrong-doing folk?) who disobey that with which they have been commanded; it is also said that this refers to the idolaters.

[6:48]

(We send not the messengers save as bearers of good news) of Paradise for whoever believes (and warners) of the Fire for whoever disbelieves. (Whoso believeth) in the messengers and Scriptures (and doeth right) regarding that which is between him and his Lord, (there shall no fear come upon them) when fear comes upon the folk of hell (neither shall they grieve) when the people of hell grieve.

[6:49]

(But as for those who deny Our revelations) those who deny Muhammad and the Qur'an, (torment will afflict them for that they used to disobey) because of their denial of Muhammad and the Qur'an.

[6:50]

(Say) O Muhammad, to the people of Mecca: (I say not unto you (that) I possess) the keys to (the treasures of Allah): vegetations, fruits, rain or punishment, (nor that I have knowledge of the Unseen) when punishment is inflicted; (and I say not unto you: Lo! I am an angel) from heaven. (I follow) I do and say (only that which is inspired in me) only that which I am commanded with in the Qur'an. (Say) O Muhammad: (Are the blind man and the seer equal?) Are the believer and disbeliever equal in acts of obedience and reward? (Will ye not then take thought) about the similes of the Qur'an? This verse was revealed about Abu Jahl and his companions al-Nadr Ibn al-Harith and 'Uyaynah, and then it was revealed about the clients.

[6:51]

(Warn hereby) warn by the Qur'an; it is also said that this means: warn by Allah (those who fear) those who know and have certainty, among them Bilal Ibn Rabah, Suhayb Ibn Sinan, Mihja' Ibn Salih, 'Ammar Ibn Yasir, Salman al-Farisi, 'Amir Ibn Fuhayrah, Khabbab Ibn al-Aratt and Salim, the client of Abu Hudhayfah, (that they will be gathered unto their Lord) after death, (for whom there is no protecting friend) to protect them (nor intercessor beside Him) to interceded for them or save them from the torment, (that they may ward off (evil)) ward off transgressions, and this will help them perform works of obedience.

[6:52]

(Repel not) O Muhammad, because of what 'Uyaynah Ibn Hisn al-Fazari has said-he said: "repel these from you so that the nobles of Mecca come to you, hear you and believe in you"-and these nobles also asked 'Umar to request the Prophet (pbuh) to allocate one day for them and another for weak believers, but Allah rejected this and warned them against such a deed, (those who call upon their Lord) Salman and his fellow believers, among the clients, who worship their Lord (at morn and evening) through performing the five daily prayers, (seeking His Countenance) and by doing so they only seek Allah's Countenance and good pleasure. (Thou art not accountable for them) for their provision (in aught, nor are they accountable for you) for your provision (in aught, that thou shouldst repel them and be of the wrong-doers) of those who harm themselves.

[6:53]

(And even so) thus (do We try) test (some of them by others) the Arab by the client and the noble by the lowly person. This was revealed about 'Uyaynah Ibn Hisn al-Fazari, 'Utbah and Shaybah the sons of Rabi'ah, Umayyah Ibn Khalaf al-Jumahi, al-Walid Ibn al-Mughirah al-Makhzumi, Abu Jahl Ibn Hisham, Suhayl Ibn 'Amr and their likes among the leaders of the Quraysh who were tested by the clients, (that they) i.e.

'Uyaynah Ibn Hisn al-Fazari and his lot (say: Are these) i.e. Salman and his fellow believers (they whom Allah favoureth) with faith (among us? Is not Allah best aware of the thanksgivers) of the believers, those who deserve such favour?

[6:54]

(And when those who believe in Our revelations) in our Book and Messenger; the reference here is to 'Umar Ibn al-Khattab (come unto thee, say) O Muhammad: (Peace be unto you!) Allah has accepted your repentance and excuse (Your Lord hath prescribed for Himself mercy) for anyone who repents, (that whoso of you doeth evil) sins (through ignorance) intentionally even though he did not know its due punishment (and repenteth afterward thereof) and repents of this sin (and doeth right) in relation to that which is between him and his Lord, ((for him) lo! Allah is Forgiving) He overlooks sins, (Merciful) towards him who repents.

[6:55]

(Thus do We expound the revelations) We expound the Qur'an, explaining commands, prohibitions as well as their events (that the way of the unrighteous may be manifest) the way of the idolaters, 'Uyaynah and his folk, why it is that they do not believe?

[6:56]

(Say) O Muhammad to 'Uyaynah and his folk: (I am forbidden) in the Qur'an (to worship those on whom you call) you worship (instead of Allah) i.e. idols. (Say) O Muhammad to 'Uyaynah and his folk: (I will not follow your desires) by worshipping idols and repelling Salman and his fellow believers from me, (for then) for if I do that (should I go astray) from guidance (and I should not be of the rightly guided) to that which is right if I were to do so.

[6:57]

(Say) O Muhammad to al-Nadr Ibn al-Harith and his folk: (I am (relying) on clear proof from my Lord) and I have full insight of my matter and religion, (while you deny Him) you deny the Qur'an and Allah's divine Oneness. (I have not that for which ye are impatient) i.e. your punishment. (The decision) to send a punishment on you (is for Allah only. He telleth the Truth) His judgement is just and He commands only that which is right (and He is the Best of Deciders) the best of Judges.

[6:58]

(Say) O Muhammad: (If I had that for which ye are impatient) i.e. punishment, (then would the case (ere this) have been decided between me and you) you would have already been destroyed. (Allah is best aware of the wrong-doers) of the punishment of the idolaters: al-Nadr Ibn al-Harith and his folk. Then, the punishment for which al-Nadr Ibn al-Harith asked happened: he was killed in captivity on the Day of Badr.

[6:59]

(And with Him are the keys of the invisible) the stores of the unseen: rain, vegetation, fruits, and the descent of punishment you asked for on the Day of Badr. (None but He knoweth them) no one knows the keys of the unseen: when the punishment for which you are impatient will come down on you. (And He knoweth what is in the land and the sea) of created beings and marvels; it is also said that this means: Allah knows what He destroys in the land and in the sea. (Not a leaf falleth) from a tree (but He knoweth it) He knows how many times it spins in the air before it falls, (not a grain amid the darkness of the earth) under a rock at the bottom of the earth except that He knows it, (naught of wet) i.e. water (or dry) steppe (but (it is noted) in a) written (clear record) all of it is in the Guarded Tablet: with their precise measure and time.

[6:60]

(He it is Who gathereth you at night) He takes your souls away in your sleep (and knoweth that which ye commit) you earn (by day. Then He raiseth you again to life) He returns to you again your souls (therein) in the day, (that the term appointed (for you) may be accomplished) that your lifespan and provisions reach their terms. (And afterward unto Him is your return) after you die. (Then He will proclaim unto you what ye used to do) of good and evil.

[6:61]

(He is the Omnipotent) the All-Conquering (over His slaves. He sendeth guardians) angels: two angels during the day and two at night; they record your good and bad deeds (over you until, when death cometh unto one of you, Our messengers) i.e. the angel of death and his assistants (receive him, and they neglect not) they do not delay the time of death by even a fraction of a second.

[6:62]

(Then are they restored unto Allah) on the Day of Judgement, (their Lord, the Just) Who is in charge of their right and just reward and punishment; it is also said (their Lord, the Just) means: their true God whom they ought to have worshipped, but they did not worship Him truly as He ought to have been worshipped. However, objects of worship other than Allah are void. (Surely His is the judgement) between people on the Day of Judgement. (And He is the most swift of reckoners) when He takes people to task, He does so swiftly.

[6:63]

(Say) O Muhammad to the disbelievers of Mecca: (Who delivereth you from the darkness) from the hardships and tumults (of the land and the sea? Ye call upon Him humbly and in secret) openly and in secret, ((saying): If we are delivered from this) from these hardships and tumults (we truly will be of the thankful) of the believers.

[6:64]

(Say) to them, O Muhammad: (Allah delivereth you from this) from the hardships of the sea and the land (and from all afflictions) from all grief and turmoil. (Yet ye) people of Mecca (attribute partners) idols (unto Him).

[6:65]

(Say) to them, O Muhammad: (He is able to send punishment upon you from above you) as He did on the people of Noah and the people of Lot (or from beneath your feet) or make the earth swallow you as it swallowed Korah, (or to bewilder you with dissension) make divide into conflicting sects as He did with the Children of Israel after the prophets (and make you taste the tyranny) the sword of (one of another. See) O Muhammad (how We display the revelations) how We expound in the Qur'an the events of past nations and that which We did with them (so that they may understand) so that they may understand Allah's commands and His divine Oneness.

[6:66]

(Your people) the Quraysh ((O Muhammad) have denied it) the Qur'an, (though it) the Qur'an (is the Truth. Say) O Muhammad: (I am not put in charge of you) I do not guarantee to take you to Allah as believers.

[6:67]

(For every announcement there is a term) for every saying from Allah, and for every command, prohibition, promise, threat, glad tiding of victory or punishment that you receive from Me, there is a term-it is an act and fact from Him, some of which will happen in this world and some in the Hereafter, (and ye will come to know) of all of it in this world or in the Hereafter; it is also said that (For every announcement there is a

term) means: every action and speech reflects a true meaning that is in your hearts, and you shall see what will be done with you.

[6:68]

(And when thou seest those who meddle with Our revelations) those who mock you and mock the Qur'an, (withdraw from them) leave their assembly (until they meddle with another topic) such that they talk about something other than the Qur'an and such that they cease mocking you. (And if the devil cause thee to forget) after being warned against it, (sit not, after the remembrance) after being reminded, (with the congregation of wrong-doers) the idolaters. Allah commanded His Prophet with this in Mecca, but the prophetic Companions found it hard to implement. They were later given dispensation to sit with the idolaters so as to admonish and warn them.

[6:69]

(Those who ward off (evil)) those who ward off disbelief, idolatry, indecencies and mockery (are not accountable for them) for their sins, disbelief and mockery towards the believers (in aught, but the Reminder) by means of the Qur'an ((must be given them) that haply they (too) may ward off (evil)) disbelief, idolatry, indecencies and mocking the Qur'an and Muhammad (pbuh).

[6:70]

(And forsake those who take their religion) the Jews, Christians, and the Arab polytheists who took the religion of their forefathers (for a pastime) a joke (and a jest) a mockery; it is also said that this means: religion for them is a merriness and fiction (and whom the life of the world beguileth) the comfort and bounties of the world beguiled them. (Remind (mankind) hereby) admonish through the Qur'an; it is also said this means: admonish by Allah (lest a soul be destroyed) be weakened and punished (by what it earneth) of sins. (It) the soul (hath beside Allah) against Allah's punishment (no friend) no close friend to defend it (nor intercessor) to intercede for it, (and though it offer every compensation) even if it brings all that which is on the face of the earth to compensate for it (it will not be accepted from it. Those) who mock (are they who perish) to be humiliated and punished; these are 'Uyaynah, al-Nadr and their folk, (by their own deserts) because of their own sins. (For them is drink of boiling water and a painful doom, because they disbelieved) in Muhammad and the Qur'an.

[6:71]

(Say) O Muhammad, to 'Uyaynah and his folk: (Shall we cry) do you ask us to worship (instead of unto Allah, unto that which neither profiteth us) if we worshipped it, neither in this world nor in the Hereafter (nor hurteth us) if we did not worship it, neither in this world nor in the Next, (and shall we turn back) to idolatry (after Allah hath guided us) has honoured us with His religion, (like) if we were to do so, we would be like (one bewildered) erred from guidance (whom the devils have infatuated) lured down (in the earth, who hath companions) 'Uyaynah has friends, the prophetic Companions (who invite him to the guidance) to Islam ((saying): Come unto us) obey us? While 'Uyaynah was inviting them to idolatry. It is also said that this verse was revealed about Abu Bakr and his son 'Abd al-Rahman. Prior to embracing Islam, 'Abd al-Rahman used to invite his parents to his religion. Allah said to his Prophet: tell Abu Bakr to say to his son 'Abd al-Rahman: are you asking us O 'Abd al-Rahman, to worship, instead of Allah, that which does not benefit us in this world in our provision or livelihood or in the Hereafter if we were to worship it, nor hurt us, if we did not worship it? Are you really asking us to return to our old religion after Allah has guided us to the religion of Muhammad (pbuh). If we were to do as you ask us, we would be like 'Abd al-Rahman who erred and whom the devils lured away from Allah's religion. The parents of 'Abd al-Rahman-Abu Bakr and his wife-invited him to Islam and repentance, while he invited them to idolatry. His parents say to him: obey us and embrace Islam. (Say) O Muhammad: (Lo! the guidance of Allah is Guidance) the religion of Allah is Islam and our Qiblah is the Ka'bah, (and we are ordered to surrender) to make our worship and confession of Allah's divine Oneness sincere (to the Lord of the Worlds) to Allah, Lord of the Worlds,

[6:72]

(And to establish worship) the five daily prayers (and ward off (evil)) obey Allah, (and He it is unto Whom ye will be gathered) after you die and will reward you for your works.

[6:73]

(He it is Who created the heavens and the earth in truth) to expound the Truth and expose falsehood; it is also said that this means: to show that they are ephemeral and evanescent. (In that day when He saith) to the wall: (Be! it is) i.e. the heavens will become a wall which will be blown into, like one blows into a horn. Then the heaven will be changed into a different heaven; it is also said that (Be! it is) means: when He says to the Day of Judgement: "Be", and it will be. (His word) regarding the resurrection (is the Truth, and His will be the Sovereignty) the judgement between the servants (on the Day when the trumpet is blown. Knower of the invisible) that which will happen in the future (and the visible) that which has already happened; it is also said that the 'invisible' refers to that which is unseen by people while 'the visible' refers to that which Allah's servants see, (He is the Wise) in His command and decree, (the Aware) of His created beings and of their works.

[6:74]

((Remember) when Abraham said unto his father Azar) who was Terah the son of Nahur: (Takest thou idols) do you worship idols (for gods) so many gods: small and large, male and female? (Lo! I see thee) O my father (and thy folk in error manifest) in manifest disbelief and wrong in so worshipping idols.

[6:75]

(Thus did We show Abraham the kingdom of the heavens and the earth) that which is between the heavens and the earth: the sun, the moon and the stars when he came out of the hole into which he was thrown (that he might be of those possessing certainty) that he might be of those who acknowledge that Allah is One, the Creator of the heavens and the earth and all that which is in them; it is also said that Allah showed him this on the night He made him ascend to heaven. He saw up to the seventh heaven and the seventh earth, so that he may have the certitude of inspiration:

[6:76]

(When the night grew dark upon him) in the hole (he beheld a star) the planet Venus. (He said: This is my Lord) could this be my Lord? (But when it set) when its colour changed to red and it disappeared, (he said: I love not things that set) I do not love a lord that is not lasting.

[6:77]

(And when he saw the moon uprising, he exclaimed: This my Lord) could this be my Lord? This is bigger than the first one. (But when it set, he said: Unless my Lord guide me) unless my Lord makes me firm on guidance, (I surely shall become one of the folk who are astray) from guidance.

[6:78]

(And when he saw the sun uprising) filling everything [with its light], (he cried: This is my Lord!) Could this be my Lord? (This is greater!) This is bigger than the first and the second. (And when it set) when it disappeared, Abraham said: I do not love a lord who is not lasting. If Allah does not guide me, I shall be of those who err. It is also said that Abraham said 'this is my Lord' mocking his people, for his people worshipped the sun, the moon and the stars. He therefore objected to such worship by mocking them, saying to them: could the like of these be a Lord? When he emerged from the hole and went to his people-he was then 17 years old-he looked at the sky and the earth and then said: my Lord is Him Who has created this. He then proceeded until he found a group of his people attending with devotion to their idols, (he exclaimed: O my people! Lo! I am free from all that ye associate (with Him)) of idols.

[6:79]

When they asked him: who do you worship? He said: (Lo! I have turned my face towards) I have made my religion and works sincere to (him Who created the heavens and the earth, as one by nature upright) Muslim, (and I am not of the idolaters) who follows their religion.

[6:80]

(His people argued with him) regarding their gods and threatened him by them so that he would leave the religion of Allah. (He) Abraham (said: Dispute ye with me concerning Allah) do you argue with me in favour of your gods and threaten me so that I might leave the religion of my Lord (when He hath guided me) to His religion? (I fear not at all that which ye set beside Him) i.e. idols (unless my Lord willeth aught) to take away the knowledge from my heart such that I fear what you do. (My Lord includeth all things in His knowledge) my Lord knows that you do not follow the Truth: (Will ye not then remember) take admonition from the warning I am telling you about?

[6:81]

(How should I fear that which ye set up beside Him) of idols, (when ye fear not) Allah (to set up beside Allah that for which He hath revealed unto you no warrant) no Scripture or proof? They threatened him with their gods, saying: we fear that if you vilify our gods, they will take away your sanity. (Which of the two factions) which of the adherents of the two religions: you or I (hath more right to safety) from the God Whom he worships? ((Answer me that) if ye have knowledge) of this.

[6:82]

When they did not answer what Abraham asked them, He said: (Those who believe and obscure not their belief by wrong-doing) have not mixed their belief with idolatry, and are not hypocrites, (theirs is safety) from their Lord; (and they are rightly guided) to that which is right; it is also said that this means: those they are who have safety from punishment and are guided to the proof [of faith].

[6:83]

(That is Our argument. We gave it) We inspired it (unto Abraham against his folk. We raise unto degrees) merits, by bestowing upon him power, status, argument and the knowledge of Allah's divine Oneness (of wisdom whom We will) whoever is fit for it. (Lo! thy Lord is Wise) in inspiring His friend with clear arguments, (Aware) of the argument of His friends and of the punishment of His enemies.

[6:84]

(And We bestowed upon him) upon Abraham (Isaac) as a son (and Jacob) as a grandson; (each of them) i.e. Abraham, Isaac and Jacob (We guided) We honoured by bestowing upon them prophethood and Islam (surrender to Allah); (and Noah did We guide) We honoured him by bestowing upon him prophethood and Islam (aforetime) i.e. before Abraham; (and of his seed) of the seed of Noah; it is also said that this means: of the seed of Abraham ((We guided) David and Solomon and Job and Joseph and Moses and Aaron) We guided all of them by bestowing upon them prophethood and Islam. (Thus do We reward the good) in their works and speech; it is also said that this means: those who confess Allah's divine Oneness.

[6:85]

(And Zachariah and John and Jesus and Elias. Each one (of them)) We guided by bestowing upon them prophethood and Islam; and all of them were of the seed of Abraham (was of the righteous) i.e. they were messengers.

[6:86]

(And Ishmael and Elisha and Jonah and Lot. Each one of them) all these prophets (did We prefer) by means of prophethood and Islam (above (Our) creatures) above the people of their own time, both believers and unbelievers.

[6:87]

(With some of their forefathers) Adam, Seth, Enoch, Noah, Hud, and Salih: We guided all of them by bestowing prophethood and Islam upon them, (and their offspring) i.e. the offspring of Jacob (and their brethren) i.e. the brothers of Joseph: We guided them all to prophethood and Islam; (and We chose them and guided them unto a straight path) i.e. We made them firm on a straight path:

[6:88]

(Such) the straight path (is the guidance of Allah) the religion of Allah (wherewith He guideth whom He will) whoever is fit for it (of His bondmen. But if they had set up (for worship) aught beside Him) had these prophets associated anyone or anything with Allah, ((all) that they did) of works (would have been vain).

[6:89]

(Those are they) We told you about of the prophets (unto whom We gave the Scripture) which Gabriel brought down from heaven (and command) knowledge and understanding (and prophethood. But if these) the people of Mecca (disbelieve therein) in their way and religion, (then indeed We shall entrust it to) We have given success to follow the way and religion of the prophets to (a people) in Medina (who will not be disbelievers therein) in the way and religion of the prophets.

[6:90]

(Those) prophets whom We have told you about (are they whom Allah guideth) to the most noble of character traits, (so follow their guidance) follow their most noble character, such as patience, endurance, good will, contentment, and other similar traits. (Say) O Muhammad, to the people of Mecca: (I ask of you no fee) no wage (for it) for Allah's divine Oneness or for the Qur'an. (Lo! It) the Qur'an (is naught but a Reminder) an admonition (to (His) creatures) the jinn and human beings.

[6:91]

(And they measure not the power of Allah its true measure) they do not glorify Allah as He should be glorified (when they say: Allah hath naught) no Scripture (revealed unto a human being) among the prophets. This verse was revealed about Malik Ibn al-Sayf, the Jew, who claimed that Allah did not reveal any Scripture to human beings. (Say) O Muhammad, to Malik: (Who revealed the Book which Moses brought, a light) an exposition and enlightenment (and guidance for mankind) from error, (which ye have put) written (on parchments which ye show) many things which do not contain the traits and description of the Prophet (pbuh) (but ye hide much (thereof)) you hide many portions of it which contain the traits and description of Muhammad (pbuh) (and by which ye were taught) of legal rulings, punishment, the lawful and the unlawful as well as the traits and description of Muhammad (pbuh) in the Scripture (that which ye knew not yourselves nor (did) your fathers (know it)) before the revelation of legal rulings and punishments? If they answer and say it was Allah, then fine, if they do not, (Say: Allah) revealed it. (Then leave them to their play of cavilling) let them indulge in their falsehood: quibbling and lying.

[6:92]

(And this) i.e. the Qur'an (is a blessed Scripture) contains mercy and forgiveness for him who believes in it (which We have revealed) which Gabriel brought down, (confirming that which (was revealed) before it) agreeing with the Torah, the Gospel, the Psalms and with all earlier Scriptures as regard Allah's divine Oneness and the traits and description of Muhammad (pbuh) (that thou mayst warn) by means of the Qur'an (the Mother of Villages) i.e. the people of Mecca; it is also said that (the Mother of Villages) means: the largest of villages; it is also said that it was called (the Mother of Villages) because the earth was

levelled from beneath it (and those around her) of the rest of lands. (Those who believe in the Hereafter) those who believe in resurrection after death and in the bliss of Paradise (believe herein) believe in Muhammad and the Qur'an, (and they are careful of their worship) and they observe the appointed time for the five daily prayers.

[6:93]

(Who is guilty) who is more tyrannical and more daring (of more wrong than he who forgeth a lie against Allah, or saith) Allah did not reveal anything, this is Malik Ibn al-Sayf, or him who says: (I am inspired) with a Scripture, (when he is not inspired in aught) with any Scripture, this is Musaylimah, the liar; (and who saith: I will reveal the like of that which Allah hath revealed) I will say the like of what Muhammad (pbuh) is saying: this is 'Abdullah Ibn Sa'd Ibn Abi Sarh. (If thou couldst see) O Muhammad, (when the wrong-doers) the idolaters and the hypocrites, on the Day of Badr (reach the pangs of death and the angels stretch their hands out) to take out their souls, (saying: Deliver up your souls) your spirits. (This day) the Day of Badr, as it is said it is the Day of Judgement (ye are awarded doom of degradation) a severe doom (for that ye spake concerning Allah other than the Truth, and scorned) you thought yourselves too great to believe in Muhammad (pbuh) and the Qur'an, (His portents) Muhammad (pbuh) and the Qur'an.

[6:94]

(Now have ye come unto Us solitary) with nothing: no wealth and no offspring (as We did create you at the first) in the world, without wealth or offspring, (and ye have left behind you) in the worldly life (all that We bestowed upon you, and We behold not with you those your intercessors) your gods, (of whom ye claimed that they possessed a share in you) they were your intercessors. (Now is the bond) the connection and love (between you severed, and that which ye presumed) you worshipped and say that they are your intercessors, i.e. idols (hath failed you) for they are occupied with their own selves.

[6:95]

(Lo! Allah (it is) who spliteth the grain) i.e. He creates all kinds of grains; it is also said that this means: He creates that which is in the grains (of corn and the date-stone (for sprouting)) just as He creates all that which contains stones. (He bringeth forth the living from the dead) He brings forth living creatures and beasts from sperm drops; it is also said that this means: He creates birds from eggs; and it is said that this means: He creates a spike of grain and fruits from grains and stones, (and is the bringer forth of the dead from the living) He brings forth sperms from living creatures and beasts; it is also said that this means: He creates eggs from birds; and it is said that this means: He creates grains from corn and fruits. (Such) who does this (is Allah) and not any other god. (How then are you perverted) why then do you lie?

[6:96]

(He is the Cleaver of the Daybreak) He is the Creator of the morning of the day, (and He hath appointed the night for stillness) for created beings, (and the sun and the moon) and He has created the sun and the moon (for reckoning) i.e. their phases change according to precise measures; it is also said that this means: the sun and the moon are suspended between the sky and the earth, rotating. (That is the measuring of the Mighty) i.e. through the providence of the Mighty in retribution vis-à-vis whoever does not believe in him, (the Wise) in His providence and who knows those who believe in Him and those who do not.

[6:97]

(And He it is Who hath set for you the stars that ye may guide) that you may know (your course by them amid the darkness of the land and the sea) and their terror when you travel by land or sea. (We have detailed Our revelations) We have exposited the Qur'an and the signs of divine Oneness (for a people who have knowledge) that it is from Allah, i.e. the genuine believers.

[6:98]

(And He it is Who hath produced) created (you from a single being) from Adam, (and (hath given you) a habitation) in the wombs (and a repository) in the loins; it is also said this means: He has given you a habitation in the loins and repository in the wombs. (We have detailed Our revelations for a people who have understanding) of Allah's command and His divine Oneness.

[6:99]

(He it is Who sendeth down water) rain (from the sky, and therewith We bring forth) by means of the rain (buds of every kind) of grains and other things; (We bring forth) from the earth by means of the rain (the green blade) green vegetation (from, which) from this green vegetation (we bring forth the thick clustered grain) clustered in spikes of grain and in other vegetations; (and from the date-palm, from the pollen thereof, spring pendant) close by, accessible to anyone standing or sitting (bunches; and (We bring forth) Gardens of grapes, and the) trees of (olive and the pomegranate) trees, (alike) in colour, referring here to pomegranates (and unlike) in taste. (Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! Herein) in the difference of their colour (verily are portents) signs (for a people who believe) that they are from Allah.

[6:100]

(Yet they ascribe as partners unto Him the jinn) they said: Allah, Exalted is He, and Satan are brothers and partners: Allah is the Creator of human beings, beasts and cattle while Satan is the Creator of snakes, scorpions and predatory beasts. This is the claim of the Magians, (although He did create them) and command them to declare His divine Oneness, (and impute falsely, without knowledge) without knowledge, argument or proof, (sons) as claimed by the Jews and Christians (and daughters unto Him) among the angels and idols, as claimed by the Arab idolaters. (Glorified be He) He has exonerated Himself from having children or partners (and high exalted) and He absolves Himself (above (all) that they ascribe (unto Him)) of sons and daughters.

[6:101]

(The Originator) the Creator (of the heavens and the earth!) He created them when they were nothing before such creation. (How can He have a child, when there is for Him no consort) no wife, (when He created all things and is Aware of all things) of all created beings?

[6:102]

(Such is Allah, your Lord) He Who does so is your Lord. (There is no God save Him) alone without any partner, (the Creator of all things, so worship Him) declare His divine Oneness and do not ascribe partners to Him. (And He taketh care) He is witness; as it is said that this means: He is the guarantor of the provision (of all things) of all created beings.

[6:103]

(Vision comprehendeth Him not) in this world, nor do created beings see what He sees. Sights will not comprehend the modality of seeing Him in the Hereafter nor will created beings be able to see Him in this world, (but He comprehendeth (all) vision) in this world and in the Hereafter: He sees that which human beings do not see and nothing escapes or is hidden from Him. (He is the Subtile) in His actions whose knowledge surrounds His created beings, (the Aware) of His created beings and their actions.

[6:104]

(Proofs) an exposition (have come unto you from your Lord) i.e. the Qur'an, (so whoso seeth) believes in the Qur'an, (it is for his own good) reward, (and whoso is blind) disbelieves (is blind to his own hurt) punishment. (And I am not a keeper over you) to protect you.

[6:105]

(Thus do We display Our revelations) We expound the Qur'an regarding their matter (that they may say (unto thee, Muhammad): "Thou hast studied,") you have learnt and acquired these traits from another person; it is also said that this means: in order that they do not say you acquired these traits from another person; and it is also said that it could mean: so that they do not say you have learnt it from Abu Fukayhah, a client from the Quraysh, or from Jabr and Yasar, two other clients from the Quraysh; and it could also mean: these are old stories (and that We may make (it) clear for people who have knowledge) who believe it is from Allah.

[6:106]

(Follow that which is inspired in you from thy Lord) act upon that which is revealed to you from your Lord, i.e. the Qur'an: what is lawful and unlawful; (there is no God save Him) there is no creator or provider save Him; (and turn away from the idolaters) those who mock, among whom are al-Walid Ibn al-Mughirah al-Makhzumi, al-'As Ibn Wa'il al-Sahmi, al-Aswad Ibn 'Abd Yaghuth al-Zuhri, al-Aswad Ibn al-Harith Ibn 'Abd al-Muttalib, and al-Harith Ibn Qays Ibn Hanzalah.

[6:107]

(Had Allah willed) that they did not ascribe partners to Allah, (they had not been idolatrous). We have not set you as a keeper over them) to protect them, (nor art thou responsible for them) nor are you their custodian.

[6:108]

(Revile not those unto whom they pray) worship (beside Allah lest they wrongfully revile Allah through ignorance) because they have no knowledge, argument; this after He told them: (Lo! you (idolaters) and that which you worship beside Allah are fuel of hell) but then this was abrogated by the verse of fighting. (Thus) as We made their religion and works seem fair to them (unto every nation) to every adherents of a religion (have We made their deed) and their religion (seem fair. Then unto their Lord is their return) after they die, (and He will tell them what they used to do) in relation to their religion.

[6:109]

(And they swear a solemn oath) an utmost oath, for when one swears by Allah, one swears a solemn oath (by Allah that if there come unto them a portent) as they have asked (they will believe therein) they will believe in that sign. (Say) O Muhammad, to those who sneer and their folk: (Portents are with Allah) the signs come from Allah (and (so is) that which telleth you) and how do you know, O believers (that if such) the signs (came unto them they would not believe) by Allah they will not believe in the sign.

[6:110]

(We confound their hearts and their eyes) upon the revelation of the sign such that they do not believe in it. (As they believed not therein) just as they did not believe in that which the Prophet (pbuh) informed them about the sign (at the first) before this, (We let them wander) We leave them (blindly on in their contumacy) in their disbelief and error.

[6:111]

(And though We should send down the angels) as they have asked and testified in favour of that which they denied (unto them) unto those who sneer, (and the dead should speak unto them) from their graves, as they asked, telling them that Muhammad is Allah's Messenger and that the Qur'an is Allah's speech, (and We should gather against them all things) of birds and beasts (in array) face to face, testifying that what We say is the Truth and affirming that which they have denied, (they would not believe) in Muhammad and the Qur'an (unless Allah so willed) that they believe. (Howbeit, most of them are ignorant) that it is the Truth from Allah.

[6:112]

(Thus) just as We have appointed Abu Jahl and those who sneer as your enemies, so (have We appointed unto every Prophet an adversary) a tyrant (devils of humankind and jinn) He says: We appointed human and jinn devils (who inspire in) dictate to (one another plausible discourse through guile) in order to deceive the son of Adam. (If thy Lord willed they would not do so) i.e. dictate plausible discourse and beguiling; (so leave them alone) leave, O Muhammad, those who sneer and their folk (with their devising) their embellishment of words and deception;

[6:113]

(That the hearts of those who believe not in the Hereafter) who do not believe in resurrection after death (may incline thereto) to such embellishment of words and deception, (and that they may take pleasure therein) and so that they may accept from the satans such embellishment and deception, (and that they may earn what they are earning) of sin.

[6:114]

Then, say to them, O Muhammad: (Shall I seek other than Allah for judge) shall I worship as Lord other than Allah, (when He it is who has revealed unto you) you are your prophet ((this) Scripture) this Qur'an through the intermediary of Gabriel, (fully explained?) explaining fully the lawful and the unlawful; it is also said: it is revealed in instalments, a few verses on each occasion. (Those unto whom We gave the Scripture) those to whom We have given knowledge of the Torah, i.e. 'Abdullah Ibn Salam and his followers (know) are certain on the basis of their Scripture (that it) i.e. the Qur'an (is revealed from thy Lord in truth) with commands and prohibitions; it is also said that this means: Gabriel is sent by your Lord with the Truth, i.e. with the Qur'an. (So be not thou (O Muhammad) of the waverers) of those who doubt that they might not know this.

[6:115]

(Perfected is the Word of thy Lord) the Qur'an, detailing the commands and prohibitions (in truth) in His speech (and justice) from Him. (There is naught that can change His words) the Qur'an; it is also said that this means: the Word of your Lord has prescribed that His friends shall triumph. He is truthful in His speech and just in that which shall come. Nothing can change His words about His giving help to His friend. It is also said that this means: the religion of your Lord is now manifest, people truthfully believe that it is Allah's religion. Allah's command is just and nothing will ever change His religion. (He is the Hearer) of their speech, (the Knower) of them and their works.

[6:116]

(If thou obeyedst) O Muhammad (most of those on earth) i.e. the Meccan leaders who were Abu'l-Ahwas Malik Ibn 'Awf al-Jushami, Budayl Ibn Warqa' al-Khuza'i and Julays Ibn Warqa' al-Khuza'i (they would mislead thee far from Allah's way) in the Sacred Precinct. (They follow naught but an opinion) they pronounce nothing but surmise, (and they do but guess) they lie to the believers when they say to them: that which Allah immolates is better than that which you slaughter with your own knives.

[6:117]

(Lo! thy Lord, He knoweth best who erreth from His way) from His religion and obedience; (and He knoweth best (who are) the rightly guided) to His religion, i.e. Muhammad (pbuh) and his Companions.

[6:118]

(Eat of that over which the name of Allah hath been mentioned) of immolated animals, (if ye are believers in His revelations) in the Qur'an.

[6:119]

(How should ye not eat of that over which the name of Allah hath been mentioned) of immolated animals, (when He hath explained unto you that which is forbidden unto you) such as the meat of carrion, blood and pork, (unless you are compelled thereto) except if you are forced to eat the meat of carrion. (But lo! Many) Abu'l-Ahwas and his folk (are led astray by their own lusts) call on you to eat the meat of carrion (through ignorance) or proof. (Lo! your Lord, He is best aware of the transgressors) who move from the lawful to that which is unlawful.

[6:120]

(Forsake the outwardness of sin) the adultery of the outward (and the inwardness thereof) secret adultery, i.e. taking lovers in secret. (Lo! those who garner sin) those who commit adultery (will be awarded) a lashing in this world and punishment in the Hereafter because of (that which they have earned) i.e. committing adultery.

[6:121]

(And eat not of that whereon Allah's name hath not been mentioned) of immolated animals intentionally, (for lo! it is abomination) i.e. eating it without a necessity is a sin and declaring it lawful, in denial of the revelation, is an act of disbelief. (Lo! the devils do inspire) whisper to (their minions) Abu'l-Ahwas and his folk (to dispute with you) regarding the consumption of the meat of carrion, idolatry and about the angels being the daughters of Allah. (But if you obey them) in their idolatry and the consumption of the meat of carrion, declaring it lawful without being in dire need of it, (ye will be in truth idolaters) like them.

[6:122]

(Is he who was dead) i.e. the disbeliever; this verse was revealed about 'Ammar Ibn Yasir, Abu Jahl Ibn Hisham (and We have raised him unto life) and We honoured him with faith, referring to 'Ammar Ibn Yasir, (and set for him a light) knowledge (wherein he walketh) wherein he is guided (among men) it is also said that (and set for him a light) means: We set for him a light on the Bridge over hell in the midst of people, (as him whose similitude is in utter darkness) the error of disbelief in this world and the darkness of Gehenna on the Day of Judgement, the reference here is to Abu Jahl (whence he cannot emerge) he cannot free himself from disbelief and error in this world nor from the darkness in the Hereafter? (Thus is their conduct made fair-seeming for the disbelievers) thus We made his works seem fair to Abu Jahl.

[6:123]

(And thus have We made in every city great ones of its wicked ones) their leaders, tyrants and wealthy citizens, as We made in the city of Mecca those who sneer and their friend, Abu Jahl and his folk, (that they should plot therein) that they should engage in transgression and corruption; it is also said that this means: so that they deny therein the prophets. (They do but plot against themselves) He says: the punishment and ruination of the transgressions and corruption they commit will be to their detriment, (though they perceive not) this.

[6:124]

(And when a token cometh unto them) when a verse comes down from heaven informing of what al-Walid Ibn al-Mughirah, 'Abd Yalayl and Abu Mas'ud al-Thaqafi were doing, (they say: We will not believe) in this verse (till we are given) the Scripture like (that which Allah's messengers are given) meaning Muhammad (pbuh). (Allah knoweth best with whom to place His message) He knows best to whom He sends Gabriel with His message. (Humiliation) degradation and abasement (from Allah and heavy punishment will smite the guilty) the idolaters, i.e. al-Walid and his friends (for their scheming) for their denial of the messengers.

[6:125]

(And whomsoever it is Allah's will to guide) to His religion, (He expandeth his bosom) His heart (unto the Surrender) unto accepting Islam, (and whomsoever it is His will to send astray) to leave in error and disbelief, (He maketh his bosom) He leaves his heart (close) like the ferrule of a spear (and narrow) in doubt; this could also mean: the light cannot find a way, or a passage to his heart (as if he were engaged in sheer ascent) like a person who is told to rise in heaven: the heart of such a person is not guided to Islam. (Thus Allah layeth ignominy) Allah leaves denial (upon those) in the heart of those (who believe not) in Muhammad (pbuh), or in the Qur'an, and then He punishes them for their disbelief.

[6:126]

(This is the path of thy Lord) this is the doing of your Lord, (a straight path) a just path; it is also said this means: This Islam is the religion of your Lord which He is pleased with; it is straight and well established. (We have detailed Our revelations) i.e. the Qur'an, by explaining the commands and prohibitions, the causes of humiliation and the reasons for honour (for a people who take heed) for a people who understand and therefore believe. It is also said that (And whomsoever it is Allah's will to guide) was revealed about the Prophet (pbuh) and Abu Jahl; it is also said to have been revealed about 'Ammar Ibn Yasir and Abu Jahl.

[6:127]

(For them) for the believers (is the abode of peace with their Lord) Peace (al-Salam) is Allah and His abode is Paradise. (He be their Protecting Friend) who bestows upon them honour and reward (because of what they used to do) and say of goodness in the life of this world.

[6:128]

(In the day when He will gather them together) the jinn and human beings ((He will say): O ye assembly of the jinn! Many of humankind did ye seduce) how many human beings have erred by seeking help in you. (And their adherents) the adherents of the jinn (among humankind) who sought help in the leaders of the jinn upon camping at a valley or hunting a beast of theirs, used to say: 'we seek refuge in the master of this valley from the foolish among his people', and used to feel safe after saying this, (will say: Our Lord!) O our Lord! (We enjoyed one another) we benefited from one another; the benefit of the human beings was safety from the jinn, and that of the jinn, their status and position among their people (but now we have arrived at the appointed term which Thou appointedst for us) i.e. death. (He) Allah (will say) to them: (Fire is your home) is your dwelling, O group of jinn. (Abide therein for ever) abiding in the Fire, (save him whom Allah willeth (to deliver)) but Allah wills that they abide therein for eternity. (Lo! thy Lord is Wise) He decreed that they will abide in hell for ever, (Aware) of them and of their punishment.

[6:129]

(Thus We let some of the wrong-doers) the idolaters (have power over others) in the life of this world and in the Hereafter; it is also said that this means: We let some of the idolaters have authority over others (because of what they are wont to earn) and say of evil.

[6:130]

(O ye assembly of the jinn and, humankind! Came there not unto you messengers of your own) i.e. human messengers: Muhammad (pbuh) and all other messengers, and among the jinn, the nine who came to the Prophet (pbuh) and then went back to their people to deliver the message; it is also said that the jinn had a prophet of their own called Joseph, (who recounted) recited (unto you My tokens) detailing commands and prohibitions (and warned you of the meeting) the punishment (of this your Day? They) the humans and jinn (will say: We testify against ourselves) that they delivered the message and that we disbelieved them. Allah said: (And the life of the world) that which is in the life of this world of comfort and enjoyment (beguiled them. And they testify against themselves) in the Hereafter (that they were disbelievers) in the life of this world.

[6:131]

(This) i.e. sending messengers (is because your Lord destroyeth not the townships) the people of the townships (arbitrarily) because of their idolatry or transgression; it is also said that this means: out of injustice (while their people are unconscious) of the commands and prohibitions and the conveyance of the messengers.

[6:132]

(For all) among the jinn and human beings (there will be ranks) for the believers among the jinn and humans in Paradise, and dungeons in hell for the unbelievers (from what they did) of good or evil (Thy Lord is not unaware) oblivious (of what they do) of good or evil; it is also said that this means: He is not going to suspend the punishment due for their transgressions.

[6:133]

(Thy Lord is the Absolute) free of the need for their faith, (the Lord of Mercy) in that He defers punishment for him who believes in Him. (If He will, He can remove you) destroy you, O people of Mecca (and can cause what He will to follow after you, even as He raised you from the seed of other folk) generation after generation.

[6:134]

(Lo! that which ye are promised) of torment (will surely come to pass, and ye cannot escape) such a torment, for it will reach wherever you are.

[6:135]

(Say) O Muhammad, to the unbelievers of Mecca: (O my people! Work according to your power) according to your religion in your own homes to destroy me. (Lo! I too am working) to destroy you. (Thus ye will come to know for which of us will be the happy sequel) i.e. Paradise. (Lo! the wrong-doers) the idolaters (will not be successful) safe nor will they escape from Allah's torment.

[6:136]

(They assign unto Allah) they ascribe to Allah, (of the crops and cattle) camels, oxen and the camels which graze freely (which He created, a portion, and they say: "This is Allah's" in their make believe "and this is for (His) partners) their gods (in regard to us". Thus that which (they assign) unto His partners) their gods (in them reacheth not Allah) does not go to that which they have assigned to Allah (and that which (they assign) unto Allah goeth to your (so called) partners) so called gods. (Evil is their ordinance) evil is that which they decree for themselves.

[6:137]

(Thus) just as We have made their words and works seem fair to them (have their (so called) partners) among the devil (made the killing of their children) their daughters (to seem fair unto many of the idolaters, that they may ruin them) destroy them (and make their faith) the religion of Abraham and Ishmael (obscure for them. Had Allah willed (it otherwise), they had not done so) i.e. killing their daughters and making it seem fair to them. (So leave them alone with their devices) with their lies when they claim that Allah commanded them to bury their daughters alive.

[6:138]

(And they say: Such cattle) i.e. the Bahirah, al-Sa'ibah, al-Wasilah and al-Ham (and crops are forbidden. No one is to eat of them save whom We will in their make believe) they means men to the exclusion of women (cattle whose backs are forbidden) i.e. what is known as al-Ham, (cattle over which they mention not the

name of Allah) when they get pregnant or deliver, this is what is called al-Bahirah. ((All that is) a lie against Him) i.e. that He commanded them to do so. (He will repay them for that which they invent) for lying against Him.

[6:139]

(And they say: That which is in the bellies of such cattle) i.e. al-Bahirah and al-Wasilah (is reserved) lawful (for our males) men (and is forbidden to our wives; but if it be born dead) or dies consequently, (then they (all)) males and females (may be partakers thereof) in eating its meat. (He will reward them) this is a threat to them (for their attribution (ordinances unto Him)) it is also said that this means: He will reward them with what will happen to them. This is because the Prophet (pbuh) saw 'Amr ibn Luhayy, who taught them the unlawfulness of the cattle described above, dragging his guts from his behind. (Lo, He is Wise) He made that which is lawful permitted, (Aware) of their ascription of unlawfulness to things that are lawful.

[6:140]

(They are losers who besottedly) out of ignorance (have slain their children) have buried their daughters alive (without knowledge) this was revealed about Rabi'ah and Mudar, two leaders of Arab clans buried their daughters alive in the pre-Islamic period, except for the the Banu Kinanah who did not engage in such a practice, (and have forbidden) for women (that which Allah bestowed upon them) that which Allah has made lawful for them of cattle and crops, (inventing a lie against Allah. They indeed have gone astray) they are in error about what they say (and are not guided) to the guidance and right in that which they ascribe unlawfulness.

[6:141]

(He it is Who produceth) creates (gardens trellised) spread out: i.e. not resting on trunks such as vines and other vegetations (and untrellised) that which rests on trunks such as walnuts and almonds, (and the date-palm, and crops of diverse flavour) sweetness and sourness, (and the olive) and He created the olive tree (and the pomegranate) of pomegranate trees, (like) in colour and appearance (and unlike) in taste. (Eat you of the fruit thereof) of the fruit of the palm-tree (when it fruits) when it ripens, (and pay the due thereof upon the harvest day) it could also mean upon measuring it, (and be not prodigal) do not spend in disobedience of Allah nor prevent the obedience of Allah; it is also said that this means: do not forbid the Bahirah, the Sa'ibah, the Wasilah and the Ham. (Lo! Allah loveth not the prodigals) those who spend in disobedience of Allah; or it could mean: the idolaters. It is said that this verse was revealed about Thabit Ibn Qays who collected with his own hands the harvest of 500 palm-trees and gave it away, not leaving a thing for his own family.

[6:142]

(And of the cattle) He creates of the cattle (some for burdens) like camels and oxen, (some for food) and some not for burdens such as sheep and young camels. (Eat of that which Allah hath bestowed upon you) of crops and cattle, (and follow not the footsteps of the devil) what the devil has made seem fair by forbidding some crops and cattle, (for lo! he is an open foe to you) whose enmity is quite manifest, for he commands you to forbid some crops and cattle.

[6:143]

(Eight pairs) He created eight pairs: (Of the sheep twain) male and female, (and of the goats twain) male and female. (Say) to Malik, O Muhammad: (Hath He forbidden the two males or the two females) is the prohibition of the Bahirah and Wasilah because of the fluids of the two males or those of the two females, (or that which the wombs of the two females contain) before copulation? (Expound to me (the case) with knowledge, if ye are truthful) that Allah has made unlawful that which you claim.

[6:144]

(And of the camels) and He created of the camels (twain) male and female (and of the oxen twain) male and female. (Say) O Muhammad, to Malik: (Hath He forbidden the two males or the two females) is the prohibition of the Bahirah and Wasilah because of the fluids of the two males or those of the two females, (or that which the wombs of the two females contain) before copulation? Another way of understanding this is as follows: is this prohibited because what is delivered is male or because it is female? (or were ye by to witness when Allah commanded you (all) this) all that you claim? (Then who doth greater wrong) who is more insolent and bolder vis-à-vis Allah (than he who deviseth) invents (a lie concerning Allah, that he may lead mankind astray) from Allah's religion and obedience (without knowledge) from Allah. (Lo! Allah guideth not) does not direct to His religion and proof (wrong-doing folk) the idolaters, meaning: Malik Ibn 'Awf.

[6:145]

Malik Ibn 'Awf understood what was required of him and kept silent. Instead, he said: "Let me hear from you, O Muhammad, why our forefathers forbade them". So Allah said: (Say) O Muhammad: (I find not in that which is revealed unto me) i.e. the Qur'an (aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swine flesh for that verily is foul) unlawful (or the abomination) an immolated animal (which was immolated to the name of other than Allah) intentionally. (But whoso is compelled (thereto)) whoever is forced to eat the meat of carrion, (neither craving) i.e. without infringement on Muslims nor deeming the meat of carrion lawful in other than necessity (nor transgressing) nor committing highway robbery or intentionally eating of the meat of carrion without being compelled to do so, ((for him) lo! your Lord is Forgiving) if he eats to satiety, (Merciful) in that which He made dispensation for him. However, he ought not to eat to satiety, and if he does, Allah will pardon him.

[6:146]

(Unto those who are Jews We forbade every animal with claws) every bird with claws and every predatory animal with teeth, as well as every beast that has claws such as camels, ducks, geese, egrets and rabbits. All these were forbidden for them. (And of the oxen and the sheep forbade We unto them the fat thereof) i.e. the fat spread between the bowels and intestines and the fat spread over the kidneys (save that upon the backs or the entrails, or that which is mixed with the bone) such as the tail; all these were lawful for them. (That) which We made unlawful for them (We awarded them) We punished them (for their rebellion) because of their transgression We made all these forbidden for them. (And lo! We verily are Truthful) in what We have said.

[6:147]

(So if they give the lie to thee) O Muhammad regarding the prohibitions that We described to you, (say: Your Lord is a Lord of all-embracing mercy) towards the pious and sinner alike, in that He defers torment to the next life, (and His wrath) His torment (will never be withdrawn from guilty folk) the idolaters.

[6:148]

(They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers nor had we forbidden aught) of crops and cattle, but this has been commanded and forbidden for us. (Thus) just as did your people give the lie (did those who were before them give the lie) to their messengers (till they tasted of the fear of Us) Our torment. (Say) O Muhammad: (Have ye any knowledge) any clarification regarding what you describe as unlawful (that ye can adduce for us? Lo! ye follow naught but an opinion) your prohibition of crops and cattle is nothing but surmise. (Lo! Ye do but guess) you just lie.

[6:149]

(Say) to them, O Muhammad, if you do not have an argument for your claim, then (For Allah's is the final argument) the most firm argument. (Had He willed He could indeed have guided all of you) to His religion.

[6:150]

(Say) to them, O Muhammad: (Come, bring your witnesses who can bear witness that Allah forbade (all) this) that you claim of crops and cattle. (And if they) falsely (bear witness) that they are forbidden, (do not you bear witness with them. Follow thou not the whims of those who deny Our revelations) i.e. the Qur'an, (those who believe not in the Hereafter) in resurrection after death (and deem (others) equal with their Lord) take idols as His partners.

[6:151]

(Say) O Muhammad to Malik Ibn 'Awf and his fellows: (Come, I will recite unto you that which your Lord hath made a sacred duty for you) in the Scripture that was revealed to me: (that ye ascribe no thing as partner unto Him) the first thing is that you do not associate with Him any of the idols (and that you do good to parents) you be dutiful to parents, (and that ye slay not your children) your daughters (because of penury) out of fear of humiliation and poverty. (We provide for you and for them) i.e. for your children (and that ye draw not nigh to lewd things) fornication (whether open) i.e. open fornication (or concealed) taking lovers in secret. (And that ye slay not the life which Allah hath made sacred, save in the course of justice) as a result of cases such as retaliation, stoning, apostasy. (This He hath commanded you) in the Qur'an, (in order that you may discern) His command and divine Oneness.

[6:152]

(And approach not the wealth of the orphan save with that which is better) through protecting it and making it grow; (till he reach maturity) legal age and shows righteousness in his character. (Give full measure and full weight, in justice. We task not any soul) upon measuring and weighing (beyond its scope) beyond its effort to establish justice. (And if you give your word, do justice thereunto) be truthful, (even though it be (against) a kinsman) you should be truthful and say what is true; (and fulfil the covenant of Allah. This He commandeth you that haply ye may remember) haply you may heed the admonition.

[6:153]

(And (He commandeth you, saying): This) Islam (is My straight path) it is well established and I am pleased with it, (so follow it. Follow not other ways) i.e. Judaism, Christianity and Zoroastrianism, (lest ye be parted from His way) from His religion: (This hath He ordained for you) He commanded for you in the Book, (that ye may ward off (evil)) that you may ward off these different ways.

[6:154]

(Again, We gave the Scripture) the Torah (unto Moses, complete) with commands and prohibitions, promises and threats, reward and punishment (for him who would do good) for him who is in a good state; it is also said that this means: for him who follows the excellence of Moses and the conveyance of the message of his Lord, (an explanation of all things) He says: it is an exposition of all things regarding the lawful and the unlawful, (a guidance) from error (and a mercy) that absolves the one who believes in Allah from His torment, (that they might believe in the meeting with their Lord) that they might believe in resurrection after death.

[6:155]

(And this is a blessed) comprises mercy and forgiveness for the person who believes (Scripture) i.e. the Qur'an (which We have revealed) which We have sent Gabriel with. (So follow it) follow its lawful and unlawful, commands and prohibitions (and ward off (evil)) ward off other than it, (that ye may find mercy) and not be tormented.

[6:156]

(Lest ye should say) so that you will not say, O people of Mecca, on the Day of Judgement: (The Scripture was revealed only to two sects) the people of two religions (before us) i.e. the Jews and Christians, (and we

in sooth were unaware) ignorant (of what they read) their reading of the Torah and the Gospel;

[6:157]

(Or lest you should say) and so that you will not say on the Day of Judgement: (If the Scripture had been revealed unto us) as it was revealed to the Jews and Christians, (we surely had been better guided than are they) we would be swifter in answering the Messenger and we would also have a sounder religion. (Now hath there come unto you a clear proof) a clarification (from your Lord) i.e. the Qur'an and the Messenger, (a guidance) from error (and a mercy) for the one who believes in him; (and who doeth greater wrong) who is more insolent and more daring vis-à-vis Allah (than he who denieth the revelations of Allah) who denies Muhammad (pbuh) and the Qur'an, (and turneth away from them? We award unto those who turn away from Our revelations) Muhammad (pbuh) and the Qur'an (an evil doom) a severe torment (because of their aversion) vis-à-vis Muhammad and the Qur'an.

[6:158]

(Wait they) i.e. the people of Mecca, (indeed, for nothing less than that the angels should come unto them) to take their souls away at the moment of death, (or thy Lord should come) on the Day of Judgement, and His coming is without modality, (or there should come one of the portents from thy Lord) i.e. the rising of the sun from the West? (In the day when one of the portents from they Lord cometh) before the rising of the sun from the West, (its belief availeth naught a soul which theretofore) before the rising of the sun from the West (believed not, nor in its belief earned good) nor was it sincere in its belief, nor doing any good works before the rising of the sun from the West. This is because no faith, works or repentance are accepted from an unbeliever who embraces Islam upon seeing the sun rise from the West, unless that person is young at that time or is born after. In such a case, if he leaves Islam after the sun rises from the West and then returns to Islam, his repentance is accepted. Likewise, the repentance of a sinning believer who repents of his sins after the sun rises from the West is accepted. (Say) O Muhammad to the people of Mecca: (Wait you) the Day of Judgement! (Lo! We (too) are waiting) for your punishment on the Day of Judgement or before the Day of Judgement; it is also said that this means: Say, O Muhammad, wait for my destruction, I am also waiting for yours.

[6:159]

(Lo! As for those who sunder their religion) those who have left the religion of their forefathers; it is also said that this means: those turned back on their pledge on the Day of the primordial Covenant; it can also be understood to mean: those who differed in their religion (and become schismatics) they became different groups: Judaism, Christianity and Zoroastrianism, (no concern at all hast thou with them) you are not required to fight them. However, he was later commanded to fight them. It is also said that this means: their repentance or punishment are not in your hands. (Their case will go to Allah, who then will tell them what they used to do) of good and evil.

[6:160]

(Whoso bringeth a good deed) while confessing Allah's divine Oneness (will receive tenfold the like thereof, while whoso bringeth an ill deed) while ascribing partners to Allah (will be awarded but the like thereof) i.e. the Fire; (and they will not be wronged) their good deeds will not be diminished nor will their bad deeds be increased.

[6:161]

(Say) O Muhammad, to the people of Mecca, the Jews and to the Christians: (Lo! As for me, my Lord hath guided me unto a straight path) my Lord has honoured me with His religion and has commanded me to call people to His religion; it is also said that this means: my Lord has shown how to call people to His to (a right religion, the community of Abraham) the religion of Abraham, (the upright) who surrendered to Allah and (who was no idolater) he did not follow the idolaters in their religion.

[6:162]

(Say) O Muhammad: (Lo! my worship) the five daily prayers (and, my sacrifice) my religion, proof, sacrifice and worship (and my living and my dying are for Allah) in this world are for the sake of Allah's obedience and pleasure, (Lord of the Worlds) the Master of the jinn and human beings.

[6:163]

(He hath no partner. This am I commanded, and I am first of those who surrender (unto Him)) I am the first of those who sincerely worship Him and confess His divine Oneness.

[6:164]

(Say) O Muhammad: (Shall I seek another than Allah for Lord) shall I worship other than Allah, (when He is Lord of all things) when everything is from Him? (Each soul earneth) of sins (only on its own account) as a punishment, (nor doth any laden bear another's load) of sins; it is also said that this means: no soul shall be taken to task for the sins of another soul; and it is also said that this means: no soul will be tormented for committing no sin; as it is said that this means: no soul bears the burden of another soul with pleasure; it does so only when it is forced. (Then unto your Lord is your return) after you die (and He will tell you that wherein) in Religion (you differed) you contravened.

[6:165]

(He it is who hath placed you as vicegerents of the earth) in the place of past nations (and hath exalted some of you in rank above others) in merit in terms of wealth and servants, (that He may try you) that He may test you (by (the test of) that which He hath given you) of wealth and servants. (Lo! Thy Lord is swift in prosecution) towards the one who disbelieves in Him or who does not give thanks to Him, (and lo! He is Forgiving) He pardons, (Merciful) towards the person who believes in Him'.
And of the surah in which the Heights are mentioned, which is Meccan in its entirety, and comprises 206 verses, 3,625 words and 14,310 letters:

Surah 7: The Heights (*al-A'raf*)

And of the surah in which the Heights are mentioned, which is Meccan in its entirety, and comprises 206 verses, 3,625 words and 14,310 letters:

[7:1]

And on his authority from Ibn 'Abbas who said concerning Allah's saying (Alif. Lam Mim. Sad) Allah says: I am Allah Who knows best and is best; it is also said that this is an oath by which Allah swore.

[7:2]

((It is) a Scripture) this Scripture, i.e. the Qur'an (that is revealed unto thee (Muhammad)) that Gabriel brought to you (so let there be no heaviness in thy heart) let there be no doubt in your heart (therefrom) i.e. there can be no doubt about the Qur'an being from Allah (that thou mayst warn thereby) that you may warn the people of Mecca through the Qur'an in order that they believe, (and (it is) a Reminder unto believers).

[7:3]

((Saying): Follow that which is sent down unto you from your Lord) i.e. the Qur'an: uphold as lawful that which it makes lawful and unlawful that which it makes unlawful, (and follow) and worship (no protecting friends) idols as lords (beside Him. Little do you recollect) you do not take admonition neither much nor a

little!

[7:4]

(How many a township) people of townships (have We destroyed) We tormented! (As a raid by night) or day, (or while they slept at noon, Our terror) Our punishment (came unto them).

[7:5]

(No plea) words (had they, when Our terror) Our punishment which destroyed them (came unto them, save that they said: Lo! We were wrong-doers) idolaters.

[7:6]

(Then verily We shall question those unto whom (Our message) hath been sent) with the messengers, i.e. We shall question these people about their response to the messengers, (and verily We shall question the messengers) about their conveyance of the message.

[7:7]

(Then verily We shall narrate unto them) inform them (with knowledge) with elucidation, (for verily We were not absent) from the conveyance of the messengers and the response of the people (when it came to pass).

[7:8]

(The weighing) of works (on that day) the Day of Judgement (is the true) just ((weighing). As for those whose scale is heavy) with good deeds, (they are the successful) the ones who escape Allah's wrath and torment.

[7:9]

(And as for those whose scale is light) with good deeds: (those are they who lose their souls) by being punished (because they disbelieved Our revelations) Muhammad (pbuh) and the Qur'an.

[7:10]

(And We have given you (mankind) power in the earth, and appointed for you therein) in the earth (a livelihood) that from which you eat, drink and clothe yourselves. (Little give you thanks!) you do not give thanks for what is great nor for the small; it is also said that this means: you give little thanks for all that is done for you.

[7:11]

(And We created you) from Adam and Adam is from dust, (then fashioned you) in wombs, and We fashioned Adam between Mecca and Ta'if, (then told the angels) who were on the earth: (Fall ye prostrate before Adam) a prostration of greeting! (And they fell prostrate, all save Iblis) their leader, (who was not of those who make prostration) to Adam.

[7:12]

(He said: What hindered thee) Allah said to Iblis: what prevents you (that thou didst not fall prostrate) to Adam (when I bade thee) to prostrate? ((Iblis) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud) I am made of fire while he is made of mud, and fire devours mud.

[7:13]

(He said) Allah said to him: (Then go down hence!) go down from heaven; it is also said this means: come out of angelic form. (It is not for thee) you ought not (to show pride here) demonstrate pride, in the form of an angel, to the Children of Adam, (so go forth!) leave your angelic form; it is also said that this means: go forth from the earth; (Lo! thou art of those degraded) you are of those who are humiliated in that you are punished.

[7:14]

(He said: Reprieve me) give me respite (till the day when they are raised) from the graves-accursed not wanting to die.

[7:15]

(He said) Allah said to him: (Lo! thou art of those reprieved) you are given respite until the trumpet is blown.

[7:16]

(He) Iblis (said: Now, because Thou hast sent me astray) just as You made me err from guidance, (verily I shall lurk in ambush for them) for the children of Adam (on Thy Right Path) the religion of Islam.

[7:17]

(Then I shall come upon them from before them) with regard to the Hereafter that there is no hell, Paradise, resurrection or reckoning (and from behind them) that the life of this world is everlasting and I shall bid them to amass and withhold out of stinginess and I will order them to commit corruption (and from their right hands) vis-à-vis the religion: I shall confuse those who are guided until they leave the guidance, and I shall make it seem fair to those who are misguided such that they remain misguided (and from their left hands) as regard pleasures and delights, (and Thou wilt not find most of them) all of them (beholden (unto Thee)) believers in You.

[7:18]

(He said: Go forth from hence, degraded) rebuked, (banished) far from good. (As for such of them) from the jinn and humans (as follow thee) obey you, (surely I will fill hell with all of you) of the disbelievers among the jinn and humans.

[7:19]

(And (unto man): O Adam! Dwell thou and thy wife) Eve (in the Garden and eat from whence) in Paradise (ye will) and whenever you will, (but come not nigh this tree) do not eat from this tree: the tree of knowledge (lest ye become wrong-doers) lest you become of those who harm themselves.

[7:20]

(Then Satan whispered to them) to eat from the tree (that he might manifest unto them that which was hidden from them) by the attire of light (of their shame) of their nakedness, (and he said) and Iblis said to them: (Your Lord forbade you) O Adam and Eve (from this tree only lest ye should become angels) who teach good and evil in Paradise (or become of the immortals) in Paradise: this is why He forbade you to eat from the tree.

[7:21]

(And he swore unto them (saying): Lo! I am a sincere adviser unto you) in my oath that this is the tree of immortality.

[7:22]

(Thus did he lead them on) to eat from the tree (with guile) with falsehood and lies until they ate from it. (And when they tasted of the tree their shame) their nakedness (was manifest to them and they began) out of shame (to hide (by heaping) on themselves some of the leaves of the Garden) the leaves of the fig tree. (And their Lord called them) O Adam and Eve, ((saying): Did I not forbid you from that tree) from eating of that tree (and tell you: Lo! Satan) Iblis (is an open enemy to you) whose enmity is quite manifest?

[7:23]

(They said : Our Lord! We have wronged ourselves) we have harmed ourselves by transgressing. (If Thou forgive us not) if You do not overlook our transgression (and have not mercy on us) by not punishing us, (surely we are of the lost!) we shall be of those duped into receiving punishment.

[7:24]

(He said: Go down (from hence)) from Paradise, (one of you a foe unto the other) meaning: Adam, Eve, the serpent and the peacock. (There will be for you on earth a habitation) a dwelling and shelter (and provision for a while) until death.

[7:25]

(He said: There) in the earth (shall ye live, and there) in the earth (shall ye die, and thence) on earth (shall ye be brought forth) on the Day of Judgement.

[7:26]

(O Children of Adam! We have revealed unto you) We have created and given you (raiment) clothes of cotton, wool and fur (to conceal your shame) your nakedness, (and splendid vesture) properties and stuff, that is the furniture of the house, (but the raiment of restraint from evil) the raiment of profession of Allah's divine Oneness and of abstinence, (that is best) better than the raiment of cotton. (This) the raiment of cotton (is of the revelations of Allah) of the marvels of Allah, (that they may remember) take admonition.

[7:27]

(O Children of Adam! Let not Satan) Iblis (seduce you) make you slip with regard to obeying Me (as he caused your (first) parents) Adam and Eve (to go forth from the Garden and tore off) took away (from them their robe) the robe of light (that he might manifest their shame to them. Lo! he) Iblis (seeth you, he and his tribe) his soldiers, (from whence ye see him not) because your breasts are their dwellings. (Lo! We have made the devils protecting friends) helpers (for those who believe not) in Muhammad (pbuh) and in the Qur'an.

[7:28]

(And when they do some lewdness) when they forbid al-Bahirah, al-Sa'ibah, al-Wasilah and al-Ham, (they say: We found our fathers doing it) forbidding it (and Allah hath enjoined it on us) i.e. to forbid al-Bahirah, al-Sa'ibah, al-Wasilah and al-Ham. (Say) O Muhammad: (Allah, verily, enjoineth not lewdness) transgressions and the forbidding of cattle and crops. (Tell ye) indeed you are saying (concerning Allah that which you know not) to be the case?

[7:29]

(Say) O Muhammad: (My Lord enjoineth justice) the confession of Allah's divine Oneness, that there is no god save Allah. (And set your faces) turn with your faces, (upright (towards Him) at every place of worship) upon every prayer (and call upon Him) worship Him, (making religion pure for Him (only)) sincere in your worship of Him and in professing His divine Oneness. (As He brought you into being) on the Day of the

Covenant: felicitous and damned, knower and denier, believer and disbeliever, (so return you (unto Him)) in that state.

[7:30]

(A party hath He led aright) Allah honoured them with knowledge and felicity: these are the people of the right, (while error hath just hold) is prescribed (over (another) party) Allah humiliated them with denial and damnation: these are the people of the left, (for lo! they choose) He says: Allah knows that they take (the devils for protecting friends) gods (instead of Allah and deem) the misguided people think (that they are rightly guided) through Allah's religion.

[7:31]

(O Children of Adam! Look to your adornment) wear your clothes (at every place of worship) at the time of every prayer and upon circumambulation of the Ka'bah, (and eat) of meat and fat (and drink) of milk, (but be not prodigal) do not declare unlawful wholesome foods, meat and fat. (Lo! He loveth not the prodigals) those who transgress by leaving the lawful and going after the unlawful..

[7:32]

(Say) O Muhammad to the people of Mecca: (Who hath forbidden the adornment of Allah) the wearing of clothes during the days of pilgrimage, in the Sacred Precinct and upon circumambulation of the Ka'bah (which He hath brought forth) i.e. the adornment which He created (for His bondmen, and the good things of His providing?) of meat and fat, for in the pre-Islamic days they used to forbid themselves meat and fat during the days of pilgrimage, and entered the Sacred Precinct completely naked: the men during the day and the women during the night. Allah made these practices unlawful. (Say) O Muhammad: (Such) the good things, (on the Day of Resurrection, will be only for those who believed during the life of the world) in Muhammad (pbuh) and the Qur'an, while both believer and sinner will enjoy them during the life of this world. (Thus do We detail Our revelations) We elucidate the Qur'an by explaining the lawful and the unlawful (for people who have knowledge) for people who believe it is from Allah.

[7:33]

(Say) to them, O Muhammad: (My Lord forbids only indecencies) adultery, (such of them as are apparent) open adultery (and such as are within) taking secret lovers, (and sin) intoxicants as the poet said: I sipped sin until my mind erred, Thus indeed does sin take away minds. I openly drank urns of sin, And between us benefiting, you see your goddess; (and wrongful oppression) unlawful overbearingness, (and that you associate with Allah that for which no warrant) no Scripture or proof (hath been revealed, and that ye tell concerning Allah that which ye know not) of forbidding crops and cattle, good things and raiment.

[7:34]

(And every nation) every people that have a religion (hath its term) an appointed time for its destruction, (and when its term) the time of their destruction (cometh, they cannot put it off an hour) they are not given reprieve one fraction of a second after their appointed time (nor yet advance (it)) they are not destroyed before the appointed time, even if it be by one fraction of a second.

[7:35]

(O Children of Adam! If messengers of your own) human beings like you (come unto you who narrate) recite (unto you My revelations) explaining commands and prohibitions, (then whosoever refraineth from evil) whosoever believes in the Scripture and messenger (and amendeth) that which is between him and his Lord (there shall no fear) regarding torment (come upon them neither shall they grieve) about missing Paradise.

[7:36]

(But they who deny Our revelations) Our Scripture and messenger (and scorn them) scorn believing in them (such are rightful owners of the Fire; they will abide therein) forever, never to die or be removed.

[7:37]

(Who doeth greater wrong) who is more insolent and bolder vis-à-vis Allah (than he who inventeth a lie concerning Allah or denieth Our tokens) Muhammad (pbuh) and the Qur'an. ((For such) their appointed portion of the Book (of destiny) reacheth them) that which they were promised in the Book such as turning their faces black and their eyes blue. Give them respite, O Muhammad, (till, when Our messengers) i.e. the angel of death and his helpers (come to gather them) to take away their souls, (they say) upon taking away their souls: (Where (now) is that to which ye cried) worshipped (beside Allah) so that they can help you? (They say: They have departed from us) they are too occupied with themselves to pay attention to us. (And they testify against themselves that they were disbelievers) in Allah and the messengers in the life of this world.

[7:38]

(He saith) Allah says to them: (Enter into the Fire among nations) of the disbelievers (of the jinn and humankind who passed away before you. Every time a nation) the adherents of a religion (entereth, it curseth its sister (nation)) that went in before it (till, when they have all) from the first to the last (been made to follow one another thither) and all gather in the Fire, (the last of them) the last of nations (saith unto the first of them) the first of nations: (Our Lord! These) i.e. the leaders (led us astray) from Your religion and obedience, (so give them double torment of the Fire) torment them with double what you inflict on us. (He says) Allah says to them: (For each one there is double (torment), but ye know not) because of the severity of the torment.

[7:39]

(And the first of them) the first nation (saith unto the last of them) the last of nations: (Ye were no whit better than us) such that our torment should be double yours, for you disbelieved as we disbelieved and worshipped others beside Allah as we did. Allah then tells them: (so taste the doom for what ye used to earn) for what you used to say and do of idolatry in the life of this world.

[7:40]

(Lo! they who deny Our revelations) Muhammad (pbuh) and the Qur'an (and scorn them) scorn believing in them, (for them the gates of Heaven will not be opened) to receive their works or souls (nor will they enter the Garden until the camel goeth through the needle's eye) they will not enter Paradise just as a camel cannot pass through the eye of a needle; it is also said that this means: they will not enter Paradise until a rope goes through a needle's eye. (Thus do We requite the guilty) the idolaters.

[7:41]

(Theirs will be a bed of hell) a bed of fire, (and over them coverings (of hell). Thus do We requite wrong-doers) the idolaters.

[7:42]

(But (as for) those who believe) in Muhammad, Allah give him peace, and the Qur'an (and do good works) between them and their Lord (We tax not any soul) in its effort (beyond its scope) its capability. (Such) i.e. the believers (are rightful owners of the Garden) the folk of Paradise. (They abide therein) forever, never to die or be removed.

[7:43]

(And We remove whatever rancour) resentful envy or enmity (may be in their hearts) in the life of this

world. (Rivers) of wine, water, honey and milk (flow beneath them) beneath their habitations and beds in the Hereafter. (And they say) when they reach their habitations; and it is said: when they reach the source of life: (The praise to Allah) gratitude and benevolence are Allah's, (Who hath guided us to this) to this habitation and source. (We could not truly have been led aright if Allah had not guided us) to it; it is also said that when they see Allah's favour when He bestowed faith upon them, they said: praise and thanks are due to Allah Who has guided us to the religion of Islam, and we would not have been guided to the religion of Islam had not Allah guided us to it. (Verily the messengers of our Lord did bring the Truth) they brought truth, glad tiding, reward and favour. (And it is cried unto them: This is the Garden. Ye inherit it) you were given it (for what ye used to do) and say of good things in the life of this world.

[7:44]

(And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us) of reward and favour ((to be) the Truth. Have ye (too)) O people of the Fire (found that which your Lord promised) of torment and humiliation to be (the Truth? They say: Yea, verily. And a crier in between them) between the people of Paradise and the people of hell (crieth: The curse of Allah) the torment of Allah (is on evil-doers) on the disbelievers.

[7:45]

(Who debar (men) from the path of Allah) who divert people from Allah's religion and obedience (and would have it crooked) would have it changed, (and who are disbelievers in the Last Day) in resurrection after death.

[7:46]

(Between them) between Paradise and hell (is a veil) a wall. (And on the Heights are men) on the wall are men-whose good deeds are of the same amount as their evil deeds; it is also said these are men of knowledge and experts in law but who held doubts about provision (who know them all) all those who enter hell and those who enter Paradise (by their marks) they know those who enter hell by their darkened faces and blue eyes and those who enter Paradise by their lightened faces: at once handsome and radiant. (And they) the people on the wall (call unto the dwellers of the Garden: Peace be unto you) O people of Paradise! (They enter it not) yet (although they hope (to enter)) i.e. the people on the wall.

[7:47]

(And when their eyes are turned towards) when they look at (the dwellers of the Fire, they say: Our Lord!) O our Lord (Place us not with the wrong-doing folk) with the disbelievers in hell.

[7:48]

(And the dwellers on the Heights call unto men) among the disbelievers (whom they know) that is before they entered hell (by their marks) by their darkened faces and blue eyes, ((saying)) O Walid Ibn al-Mughirah! O Abu Jahl Ibn Hisham! O Umayyah Ibn Khalaf! O Ubayy Ibn Khalaf al-Jumahi! O Aswad Ibn 'Abd al-Muttalib! O leaders! (What did your multitude) of wealth and servants (and that in which ye took your pride) which made you scorn belief in Muhammad (pbuh) and the Qur'an (avail you?)

[7:49]

Then, they looked at the dwellers of Paradise: Salman al-Farisi, Suhayb [al-Rumi], 'Ammar [Ibn Yasir] and all the other meek and weak believers, and said: (Are these) weak people (they of whom ye swore) in the life of this world, O group of disbelievers (that Allah would not show them mercy?) that Allah would not enter them to Paradise. They have indeed entered Paradise in spite of you. Allah then says to the people of the Heights: ((Unto them it hath been said) Enter the Garden. No fear) from the torment (shall come upon you nor is it ye who will grieve.)

[7:50]

(And the dwellers of the Fire cry out unto the dwellers of the Garden; Pour on us some water or some of that wherewith Allah hath provided you) of the fruits of Paradise. (They) i.e. the dwellers of Paradise (say: Lo! Allah hath forbidden both) water and the fruits of Paradise (to disbelievers (in His guidance)),

[7:51]

(Who took their religion for a sport) for falsehood (and pastime) merriment; it is also said this means: a joke and mockery, (and whom the life of the world beguiled) the comfort and luxury of the life of the world beguiled them. (So this day) the Day of Judgement (We have forgotten them) We leave them in hell (even as they forgot) they left (the meeting of this Day) the belief in this Day of theirs (and as they used to deny Our tokens) Our Scripture and Messenger.

[7:52]

(Verily We have brought them a Scripture) Allah says: We have sent them Muhammad (pbuh) with the Qur'an (which We expound with knowledge) with knowledge from Us; it is also said that this means: We have taught it, (a guidance) from error (and a mercy) from torment (for a people who believe) in Muhammad (pbuh) and the Qur'an.

[7:53]

(Await they) what do the people of Mecca wait for when they have refused to believe (aught save the fulfilment thereof) the consequence of what Allah has promised them in the Qur'an? (On the day) which is the Day of Judgement (when the fulfilment thereof) when the consequence of what Allah has promised them in the Qur'an (cometh, those who were before forgetful thereof) those who did not believe in it in the life of this world (will say: The messengers of our Lord did bring the Truth!) with the exposition of the resurrection, Paradise and hell but we denied all. (Have we any intercessors, that they may intercede for us) to avoid the torment? (Or can we be returned) to life on earth, (that we may act) that we may believe and act (otherwise than we used to act) of idolatry? (They have lost their souls) by missing Paradise and abiding in hell, (and that which they devised) that which they worshipped falsely (hath failed them).

[7:54]

(Lo! your Lord is Allah Who created the heavens and the earth in six Days) of the beginning of the life of this world, each day the equivalent of a thousand years, (then mounted He the Throne) then He proceeded to create the Throne; it is also said that this means: He seated Himself on the Throne. (He covereth the night with the day) and the day with the night, (which is in haste to follow it) i.e. the day is in haste to follow the night and the night is in haste to follow the day, (and hath made the sun and the moon and the stars subservient by His command) by His leave. (His verily is all creation) the creation of the heavens and the earth (and commandment) i.e. the judgement of people on the Day of Judgement (Blessed be Allah) the Possessor of grace; it is also said that this means: elevated is Allah; as it is said that this means: far exalted is Allah, (the Lord of the Worlds!) the Master and Disposer of the Worlds.

[7:55]

((O mankind!) Call upon your Lord humbly) openly (and in secret) it is also said that this means: call upon your Lord humbly and out of fear. (Lo! He loveth not aggressors) in their supplications, by calling for that which is not permissible for them against the righteous.

[7:56]

(Work not confusion) through sins and invitation to other than Allah (in the earth after the fair ordering (thereof)) through obedience and calling to Allah, Exalted is He, (and call on Him) worship Him (in fear) of Him and His torment (and hope) in Him that you shall enter His Paradise. (Lo! the mercy of Allah) the

Paradise of Allah (is nigh unto the good) the believers who are good in their words and works.

[7:57]

(And He it is Who sendeth the winds as tidings heralding His mercy) before the rain, (till, when they bear a cloud heavy (with rain), We lead it to a dead land) with no vegetation, (and then cause water to descend thereon) on that dead land, (and thereby bring forth) by means of this water (fruits of every kind. Thus) just as We revive the earth with vegetation (bring We forth the dead) We revive and bring forth the dead from their graves. (Haply you may remember) haply you may take heed.

[7:58]

(As for the good land) which is not a swamp, (its vegetation cometh forth by permission of its Lord) by the will of its Lord without toil or effort, just as the sincere believer fulfils that which Allah commands him to do voluntarily and with the good disposition of his soul; (while as for that which is bad) the bad, swampy land, (only the useless cometh forth (from it)) its vegetation comes forth only with toil and great effort. The hypocrite does not perform that which Allah commands him to do except when compelled and without a good disposition of the soul. (Thus do We recount the tokens) We expound the Qur'an by giving the simile of the believer and the disbeliever (for people who give thanks) for people who believe.

[7:59]

(We sent Noah (of old) unto his people, and he said: O my people! Serve Allah) profess Allah's divine Oneness. (Ye have no other God save Him) to Whom I am calling you. (Lo! I fear for you) I know that you be inflicted with (the retribution of an Awful Day) if you do not believe.

[7:60]

(The chieftains of his people said: Lo! we see you) O Noah (surely in plain error) in what you say.

[7:61]

(He said: O my people! There is no error) foolishness (in me, but I am a messenger from the Lord of the Worlds) to you.

[7:62]

(I convey unto you the messages of my Lord) by explaining commands and prohibition (and give good counsel unto you) I warn against the torment and call you to repentance and faith, (and know from Allah that which ye know not) of torment, if you do not believe.

[7:63]

(Marvel ye) indeed, you marvel (that there should come unto you a Reminder) prophethood (from your Lord by means of a man among you) a human being like you, (that he may warn you, and that you may keep from evil) and that you obey Allah and ward off worship of other than Him, (and that haply ye may find mercy) and not be tormented.

[7:64]

(But they denied him) i.e. Noah, (so We saved him and those with him in the ship) from drowning and torment, (and We drowned those who denied Our token) those who denied Our Scripture and Messenger Noah. (Lo! they were blind folk) to the guidance, disbelievers in Allah.

[7:65]

(And unto (the tribe of) 'Aad) and We sent to 'Aad (their brother) their prophet (Hud. He said: O my people! Serve Allah) profess Allah's divine Oneness. (Ye have no other God save Him) save the One to whom I am calling you. (Will ye not ward off (evil)) the worship of other than Him?

[7:66]

(The chieftains of his people, who were disbelieving, said: Lo! we surely see thee) O Noah (in foolishness) in ignorance, (and lo! we deem thee of the liars) in what you say.

[7:67]

(He said: O my people; There is no foolishness) ignorance (in me, but I am a messenger from the Lord of the Worlds) to you.

[7:68]

(I convey unto you the messages of my Lord) by explaining the commands and prohibitions (and am for you a true adviser) warning you of Allah's torment and calling you to repentance and faith, and I am trustworthy in conveying the message of my Lord. It is also said that this means: you used to consider me a trustworthy person, so how is it that you are now accusing me.

[7:69]

(Marvel ye) indeed you find it a marvel (that there should come unto you a Reminder) prophethood (from your Lord by means of a man among you) a human being like you, (that he may warn you) of Allah's torment? (Remember how He made you vicegerents after Noah's folk) after the destruction of the people of Noah, (and gave you growth of stature) the virtue of heights and bodies. (Remember (all) the bounties of your Lord) and believe in Him, (that haply ye may be successful) that haply you may escape Allah's wrath and torment.

[7:70]

(They said: Hast thou come unto us that we should serve Allah alone, and forsake what our fathers worshipped) the many gods that our fathers worshipped? (Then bring upon us that wherewith thou threatenest us) of torment (if thou art of the Truthful).

[7:71]

(He said: Terror) torment (and wrath from your Lord have already fallen on you) have been decreed upon you. (Would ye wrangle) argue (with me over names) idols (which ye have named, ye and your fathers) they you named as gods, (for which) for the worship of which (no warrant) no scripture or proof (from Allah hath been revealed? Then await) my destruction, (Lo! I (also) am of those awaiting) your destruction.

[7:72]

(And We saved him) i.e. Hud (and those with him by a mercy from Us) for them, (and We cut the root of those who denied Our revelations) We exterminated those who denied Our Scripture and Messenger Hud (and were not believers) those who were destroyed were all disbelievers.

[7:73]

(And to (the tribe of) Thamud) We sent (their brother) their prophet, it is also said that he was their brother in lineage but not in religion (Salih. He said: O my people! Serve Allah) profess Allah's divine Oneness. (Ye have no other God save Him) save the One I am commanding you to believe in. (A wonder from your Lord hath come unto you) an exposition from your Lord has come to you. (Lo! this is the camel of Allah, a token unto you) a sign for Allah's message; (so let her feed in Allah's earth) eat its grass unhindered, (and touch

her not with hurt) hamstrung her not (lest painful torment seize you) after you hurt her.

[7:74]

(And remember how He made you vicegerents after 'Aad) after the destruction of the people of 'Aad (and gave you station) He made you dwell (in the earth. Ye choose castles) for the summer (in the plains) using their mud (and hew the mountains into dwellings) for the winter. (So remember (all) the bounties of Allah) and believe in Him (and do not evil, making mischief in the earth) do not commit transgressions on the earth and call to other than Allah.

[7:75]

(The chieftains of his people, who were scornful) towards believing, (said unto those whom they despised) those who were overpowered, (unto such of them as believed) among the weak: (Know ye that Salih is one sent from his Lord) to you? (They said: Lo! In that wherewith he) Salih (has been sent we are believers) .

[7:76]

(Those who were scornful) towards believing (said: Lo! in that which ye believe we are disbelievers) deniers.

[7:77]

(So they hamstrung) killed (the she-camel, and they flouted the commandment of their Lord) they refused to accept the commands of their Lord with which Salih enjoined them, (and they said: O Salih! Bring upon us that which thou threatenest) of torment (if thou art indeed of those sent (from Allah)) they said this out of mockery.

[7:78]

(So the earthquake) and the loud noise announcing their torment (seized them, and morning found them prostrate) dead without a movement (in their dwelling-place) in their town.

[7:79]

(And Salih turned on them) Salih left them before they were destroyed (and said: O my people! I delivered my Lord's message unto you) explaining the commands and prohibitions (and gave you good advice) I warned you of Allah's torment and called you to repent and believe, (but ye love not good advisers) you do not listen to those who advise you.

[7:80]

(And Lot!) and We sent Lot to his people. (When he said unto his folk: Will ye commit abomination) i.e. sodomy (such as no creature ever did) this act (before you?)

[7:81]

(Lo! ye come with lust) you find more lust (unto men) in men's behinds (instead of women) instead of the vaginas of women. (Nay, but ye, are wanton folk) in idolatry; you transgress from the lawful to that which is prohibited.

[7:82]

(And the answer of his people was only that they said (one to another): Turn them out) i.e. Lot and his two daughters: Za'ura and Raytha (of your township. They are folk, forsooth, who keep pure) who avoid the behinds of men and women.

[7:83]

(And We rescued him) i.e. Lot (and his household) his daughters: Za'ura and Raytha, (save his wife, who was of those who stayed behind) and was therefore destroyed.

[7:84]

(And We rained a rain upon them) We sent down upon their travellers and homosexuals stones from heaven. (See now) O Muhammad (the nature of the consequence for evil-doers!) the end result of the idolaters is destruction.

[7:85]

(And unto Midian) and We sent to Midian (their brother) their prophet (Shu'ayb. He said: O my people! Serve Allah) profess Allah's divine Oneness. (Ye have no other God save Him) save Him in whom I am enjoining you to believe. (Lo! a clear proof) an exposition (hath come unto you from your Lord) regarding Allah's message; (so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth) by committing transgressions and calling to other than Allah and by not giving full measure and full weight (after the fair ordering thereof) through acts of obedience, calling to Allah and giving full measure and scale. (That) the profession of Allah's divine Oneness and giving full measure and weight (will be better for you) than that in which you are now, (if ye are believers) in what I say to you.

[7:86]

(Lurk not on every road) that people use (to threaten) and beat, scare and take the clothes of strangers, (and to turn away from Allah's path) from Allah's religion and obedience (him who believeth in him) in Shu'ayb (Jethro), (and to seek to make it crooked) and seek to make it other than what it is. (And remember, when you were but few) in number, (how He did multiply you) in number. (And see the nature of the consequence for the corrupters!) see how was the end result of the idolaters before you through destruction.

[7:87]

(And if there is) there was indeed (a party of you which believes in that wherewith I have been sent, and there is a party which believeth not, then have patience until Allah judge between us) and you. (He is the best of all who deal in judgement.)

[7:88]

(The chieftains of his people, who were scornful) towards believing, (said: Surely we will drive you out, O Shu'ayb, and those who believe with thee, from our township, unless ye return to) embrace (our religion. He) Jethro (said: Even though we hate it?) would you force us to do this even though we hate it?

[7:89]

(We should have invented a lie) falsehood (against Allah if we returned to your religion after Allah hath rescued us from it) from your religion. (It is not for us) it is not permissible for us (to return to it) to embrace your religion: associating others with Allah (unless Allah should (so) will) unless Allah takes away the knowledge from our hearts. (Our Lord comprehendeth all things in knowledge) our Lord knows everything. (In Allah do we put our trust. Our Lord!) O our Lord! (Decide with truth) with justice (between us and our folk, for Thou art the best of those who make decision) the best of judges.

[7:90]

(But the chieftains of his people, who were disbelieving, said) to the lowly among people: (If ye follow Shu'ayb) in his religion, (then truly you shall be the losers) ignorant and duped.

[7:91]

(So the earthquake) and the loud noise announcing their torment (seized them, and morning found them prostrate) dead (in their dwelling-place) in their town and encampments.

[7:92]

(Those who denied Shu'ayb) were destroyed and (became as though they had not dwelt there. Those who denied Shu'ayb, they were the losers) in that they were punished.

[7:93]

(So he turned from them) he departed from them before they were destroyed (and said: O my people! I delivered my Lord's messages unto you) by explaining the commands and prohibitions (and gave you good advice) I warned you of Allah's torment and invited you to repent and believe; (then how can I sorrow for a people that rejected) Allah and therefore were destroyed?

[7:94]

(And We sent no prophet) as messenger (unto any township) whose people We destroyed (but We did afflict its folk) before their destruction (with tribulation) with fear, affliction and hardships (and adversity) illness, pain and hunger (that haply they might grow humble) that haply they might believe, but they did not.

[7:95]

(Then changed We the evil plight for good) We replaced drought and lack of fruit with fertility, abundance and comfort (till they grew affluent and said: Tribulation and distress did touch our fathers) as they have touched us, but they held firm to their religion. We are just like them and their example we shall follow. (Then We seized them unawares) with torment, (when they perceived not) the descent of such a torment.

[7:96]

(And if the people of the township) whose people We destroyed (had believed) in the Scripture and messengers (and kept from evil) disbelief, idolatry, indecencies and had further repented, (surely We should have opened for them, blessings from the sky) through rain (and from the earth) through vegetation and fruits. (But they gave the lie) to My messengers and Scriptures, (and so We seized them) by inflicting upon them drought, lack of fruits and punishment (on account of what they used to earn) i.e. because of giving the lie to the prophets and Scriptures.

[7:97]

(Are the people of the townships) the people of Mecca (then secure from the coming of Our wrath) Our punishment, (upon them as a night-raid while they sleep) and are completely unaware of it?

[7:98]

(Or are the people of the townships then secure from the coming of Our wrath upon them in the daytime while they play) i.e. engaging in falsehood?

[7:99]

(Are they then secure from Allah's scheme) i.e. Allah's punishment? (None deemeth himself secure from Allah's scheme) Allah's punishment (save folk that perish) the disbelievers.

[7:100]

(Is it not an indication) is it not clear (to those who inherit the land) the land of Mecca (after its people) after the destruction of its people (that, if We will, We can smite them) punish them (for their sins) as We punished nations before them (and print upon) such that We seal (their hearts so that they hear not) guidance and believe not in Muhammad (pbuh) or the Qur'an?

[7:101]

(Such were the townships) whose people We had destroyed. (We relate) We send you Gabriel with (some tidings of them) with the story of their destruction (unto thee (Muhammad). Their messengers verily came unto them with clear proofs) with commands, prohibitions and signs, (but they could not believe) in the Scriptures or messengers (because they had before denied) i.e. on the Day of the Covenant; it is also said the last of nations did not believe in that which the first of nations disbelieved. (Thus doth Allah print upon) seal (the hearts of disbelievers) in Allah as it is in the knowledge of Allah.

[7:102]

(We found no (loyalty to any) covenant) the first covenant (in most of them. Nay, most of them) all of them (We found wrong-doers) breakers of covenants.

[7:103]

(Then, after them) after these messengers, (We sent Moses with our) nine (tokens unto Pharaoh and his chiefs) his people, (but they repelled them) they denied the tokens. (Now, see the nature of the consequence for the corrupters) see how destruction was the end result of the idolaters!

[7:104]

(Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds) to you, but Pharaoh said: "You are lying!"

[7:105]

Moses said: (Approved upon condition) it is more befitting for me (that I speak concerning Allah nothing but the Truth I come unto you (lords of Egypt) with a clear proof from your Lord. So let the Children of Israel) along with their properties, great and small, (go with me).

[7:106]

((Pharaoh) said: If thou comest with a token) with a sign, (then produce it, if you are of those who speak the Truth) and if you are indeed a messenger.

[7:107]

(Then he flung down his staff) the first token (and lo! it was a serpent manifest) a yellow, male serpent: a huge one;

[7:108]

(And he drew forth his hand) from his armpit: (and lo! it was white) shining (for the beholders) who looked at it.

[7:109]

(The chiefs of Pharaoh's people said: Lo! this is some knowing wizard) who is proficient in wizardry,

[7:110]

(Who would expel you from your land) the land of Egypt. (Now what do ye advise?) Pharaoh said to them: "What do you advise that we should do concerning this matter?"

[7:111]

(They said (unto Pharaoh): Put him off (a while) him and his brother) do not kill them (and send into the cities summoners) soldiers,

[7:112]

(To bring each knowing wizard) who is proficient in wizardry (unto thee).

[7:113]

(And the wizards) who were 70 in number (came to Pharaoh, saying) to Pharaoh: (Surely there will be a reward for us) you will give us a gift (if we are victors) against Moses.

[7:114]

(He answered: Yea) you have that, (and surely ye shall be of those brought near (to me)) in status.

[7:115]

(They said: O Moses! Either throw) first (or let us be the first throwers)?

[7:116]

(He) Moses (said: Throw) first whatever you are going to throw! (And when they threw) 70 staffs and 70 ropes (they cast a spell upon the people's eyes, and overawed them) scared them, (and produced a mighty spell) it is also said that this means: a clear lie.

[7:117]

(And We inspired Moses (saying): Throw thy staff!) and he threw it. (And lo! it swallowed up their lying show) their staffs and ropes.

[7:118]

(Thus was the Truth vindicated) it became clear that Moses was right (and that which they were doing) of sorcery (was made vain) fizzled away.

[7:119]

(Thus were they there defeated) upon which Moses was victorious against them (and brought low) and they were humiliated.

[7:120]

(And the wizards fell down prostrate) to Allah; it is also said that they prostrated themselves so fast, that it seemed as if they had fallen prostrate,

[7:121]

(Crying: We believe in the Lord of the Worlds) Pharaoh said: are you referring to me?

[7:122]

They said: (The Lord of Moses and Aaron).

[7:123]

(Pharaoh said: You believe in Him) you believed in the Lord of Moses and Aaron (before I give you leave) before I command you to do so! (Lo! this is the plot that ye have plotted in the city) between you and Moses (that ye may drive its people hence) by means of guile. (But ye shall come to know!)

[7:124]

(Surely I shall have your hands and feet cut off upon alternate sides) the right hand with the left leg. (Then I shall crucify you every one) on the river bank.

[7:125]

(They) i.e. the wizards (said: Lo! We are about to return unto our Lord!)

[7:126]

(Thou takest vengeance on us) you are censuring and punishing us (only forasmuch as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us steadfastness) honour us with steadfastness when we are crucified and mutilated and make it that we do not return to disbelief (and make us die as men who have surrendered (unto Thee)) sincerely, following the religion of Moses.

[7:127]

(The chiefs of Pharaoh's people said: (O King), wilt thou) not kill them and (suffer Moses and his people to make mischief in the land) by changing the religion and worship, (and flout thee) and abandon you (and thy gods) and the worship of your gods; it is also said that this means, according to a different reading: and leave worshipping you as a god? (He) Pharaoh (said: We will slay their sons) their young sons, as we did the first time (and spare) and use (their women) their grown up women, (for lo! we are in power over them) we have dominance and supremacy over them.

[7:128]

(And Moses said unto his people: Seek help in Allah and endure) the affliction. (Lo! the earth) the land of Egypt (is Allah's. He giveth it for an inheritance to whom He will. And lo! the sequel) Paradise (is for those who keep their duty (unto Him)) those who ward off disbelief, idolatry and indecencies.

[7:129]

(They said:) O Moses, (We suffered hurt) we were tormented by the killing of our sons, the use of our women and also by working (before thou camest unto us, and since thou hast come unto us) with the message. (He) Moses (said: it may be) the expression 'may be' ['asa] when used in relation to Allah denotes categoricalness (that your Lord is going to destroy your adversary) Pharaoh and by means of drought and hunger (and make you vicegerents in the earth) make you in the inhabitants of the land of Egypt, (that He may see how ye behave) with regard to obeying Him.

[7:130]

(And We straitened Pharaoh's folk with famine) and hunger, year after year (and the dearth of fruits) the disappearance of fruits, (that peradventure they might heed) that they might take admonition.

[7:131]

(But whenever good) land fertility, abundance and comfort (befell them, they said: This is ours) this is our right; (and whenever evil) drought, lack of fruits and hardship (smote them they ascribed it to the evil auspices of Moses and those with him). Allah said: (Surely their evil auspice) their hardship and abundance (was only with Allah. But most of them) all of them (knew not) this nor believed in it.

[7:132]

(And they said:) O Moses, whenever and (Whatever portent) sign (thou bringest wherewith to bewitch us) to dazzle our eyes with, (we shall not put faith in thee) we shall not believe in the message, and so Moses (pbuh) prayed against them.

[7:133]

(So We sent them) Allah inflicted upon them (the flood) continuous, uninterrupted rain: day and night, from Saturday to Saturday (and the locusts) He sent on the locust which ate everything that the earth produced: vegetation and fruits (and the vermin) and He also inflicted them with the vermin-crawling creatures without wings-which devoured whatever the locusts left uneaten (and the frogs) and after this He set on them frogs so much so that they harmed them (and the blood) after which He inflicted on them blood such that their wells and rivers filled with blood (a succession of clear signs) of one month interval. (But they were arrogant) and refused to believe (and became guilty) idolaters.

[7:134]

(And when the terror fell on them) whenever a torment fell on them such as the flood, locusts, vermin, frogs and blood (they cried: O Moses! Pray for us unto your Lord) ask your Lord for us, (because He hath a covenant with thee) because of that with which He has commanded you. (If thou removest the terror from us) if you remove the punishment from us (we verily will trust thee) we will believe in you (and will let the Children of Israel go with thee) with all their property.

[7:135]

(But when We did remove from them the terror) the punishment (for a term which they must reach) i.e. the drowning, (behold! they broke their covenant) they broke their pledge to Moses.

[7:136]

(Therefore We took retribution from them) once and for all; (therefore We drowned them in the sea: because they denied Our) nine (revelations and were heedless of them) they were disbelievers in them.

[7:137]

(And We caused the folk who were despised) who were humiliated (to inherit the eastern parts of the land) the land of Jerusalem, Palestine, Jordan and Egypt (and the western parts thereof which We had blessed) part of it with water and trees. (And the fair word of the Lord) to reward them with Paradise or victory (was fulfilled) became incumbent (for the Children of Israel because of their endurance) in the face of affliction; it is also said: for their endurance upon their religion; (and We annihilated) destroyed ((all) that Pharaoh and his folk had done) of castles and townships (and that they had contrived) and that which they had planted of trees and vines; it is also said that this means: that which they had built.

[7:138]

(And We brought the Children of Israel across the sea, and they came unto a people) called al-Raqim, remnants of the people of Abraham, (who were given up to idols which they had) who worshipped idols. (They said: O Moses! Make for us a god) show us a god to worship (even as they have gods) to worship.

(He) Moses (said: Lo! ye are a folk who know not) the command of Allah.

[7:139]

(Lo! as for these, their way) their idolatry (will be destroyed and all that they are doing) of idolatry (is in vain) is error.

[7:140]

(He) Moses (said: Shall I seek for you a god other than Allah) shall I command you to worship another lord (when He hath favoured you above (all) creatures) of your time, through surrender unto Him?

[7:141]

(And (remember) when We did deliver you from Pharaoh's folk) from Pharaoh and his people (who were afflicting you with dreadful torment, slaughtering your sons) your little sons (and sparing) and using (your women) your grown up women. (That) your deliverance (was a tremendous trial) blessing (from your Lord) it is also said that this means: there is in His punishment a tremendous test.

[7:142]

(And when We did appoint for Moses) to spend in the mountain (thirty nights (of solitude)) the month of the Dhu'l-Qa'dah, (and added to them ten) days from the month of Dhu'l-Hijjah, (and he completed the whole time appointed by his Lord of forty nights) as he promised; (and Moses said unto his brother: Take my place) be my deputy (among the people. Do right) enjoin them to do right, (and follow not the way of mischief-makers) by committing transgressions.

[7:143]

(And when Moses came to Our appointed tryst) in Midian (and his Lord had spoken unto him, he said: My Lord! Show me (Thy self)) he wished to see Allah, (that I may gaze upon Thee. He) Allah (said: Thou wilt not see Me) you will not be able to see me in the life of this world, O Moses, (but gaze upon the mountain) the highest mountain in Midian! (If it stand still in its place) if the mountain stands still when seeing Me, (then thou wilt see Me) then may be you will see Me. (And when his Lord revealed (His) glory to the mountain) to Mount Zubayr (He sent it crashing down. And Moses fell down senseless) he passed out. (And when he woke) from his fainting (he said: Glory unto Thee!) he glorified His Lord (I turn unto Thee repentant) from asking to see You, (and I am the first of (true) believers) that you will not be seen in the life of this world.

[7:144]

(He said : O Moses! I have preferred thee above mankind) above the Children of Israel (by My messages and by My speaking (unto thee). So hold that which I have given thee) act upon that which I have given you, (and be among the thankful) that I chose to speak to you from among all people.

[7:145]

(And We wrote for him, upon the tablets, the lesson) the prohibition (to be drawn from all things and the explanation of all things) of the lawful and the unlawful, commands and prohibitions, (then (bade him): Hold it fast) act upon it seriously and diligently; (and command your people (saying): Take the better (course made clear) therein) act upon that which is unambiguous and believe in that which is ambiguous. (I shall show thee the abode of evil-livers) the abode of the transgressors which is hell; it is also said that this refers to Iraq, just as it is said that it refers to Egypt.

[7:146]

(I shall turn away from My revelations) from believing in My revelations (those who magnify themselves wrongfully) without any right (in the earth) it is also said that this means: I will show you, O Muhammad, the abode of evil-doers: the abode of Badr, and it is said that this is the abode of Mecca, (and if they) i.e. Pharaoh and his folk; it is also said that it refers to Abu Jahl and his folk (see each token believe it not, and if they see the way of righteousness) the way of Islam and goodness (choose it not for (their) way) they would not consider it a way, (and if they see the way of error) the way of disbelief and idolatry (choose it for (their) way) they would consider it a way. (That is because they deny Our revelations) Our Scripture and Messenger (and are used to disregard them) disbelieving in them.

[7:147]

(Those who deny Our revelations) those who disbelieve in Our Scripture and Messenger (and the meeting of the Hereafter) and disbelieve in resurrection after death, (their works are fruitless) their good deeds are nullified due to their idolatry. (Are they requited) that which they are requited of in the Hereafter (aught save what they used to do) and say of evil in the life of this world?

[7:148]

(And the folk of Moses, after (he had left them)) to go in retreat in the mountain, (chose) made (a calf (for worship), (made) out of their ornaments, of saffron hue) of their gold, (which gave a lowing sound) a sound that the Samiri made for them. (Saw they not) did the people of Moses not know (that it spake not unto them) i.e. the calf (nor guided them to any way? They chose it) they worshipped the calf out of ignorance, (and became wrong-doers) and they harmed themselves by worshipping it.

[7:149]

(And when they feared the consequences thereof) and when they regretted having worshipped the calf (and saw) and knew and were certain (that they had gone astray) from the Truth and guidance, (they said: Unless our Lord have mercy on us and forgive us) and hence torment us, (we verily are of the lost) by receiving the punishment.

[7:150]

(And when Moses returned unto his people, angry and grieved) when he heard the voice of sedition, (he said: Evil is that (course) which ye took after I had left you) evil is what you did by worshipping the calf after I went to the mountain. (Would ye hasten on the judgement of your Lord) would you hasten by worshipping the calf the promise of your Lord? (And he cast down the tablets) from his hand and two of them were broken, (and he seized his brother by the head) i.e. by Aaron's hair, (dragging him towards him. He) Aaron (said: Son of my mother!) they were full brothers, but he mentioned their mother so that Moses might be gentle with him (Lo! the folk did judge me weak) humiliated me (and almost killed me) due to my opposition. (Oh, make not mine enemies to triumph over me) make not the enemy, the folk of the calf, spite me (and place me not among the evil-doers!) do not harm me because of the folk of the calf.

[7:151]

(He) Moses (said: My Lord! Have mercy on me) because of what I did to Aaron (and on my brother) Aaron because he did not fight them; (bring us into Thy mercy) in Your Garden, (Thou the Most Merciful of all who show mercy) towards us.

[7:152]

(Lo! those who chose) worshipped (the calf) and whoever emulates them, (terror) wrath (from their Lord and humiliation) through the imposition of the capitation tax (will come upon them in the life of the world. Thus do We requite those who invent a lie) against Allah.

[7:153]

(But those who do ill deeds) while ascribing partners to Allah (and afterward repent) after their idolatry; it is also said that this means: after committing transgressions (and believe) profess Allah's divine Oneness and believe in Allah (lo! for them, afterward) after repentance and accepting faith, (your Lord) O Moses; and it is also said: O Muhammad (is Forgiving) He overlooks sins, (Merciful).

[7:154]

(Then, when the anger of Moses abated, he took up the tablets, and in their inscription) in what remained in them; it is also said: in what was returned to him of the two tablets (there was guidance) from error (and mercy) preventing from torment (for all those who fear their Lord).

[7:155]

(And Moses chose of his people seventy men for Our appointed tryst and, when the trembling came on them) and killed them, (he said: My Lord! If Thou hadst willed Thou hadst destroyed them long before) before this day, (and me with them) when I killed the Copt. (Wilt Thou destroy us for that which the ignorant among us did) when they worshipped the calf-here Moses thought they were destroyed because of their worship of the calf? (It is but Thy trial (of us)) Your affliction upon us. (Thou sendest whom Thou wilt astray and guidest whom Thou wilt) to avoid the sedition. (Thou art our Protecting Friend) You have better right to have mercy on us, (therefore forgive us and have mercy on us) and do not punish us, (Thou, the Best of all who show forgiveness) overlook sins.

[7:156]

(And ordain for us in this world that which is good) knowledge, worship and protection from sins, (and in the Hereafter (that which is good)) the good of Paradise and its bliss, (Lo! We have turned unto Thee) we have repented to You; it is also said this means: we are betaking ourselves to You. (He) Allah (said: I smite with) I single out with (My punishment whom I will, and My mercy embraceth all things) whether the person is righteous or sinner. Iblis seized this opportunity and said: "I am of the things", but Allah excluded him from this by saying: (therefore I shall ordain it for those who ward off (evil)) disbelief, idolatry and indecencies (and pay the poor-due) and give from their wealth what is due to the poor, (and those who believe Our revelations) believe in Our Scripture and Messenger. The people of the Book seized this opportunity and said: "we are the people of God-fearingness and Scripture", but Allah excluded them from this and explained to whom this mercy is ordained, saying:

[7:157]

(Those who follow the messenger) the religion of the Messenger, (the Prophet who can neither read nor write) i.e. Muhammad (pbuh) (whom they will find) with his traits and description (described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right) Allah's divine Oneness and moral excellence (and forbid them that which is wrong) disbelief and hurting others. (He will make lawful for them all good things) he explains to them the lawfulness of that which is in the Scripture such as the meat and milk of camels, sheep and others (and prohibit for them only the foul) he explains to them the unlawfulness of what is in the Scripture such as carrion, the meat of swine and other things; (and he will relieve them of their burden) their pledges the breaking of which made good things unlawful for them (and the fetters) the hardships (that they used to wear) such as tearing up their clothes and other things. (Then those who believe in him) in Muhammad (pbuh) i.e. 'Abdullah Ibn Salam and his followers, (and honour him) and assist him (and help him) with the sword, (and follow the light) the Qur'an (which is sent down with him) which was sent with Gabriel: that which is lawful, they declared lawful, and that which unlawful, they declared unlawful: (they are the successful) who are saved from Allah's wrath and torment.

[7:158]

(Say) O Muhammad: (O mankind! Lo! I am the Messenger of Allah to you all (the Messenger of) Him unto whom belongeth the Sovereignty) the stores (of the heavens and the earth. There is no God save Him)

there is no Provider save Him. (He quickeneth) for the resurrection (and He giveth death) in the life of this world. (So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth in Allah and in His words) in the Qur'an; or, according to another Qur'anic variant: in Jesus, who became a created being with a word, Be, and he was (and follow him) follow the religion of Muhammad (pbuh) (that haply ye may be led aright) in order that you be guided from error to faith.

[7:159]

(And of Moses' folk there is a community) a group (who lead with) enjoin (truth and establish justice therewith) they act upon the Truth. These are those beyond the river al-Raml.

[7:160]

(We divided them into twelve tribes, nations) tribe by tribe: nine tribes and a half towards the East, where the sun rises, beyond China, on the river al-Raml (also called Jordan), and two tribes and a half all over the world; (and We inspired Moses) We commanded Moses, (when his people asked him for water) in the wilderness, (saying: Smite with thy staff) which is with you (the rock! And there gushed forth therefrom) from the rock (twelve springs) rivers, (so that each tribe knew their drinking place) from the river. (And we caused the white cloud to overshadow them) in the wilderness: in the day it protected them from the sun and in the night, it lit for them like a lamp (and sent down for them the manna and the quails) in the wilderness ((saying): Eat of the good things wherewith We have provided you): the manna and the quails. (They wronged Us not) they did not hurt or harm Us because of what they committed, (but they were wont to wrong themselves) to harm and hurt themselves.

[7:161]

(And when it was said unto them: Dwell in this township) the town of Jericho (and eat therefrom whence ye will) and whenever you will, (and say "Repentance") and say: there is no deity except Allah; it is also said that this means: forgive our sins, (and enter the gate) the gate of Jericho (prostrate; We shall forgive you your sins; We shall increase (reward) for the right doers) in their good works.

[7:162]

(But those of them who did wrong) the sinning people (changed the word which had been told them for another saying) they were commanded to say "hittah [there is no deity except Allah; or as in the other meaning: forgive our sins"] but instead said "hintah [wheat]", (and We sent down upon them wrath from heaven) We sent upon them the plague from heaven (for their wrong-doing) for changing what they were commanded to say.

[7:163]

(Ask them) the Jews, O Muhammad (of the township) about the story of the township called Aylah (that was by the sea, how they did break the Sabbath) they used to transgress on the Sabbath by taking the fish, (how their big fish came unto them visibly) scores and scores of them, from deep inside up to the shore (upon their Sabbath day and on a day when they did not keep Sabbath came they not unto them. Thus did We try them) test them (for that they were evil-livers) transgressors.

[7:164]

(And when a community) a group (among them said: Why preach ye to a folk whom Allah is about to destroy) by turning them into animals (and punish with an awful doom) with the Fire, (they said: In order to be free from guilt before your Lord) in order to have an argument before your Lord, (and that haply they may ward off (evil)) ward off taking the fish on the Sabbath. These were three people who used to catch fish on the Sabbath and encouraged others to do so too. There was another group of people who did not catch fish on the Sabbath but did not warn others against doing so. And lastly there was another group of people who did not catch the fish on the Sabbath and warned others against doing so. Allah turned those

who caught fish on the Sabbath and enjoined others to do so into animals and spared the others.

[7:165]

(And when they forgot that whereof they had been reminded) and when they left what they were commanded to do, (We rescued those who forbade wrong) i.e. catching fish on the Sabbath, (and visited those who did wrong) by catching fish on the Sabbath (with dreadful) a severe (punishment because they were evil-livers) because they were transgressors.

[7:166]

(So when they took pride in) when they refused to refrain from (that which they had been forbidden, We said unto them: Be ye apes despised and loathed!) humiliated and abominated!

[7:167]

(And (remember) when thy Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment) those who would severely torment them by the imposition of the capitation tax and other things, the reference here is to Muhammad (pbuh) and his Community. (Lo! verily your Lord is swift in prosecution) He has a severe punishment for those who do not believe in Him (and lo! verily He is Forgiving, Merciful) vis-à-vis those who believe in Him.

[7:168]

(And We have sundered them) We have divided them (in the earth as (separate) nations) tribes, distinctly from each other. (Some of them are righteous) nine tribes and a half, beyond the River al-Raml, (and some far from that) the rest of the believers from among the Children of Israel; it is also said that this means: and far from that are the disbelievers of the Children of Israel. (And We have tried them with good things) and We have tested them with land fertility, abundance and comfort (and evil things) drought, lack of harvest and hardship (that haply they might return) they might repent of their transgression and disbelief.

[7:169]

(And a generation hath succeeded them) a generation of people succeeded the righteous ones, but their successors, among the Jews, were evil (who inherited the Scriptures) they took the Scripture and concealed the traits and description of Muhammad (pbuh) that is in it. (They grasp the goods of this low life (as the price of evil doing)) they take bribes and other unlawful stuff of this world in exchange for concealing the traits and description of Muhammad (pbuh) (and say: It will be forgiven us) the sins we commit at night shall be forgiven during the day, and the sins we commit in the day shall be forgiven at night. (And if there came to them (again)) today (the offer of the like) similar to the unlawful that had come to them before, (they would accept it) and declaring to be lawful. (Hath not the covenant of the Scripture been taken on their behalf that they should not speak aught concerning Allah save the Truth? And they have studied that which is therein) of the traits and attributes of Muhammad (pbuh); it is also said that this means: they studied what is in it of the lawful and the unlawful but did not act upon it. (And the abode of the Hereafter) i.e. Paradise (is better, for those who ward off (evil)) ward off disbelief, idolatry, indecencies, bribery and changing the traits and description of the Prophet (pbuh) in the Torah. Warding off these is better than the abode of the life of this world. (Have ye then no sense?) do you not realise that the life of this world is vanishing and the Hereafter is everlasting?

[7:170]

(And as for those who make (men) keep the Scripture) those who act upon the Scripture, declaring its lawful to be lawful and its unlawful to be unlawful, and further manifest the traits and description of Muhammad (pbuh) (and establish worship) and perform the five daily prayers (lo! We squander not) We thwart not (the wages of reformers) the reward of those who do good in their works and speech, referring here to 'Abdullah Ibn Salam and his companions.

[7:171]

(And when We shook the Mount) when We extracted, raised and fixed the Mount (above them) above their heads (as it were a covering) for comfort, (and they supposed) they knew and were certain (that it was going to fall upon them) if they did not accept the Scripture ((and We said): Hold fast that which We have given you) act according to it seriously and diligently, (and remember that which is therein) of reward and punishment; it is also said that this means: recall what is therein of commands and prohibitions; and it is also said that this means: act upon that which is therein of the lawful and the unlawful, (that ye may ward off (evil)) that you may ward off Allah's wrath and torment and that you may believe in Allah.

[7:172]

(And (remember) when thy Lord) O Muhammad (brought forth) on the Day of the Covenant (from the Children of Adam, from their reins, their seed) He brought forth the seeds from their reins, (and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily We testify) we know and acknowledge that You are our Lord. Allah then said to the angels: be witnesses over them; and let you be witnesses over one another. ((That was) lest ye should say) so that you do not say (at the Day of Resurrection: Lo! of this) covenant (we were unaware) we were not made to make pledge;

[7:173]

(Or lest ye should say) and so that you do not say: ((It is) only (that) our fathers ascribed partners to Allah of old) before us, and it is them who broke the covenant and pledge before us (and we were (their) seed) small and weak (after them) and we just emulated them. (Wilt Thou destroy us) will you punish us (on account of that which those who follow falsehood did?) on account of what the idolaters did before us in terms of breaking the covenant?

[7:174]

(Thus We detail Our revelations) We explain in the Qur'an the story of the Covenant, (that haply they may return) from disbelief and idolatry to the initial Covenant.

[7:175]

(Recite unto them) O Muhammad (the tale of him to whom We gave Our revelations) the greatest divine name, (but he sloughed them off) the reference here is to Bal'am Ibn Ba'ura' whom Allah honoured with His greatest name but he used to pray against Moses and so Allah took it away from him. It is also said that the reference here is to Umayyah Ibn al-Salt whom Allah honoured with knowledge and good speech but when he did not believe, Allah took this away from him, (so Satan overtook him) Satan deluded him (and he became of those who lead astray) he became of the erring disbelievers.

[7:176]

(And had We willed We could have raised him by their means) We could have raised him by means of the greatest name to heaven and made him sovereign over the people of this world, (but he clung to the earth) he inclined to the wealth of this world (and followed his own lust) the lust of leadership; it is also said that this means: the lust of his ego by engaging in evil things. (Therefore his likeness) the likeness of Bal'am; and it is said: the likeness of Umayyah Ibn al-Salt (is as the likeness of a dog; if thou attackest him) and drive him away from you (he panteth with his tongue out, and if thou leavest him) and do not drive him away (he panteth with his tongue out) such is the case with Bal'am and Umayyah, when they were admonished they did not take any heed and when they were left alone, they did not understand anything. (Such is the likeness of the people who deny Our revelations) Muhammad (pbuh) and the Qur'an. These people are the Jews. (Narrate unto them the history (of the men of old)) recite to them the Qur'an, (that haply they may take thought) that haply they may reflect on the similes of the Qur'an.

[7:177]

(Evil as an example are the folk who denied Our revelations) Muhammad (pbuh) and the Qur'an, if their example is as that of a dog, (and were wont to wrong themselves) to harm themselves by being tortured.

[7:178]

(He who Allah leadeth) guides to His religion, (he indeed is led aright) to His religion, (while he whom Allah sendeth astray) from His religion (they indeed are losers) because of being punished.

[7:179]

(Already have We urged unto) We created for (hell many of the jinn and humankind, having hearts wherewith they understand not) the Truth, (and having eyes wherewith they see not) the Truth, (and having ears wherewith they hear not) the Truth. (These are as the cattle) in relation to understanding the Truth (nay, but they are worse!) because they are disbelievers (These are the neglectful) those who are oblivious to the matter of the Hereafter, deniers of it.

[7:180]

(Allah's are the fairest names) the loftiest attributes: knowledge, power, hearing, sight, and the like. (Invoke Him by them) recite by them. (And leave the company of those who blaspheme His names) those who deny His names and attributes; and according to a different reading this means: those who are disinclined to acknowledge His names; and it is also said that this means: those who liken His names to al-Lat, al-'Uzza, and Manat. (They will be requited) in the Hereafter for (what they do) and say in the life of this world.

[7:181]

(And of those whom We created there is a nation) a group (who guide with the Truth) bid to the Truth (and establish justice therewith) and act upon the Truth. This group is the Community of Muhammad (pbuh).

[7:182]

(And those who deny Our revelations) Muhammad (pbuh) and the Qur'an. These are Abu Jahl and his followers as well as all those who make a mockery of any punishment inflicted on them (step by step We lead them on) We will punish them (from whence they know not) that the punishment is being sent to them. And indeed Allah destroyed them in one day, each of which with a different type of destruction.

[7:183]

(I give them rein) I give them respite ((for) lo! My scheme is strong) My punishment and seizure is mighty.

[7:184]

(Have they not bethought them) among themselves that Muhammad (pbuh) was not a sorcerer, soothsayer or a madman. Then Allah, Exalted is He, said: ((that) there is no madness) there is no touch of madness whatsoever (in their comrade) in their Prophet? (He is but a plain warner) and Messenger who explains to them in a language they understand.

[7:185]

(Have they not considered) i.e. the people of Mecca (the dominion of the heavens) the sun, moon, stars and clouds (and the earth) and the dominion of the earth: the trees, mountains, oceans and beasts, (and what things Allah hath created) and all the things that Allah created, (and that it may be) 'may be' ['asa] when used in relation to Allah denotes a requisite (that their own term draweth nigh) their destruction draws near? (In what fact after this) in what Scripture after Allah's Scripture (will they believe) if they do not believe in

this Scripture?

[7:186]

(Those whom Allah sendeth astray) from His religion, (there is no guide for them) to His religion. (He leaveth them to wander blindly on in their contumacy) in their disbelief and error.

[7:187]

(They) the people of Mecca (ask thee) O Muhammad (of the (destined) Hour) about the timing and occurrence of the Last Hour, (when will it come to port. Say: Knowledge thereof) the knowledge of its timing and occurrence (is with my Lord only) is from my Lord. (He alone will manifest it at its proper time) none but He manifests its occurrence and timing. (It is heavy in the heavens and the earth) the knowledge of its occurrence and timing is heavy on the dwellers of the heavens and earth. (It cometh not to you save unawares) except all of a sudden. (They question thee) O Muhammad about the Hour (as if thou couldst be well informed thereof) as if you have knowledge of its timing; it is also said that this means: as if you are ignorant of it; as it is said that this means: as if you are oblivious to it. (Say) O Muhammad: (Knowledge thereof) knowledge of its occurrence and timing (is with Allah only) from Allah only, (but most of mankind) the people of Mecca (know not) nor believe in it.

[7:188]

(Say) O Muhammad, to the people of Mecca: (For myself I have no power to benefit) to bring benefit, (nor power to hurt) to drive away harm, (save that which Allah willeth) to do with me of benefit or harm. (Had I knowledge of the Unseen) benefit and harm, (I should have abundance of wealth) of benefit, (and adversity) harm (would not touch me) it is also said that this means: if I knew when punishment would descend upon you, I would do good in abundance out of gratitude and no grief or sadness for you would touch me because of it; it is also said that this means: If I knew when I was to die, I would do good and perform righteous works in abundance and hardship would not touch me; it is also said that this means: If I knew the timing of droughts, lack of harvest and of rises in prices, I would amass good in abundance and hardship would not touch me. (I am but a warner) of the Fire, (and a bearer of good tidings) of Paradise (unto folk who believe) in Paradise and hell.

[7:189]

(He it is who did create you from a single soul) the soul of Adam alone, (and therefrom did make his mate) and from the soul of Adam he created his wife Eve (that he might take rest in her) with her. (And when he covered her) and when he made love to her (she bore a light burden, and she passed (unnoticed) with it) she stood up and sat down because of pain, (but when it became heavy) when the child became heavy in her womb, they thought, because of Satan's whispering, that it was a beast (they cried unto Allah, their Lord, saying: If thou givest unto us aright) if you give us a sound human being (we shall be of the thankful) for it.

[7:190]

(But when He gave unto them aright) a sound human being, (they ascribed unto Him partners) they made Iblis a partner (about that which He had given them) in naming that which he had given them of offspring: they called him 'Abdullah and 'Abd al-Harth. (High is He exalted above) Allah absolves Himself from (all that they associate (with Him)) of idols.

[7:191]

(Attribute they as partners to Allah those who created naught) or give life, (but are themselves) i.e. these gods (created) carved; created in that they are carved,

[7:192]

(And cannot give them help) victory or prevent them from defeat, (nor can they) these gods (help themselves) stop what is wanted with them?

[7:193]

(And if ye call them) O Muhammad, i.e. the disbelievers (to the Guidance) to Allah's divine Oneness, (they follow you not) they will not answer you. (Whether you call them) to Allah's divine Oneness (or are silent is all one to them) the disbelievers will not follow you regarding Allah's divine Oneness; it is also said: O group of disbelievers, if you call the idols to the Truth, they will not answer: it is the same whether you call them or not, because they are not living but dead.

[7:194]

(Lo! those on whom ye call) worship (beside Allah) of idols (are slaves like unto you) are created like you. (Call on them) i.e. the idols (now, and let them answer you) let them hear your call and answer, (if ye are truthful!) that they can benefit you.

[7:195]

(Have they feet wherewith they walk) to goodness, (or have they hands wherewith they hold) with which they can give and take, (or have they eyes wherewith they see) your worship, (or have they ears wherewith they hear) your call? (Say) O Muhammad to the idolaters of Mecca: (Call upon your (so- called) partners (of Allah)) seek the help of your gods, (and then contrive against me) scheme you all together to destroy me, (spare me not!) do not give me any respite.

[7:196]

(Lo! my Protecting Friend is Allah) my Protector and Helper is Allah (who revealeth the Scripture) Who sent Gabriel to me with the Scripture. (He befriendeth the righteous) He protects the righteous.

[7:197]

(They on whom ye call) worship (beside Him) of idols (have no power to help you) to benefit or harm you, (nor can they help themselves) nor prevent what is wanted with them.

[7:198]

(And if ye (Muslims) call them to the Guidance) to the Truth (they hear not) nor answer because they are not living but dead; (and thou seest them) O Muhammad (looking towards you) with their eyes open as if they are looking at you, (but they see not) because they are not living but dead.

[7:199]

(Keep to forgiveness (O Muhammad)) take the surplus of your family and dependents. But this was abrogated. It is also said that this means: forgive the one who transgresses against you, and give to him who withholds from you and keep ties with him who severs his ties with you, (and enjoin kindness) and benevolence, (and turn away from the ignorant) Abu Jahl and his folk who mock you.

[7:200]

This turning away from the ignorant was then abrogated, (And if a slander) whispering or doubt (from the devil wound thee) befalls you, (then seek refuge in Allah) seek Allah's protection from his whispering. (Lo! He is Hearer) of your seeking refuge in Him, (Knower) of his whispering.

[7:201]

(Lo! those who ward off (evil)) those who ward off the whispering of the devil, (when a glamour) doubt and insinuation (from the devil troubles them) befalls them, (they do but remember) know ((Allah's guidance) and behold them seers) refraining from transgression!

[7:202]

(Their brethren) the brethren of the idolaters, i.e. the devils (plunge them further) drag them further by means of their insinuations (into error) into disbelief, error and sin (and cease not) and they refrain not from it.

[7:203]

(And when thou bringest not a verse for them) i.e. the people of Mecca, as they request (they say: Why hast thou not chosen it?) why not take it upon yourself to bring it from Allah?; It is also said that this means: why do you not invent it yourself? (Say) to them, O Muhammad: (I follow only that which is inspired in me from my Lord) I do and say only that which is revealed to me from my Lord. (This) Qur'an (is insight) an exposition (from your Lord) detailing commands and prohibitions, (and a guidance) and a guidance from error (and a mercy) preventing from punishment (for a people that believe) in the Qur'an.

[7:204]

(And when the Qur'an is recited) during the prescribed prayers, (give ear to it) to its recitation (and pay heed) to it being recited, (that you may obtain mercy) and not be punished.

[7:205]

(And do thou (O Muhammad) remember thy Lord within thyself) recite alone by yourself, O Muhammad, if you are leading the prayer (humbly and with awe, below your breath) avoiding to raise your voice too loudly or lowering it too much, (at morn and evening) during the morning prayer and in evening prayer: Maghrib and 'Isha'. (And be you not of the neglectful) of reciting the Qur'an in prayers whether you are praying alone or leading the prayer.

[7:206]

(Lo! those who are with your Lord) i.e. the angels (are not too proud to do Him service) to obey Him and acknowledge their servitude to Him, (but they praise Him) they obey Him (and adore Him) and pray to Him, and Allah knows best'.
And of the surah in which the spoils of war are mentioned, which is Medinan in its entirety-except for His saying: (O Prophet! Allah is sufficient for you and those who follow you of the believers) which was revealed in al-Bayda' at the Battle of Badr but before the fighting started-and consists of 75 verses, 1,130 words and 5,290 letters:

Surah 8: The Spoils of War (*al-Anfal*)

And of the surah in which the spoils of war are mentioned, which is Medinan in its entirety—except for His saying: (*O Prophet! Allah is sufficient for you and those who follow you of the believers*) which was revealed in al-Bayda' at the Battle of Badr but before the fighting started—and consists of 75 verses, 1,130 words and 5,290 letters:

[8:1]

And from his narration on the authority of Ibn 'Abbas who said concerning the saying of Allah, Exalted is He, ((They ask thee (O Muhammad) of the spoils of war): 'He says: your Companions ask you about the spoils

of war on the Day of Badr and also about the officers for weapons and horses. (Say) O Muhammad: (The spoils of war belong to Allah and the messenger) the spoils of war at Badr belong to Allah and His Messenger, and none of it is yours; it is also said: they all belong to Allah and the command of the Messenger regarding what is allowed, (so keep your duty to Allah) fear Allah concerning taking the spoils of war, (and adjust the matter of your difference) solve the differences among you: let the rich give to the poor and the strong to the weak and the young to the elderly, (and obey Allah and His messenger) in the matter of reconciliation, (if ye are (true) believers) in Allah and His Messenger.

[8:2]

(They only are the (true) believers whose hearts feel fear when Allah is mentioned) when they are enjoined with a command from Allah, such as in the matter of reconciliation and other things, (and when the revelations of Allah) concerning reconciliation (are recited unto them they increase their faith) increase their certitude in Allah's saying; it is also said that this means: they increase their truthfulness; it is also said that this means: it increases their refinement, (and who trust in their Lord) and not in the spoils of war;

[8:3]

(Who establish worship) perform the five daily prayers in full, with their ritual ablution, bowing, prostrations as well as that which is due in their respective time (and spend) they give in charity for the sake of obedience to Allah and also give the poor-due (of that We have bestowed on them) of that which We have given them of wealth.

[8:4]

(Those are they who are in truth believers) they are truly and certainly believers. (For them are grades (of honour)) ranks of merit (with their Lord) in the Hereafter, (and pardon) for the sins they committed in the life of this world, (and a bountiful provision) a fair reward in Paradise.

[8:5]

(Even as thy Lord caused thee to go forth) proceed, O Muhammad, in that which your Lord has caused you to go forth (from thy home) from Medina (with the Truth) with the Qur'an; it is also said that this means: with war, (and lo! a party) a group (of the believers were averse (to it)) to fighting,

[8:6]

(Disputing with thee of) arguing with you about (the Truth) the war (after it had been made manifest) that you do not act upon or command anything except that with which your Lord has commanded you, (as if they were being driven to death visible) driven to death while looking straight at it.

[8:7]

(And when Allah promised you one of the two bands (of the enemy)) one of two things: the caravan or the belongings of the army (that it should be yours) as spoils of war, (and you longed) you wished (that other than the armed one) hardship and war (might be yours) as spoils of war, i.e. the booty of camels. (And Allah willed that He should cause the Truth to triumph by His words) He willed to manifest His religion by means of His assistance and strengthening, (and cut the root of the disbelievers) the root and traces of the disbelievers;

[8:8]

(That He might cause the Truth) in order to manifest the Religion of Islam in Mecca (to triumph and bring vanity to naught) and destroy idolatry and its adherents, (however much the guilty might oppose) even if the idolaters dislike it;

[8:9]

(When ye sought help of) when you called upon (your Lord) to assist you on the Day of Badr (and He answered you (saying): I will help you with a thousand of the angels, rank on rank) coming one after another to help you.

[8:10]

(Allah appointed it) i.e. His succour (only as good tidings) of your victory, (and that your hearts thereby might be at rest) because of this help. (Victory) by means of the angels (cometh only by the help of Allah. Lo! Allah is Mighty) towards His enemies in His retribution, (Wise) He decreed that they be defeated and killed and that you triumph and gain the spoils of war.

[8:11]

(When He made the slumber fall upon you) when He cast sleepiness upon you (as a reassurance) to you (from Him) from Allah against the enemy; and this is a favour from Allah towards you (and sent down water) rain (from the sky upon you, that thereby He might purify you) with rain from physical and minor and major ritual impurities, (and remove from you the fear of Satan) the whispering of Satan, (and make strong your hearts) and preserve your hearts with steadfastness (and firm) by means of the rain ((your) feet thereby) on the sand, i.e. He gathers the sand such that feet become firm on it.

[8:12]

(When your Lord inspired the angels) it is also said that this means: when your Lord commanded the angels, ((saying:) I am with you) I will help you. (So make those who believe stand firm) in war; it is also said that this means: give those who believe the good news of victory. (I will throw) cast (fear into the hearts of those who disbelieve) the fear of Muhammad (pbuh) and his Companions. (Then smite the necks) their heads (and smite of them each finger) each shaped finger.

[8:13]

(That) fighting (is because they opposed Allah and His messenger) in relation to Religion. (Whoso opposeth Allah and His messenger) in Religion, ((for him) lo! Allah is severe in punishment) when He punishes.

[8:14]

(That) is your punishment, (so taste it) in the life of this world, (and (know) that for disbelievers) in the Hereafter (is the torment of the Fire).

[8:15]

(O ye who believe, When ye meet those who disbelieve) at Badr (in battle, turn not your backs to them) in defeat.

[8:16]

(Whoso on that day) the Day of Badr (turneth his back to them) and flees from them in defeat, (unless manoeuvring for battle) to re-continue fighting or to regroup to charge again (or intent to join a company) to assist and defend him, (he truly has incurred wrath from Allah) he has turned back and deserves Allah's wrath, (and his habitation) his abode (will be hell, a hapless journey's end) with which he will end up.

[8:17]

(Ye (Muslims) slew them not) on the Day of Badr, (but Allah slew them) through Gabriel and the angels. (And thou (Muhammad) threwest not when thou didst throw) you did make the dust reach the faces of the

idolaters, (but Allah threw) did make it so reach, (that He might test the believers) through the throwing of dust (by a fair test from Him) by giving them victory and spoils of war. (Lo! Allah is Hearer) of your supplications, (Knower) of your help.

[8:18]

(That) victory and spoils of war are for you; (and (know) that Allah (it is) Who maketh weak the plan of disbelievers) He weakens the disbelievers's plans.

[8:19]

(If ye sought a judgement) if you sought help, (now hath the judgement come unto you) the victory of Muhammad (pbuh) and his Companions against you, since Abu Jahl had prayed before the fighting started, saying: "O Allah, assist the best, the most honoured and more beloved religion to you", and so Allah answered his prayer and gave victory to Muhammad (pbuh) and his Companions against them. (And if ye cease) from disbelief and fighting (it will be better for you) than disbelief and fighting, (but if ye return) to fighting Muhammad (pbuh) (We also shall return) to your killing and defeat as on the Day of Badr. (And your host) your group (will avail you naught) vis-à-vis Allah's punishment, (however numerous it be, and (know) that Allah is with the believers) He assists them by giving them victory.

[8:20]

(O ye who believe! Obey Allah and His messenger) in the matter of reconciliation, (and turn not away from him) do not turn away from the command of Allah and His Messenger (when ye hear) the admonition of the Qur'an and the matter of reconciliation.

[8:21]

(Be not) in transgression; it is also said that this means: be not in obedience, (as those who say, We hear) we obey, the reference here being to the Banu 'Abd al-Dar, al-Nadr Ibn al-Harith and his host, (and they hear not) they obey not.

[8:22]

It was also revealed about these: (Lo! the worst of beasts) created beings and creatures (in Allah's sight are the deaf) to the Truth, (the dumb) about the Truth, (who have no sense) who do not understand Allah's command and His divine Oneness.

[8:23]

(Had Allah Known of any good) felicity (in them) i.e. in the Banu 'Abd al-Dar (He would have made them hear) He would have honoured them with faith, (but had He made them hear) had He honoured them with faith (they would have turned away) from faith due to Allah's foreknowledge about them, (averse) they are disbelieving in it.

[8:24]

(O ye who believe) i.e. the Companions of Muhammad (pbuh); (Obey Allah, and the messenger when He calleth you to that which quickeneth you) to that which honours you, makes you triumphant and reforms you, such as when you are called to fighting, etc., (and know) O believers (that Allah cometh in between) protects (the man and his own heart) He protects the believer and his heart, such that He preserves the heart of the believer by making it firm on faith so that it does not reject faith; and he preserves the heart of the disbeliever by making it firm on disbelief so that it does not accept faith, (and that He it is unto Whom) unto Allah in the Hereafter (ye will be gathered) and thus rewarded you for your works.

[8:25]

(And guard yourselves against a sedition) any sedition that happens (which cannot fall exclusively on those of you who are wrong-doers) but rather befalls on both the wrong-doers and the wronged, (and know that Allah is severe in punishment) when He punishes.

[8:26]

(And remember) O group of Emigrants, (when ye were few) in number (and reckoned feeble) oppressed (in the land) the land of Mecca, (and were in fear lest men should extirpate you) you feared that the people of Mecca would expel or imprison you, (how He gave you refuge) in Medina, (and strengthened you with His help) i.e. He assisted and gave you strength when He made you victorious on the Day of Badr, (and made provision of good things) the spoils of war (for you, that haply ye might be thankful) in order that you give thanks for His bounty: victory and the spoils of war on the Day of Badr.

[8:27]

(O ye who believe!) the address here is to Marwan and Abu Lubabah Ibn 'Abd al-Mundhir (Betray not Allah) in relation to Religion (and His messenger) by advising the Banu Qurayzah not to accept the judgement of Sa'd Ibn Mu'adh, (nor knowingly betray your trusts) nor betray the obligations of Allah which are your trusts.

[8:28]

(And know) this address is directed at Abu Lubabah (that your possessions and your children) in the Banu Qurayzah (are a test) an affliction, (and that with Allah is immense reward) an abundant reward in Paradise through jihad.

[8:29]

(O ye who believe! If you keep your duty to Allah) regarding that which He has commanded you and warned you against, (He will give you discrimination) victory and salvation (and will rid you of your evil thoughts and deeds) but not the enormities which you have committed, (and will forgive you) all the other transgressions. (Allah is of Infinite Bounty) He favours His servants with forgiveness and Paradise.

[8:30]

(And when those who disbelieve) i.e. Abu Jahl and his host (plot against thee (O Muhammad)) in Dar al-Nadwah (to wound you fatally) to imprison you as suggested by 'Amr Ibn Hisham, (or to kill thee) all together as suggested by Abu Jahl Ibn Hisham (or to drive thee forth) and expel you as suggested by Abu'l-Buhturi Ibn Hisham; (they plot) they intend to destroy and kill you, O Muhammad, (but Allah (also) plotteth) He wants to destroy and kill them on the Day of Badr; (and Allah is the best of plotters) He is the strongest of plotters.

[8:31]

(And when Our revelations) detailing commands and prohibitions (are recited unto them) to al-Nadr Ibn al-Harth and his companions (they say: We have heard) what Muhammad (pbuh) has said. (If we wish we can speak the like of this) the like of what Muhammad (pbuh) recites. (Lo! This) which Muhammad (pbuh) says (is naught but fables) tales (of the men of old) and their stories.

[8:32]

(And when they said) it is al-Nadr Ibn al-Harth who said it: (O Allah! If this) which Muhammad (pbuh) says (be indeed the Truth from You) that You have no son or partner, (then rain down stones on us) on al-Nadr (or bring on us some painful doom!) On the Day of Badr, al-Nadr Ibn al-Harth was killed in captivity.

[8:33]

(But Allah would not punish them) Allah would not destroy Abu Jahl and his host (while thou wast) residing (with them, nor will He punish them) destroy them (while they seek forgiveness) while they desire to believe.

[8:34]

(What (plea) have they that Allah should not punish them) that Allah should not destroy them after you left them, (when they debar) Muhammad (pbuh) and his Companions (from the Inviolable Place of Worship) and circumambulate it in the year of al-Hudaybiyyah, (though they are not its fitting guardians) guardians of the Mosque. (Its fitting guardians are those only who keep their duty to Allah) those who ward off disbelief, idolatry and indecencies: i.e. Muhammad (pbuh) and his Companions. (But most of them) all of them (know not) this nor believe in it.

[8:35]

(And their worship at the (holy) House is naught but whistling) like the whistling of a bird (and hand clapping. Therefore (it is said unto them): Taste of the doom) on the Day of Badr (because you disbelieve) in Muhammad (pbuh) and the Qur'an.

[8:36]

(Lo! those who disbelieve) the disbelievers who fed the army of the Quraysh on the Day of Badr: Abu Jahl and his host which consisted of 13 men (spend their wealth in order that they may debar (men) from the way of Allah) from religion and obedience of Allah. (They will spend it) on the life of this world, (then it will become an anguish for them) a regret for them in the Hereafter, (then they will be conquered) they will be defeated and killed on the Day of Badr. (And those who disbelieve) Abu Jahl and his host (will be gathered unto hell) in the Hereafter,

[8:37]

(That Allah may separate the wicked from the good) the disbeliever from the believer, the hypocrite from the sincere and the corrupt from the righteous. (The wicked will He place piece upon piece) gather together, (and heap them all together) i.e. the wicked, (and consign them) cast (unto hell. Such verily are the losers) in that they be punished.

[8:38]

(Tell) O Muhammad, (those who disbelieve) Abu Sufyan and his host (that if they cease) disbelief, idolatry, idol worship and fighting Muhammad (pbuh) (that which is past) of disbelief, idolatry, idol worship and fighting against the Prophet (pbuh) (will be forgiven them; but if they return (thereto)) i.e. to fighting Muhammad (pbuh) (then the example of the men of old hath already gone) that victory is given to Allah's friends against their enemies, such as was the case on the Day of Badr.

[8:39]

(And fight them) i.e. the disbelievers of Mecca (until persecution) disbelief, idolatry, idol worship and fighting against Muhammad (pbuh) in the Sacred Precinct (is no more, and religion) in the Sacred Precinct as well as worship (is all for Allah) such that none remains except the Religion of Islam. (But if they cease) disbelief, idolatry, idol worship and fighting the Prophet (pbuh) (then lo! Allah is Seer of what they do) of good and evil.

[8:40]

(And if they turn away) from faith, (then know) O believers, (that Allah is your Befriender) your Protector and Helper against them, (a transcendent Patron) Who protects and gives victory, (a transcendent Helper!)

Who defends you.

[8:41]

(And know) O believers (that whatever) of wealth (you take as spoils of war, lo! a fifth thereof is for Allah) a fifth of the spoils of war is given in the way of Allah, (and for the messenger) and for the use of the Messenger (and for the kinsmen) and for the kinsmen of the Prophet (pbuh) (and orphans) who are other than the orphans of the Banu 'Abd al-Muttalib (and the needy) other than those of the Banu 'Abd al-Muttalib (and the wayfarer) and for the weak who is in need of help, whoever he may be. This fifth used to be divided at the time of the Prophet (pbuh) into five shares: one share for the Prophet (pbuh) which was the share given for the sake of Allah (Allah's share); a share for the Prophet's kinsmen, because the Prophet (pbuh) used to give to his kinsmen on behalf of Allah; a share for the orphans; a share for the needy; and a share for the wayfarer. When the Prophet (pbuh) died, the share of the Prophet (pbuh) and that of his kinsmen were cancelled due to the saying of Abu Bakr: "I heard Allah's Messenger (pbuh) say: each prophet has, while still alive, an assigned means of subsistence, and when he dies, it is cancelled and belongs to no one". Abu Bakr, 'Umar, 'Uthman and 'Ali in their respective reigns divided the fifth into three shares: a share for the orphans, other than the orphans of Banu 'Abd al-Muttalib, a share for the needy, other than the needy of 'Abd al-Muttalib, and a share for the wayfarers who are weak and in need of help; (if ye believe in Allah and that which We revealed unto Our slave) Muhammad (pbuh) (on the Day of Discrimination) and the day of the alternation of power and victory of Muhammad (pbuh); it is also said that the Day of Discrimination means the day when Allah discriminated between truth and falsehood, i.e. the Day of Badr, when Allah decreed victory and the spoils of war for the Prophet (pbuh) and his Companions, while inflicting death and defeat upon Abu Jahl and his host, (the day when the two armies) the army of Muhammad (pbuh) and that of Abu Sufyan (met. And Allah is Able to do all things): victory and the possession of the spoils of war for the Prophet (pbuh) and death and defeat for Abu Jahl and his host.

[8:42]

(When ye were) O believers (on the near bank (of the valley)) close to Medina (and they) Abu Jahl and his host (were on the yonder bank) farther from Medina, beyond the valley, (and the caravan) of Abu Sufyan and his host (was below you (on the coast plain)) three miles away. (And had ye trysted to meet one another) in Medina to fight (ye surely would have failed to keep the tryst) to be able to do so, (but (it happened, as it did, without the forethought of either of you) that Allah might conclude a thing that must be done) giving victory and the spoils of war to the Prophet (pbuh) and his Companions, and death and defeat to Abu Jahl and his host; (that he who perished (on that day) might perish) he who perished as a disbeliever may perish (by a clear proof) after showing Allah's assistance to Muhammad (pbuh) (and he who survived) and was firm on faith (might survive) he whom Allah wills to make firm on faith (by a clear proof) after showing His assistance to Muhammad, Allah give him peace. It is also said that this means: so that he disbelieves he whom Allah willed him to disbelieve after seeing the clear proof (victory and seizure of the spoils of war by the Prophet (pbuh)) and so that he believes he whom Allah willed him to believe after seeing the clear proof. (Lo! Allah in truth is Hearer) of your supplications, (Knower) of the answer to your calls and assistance.

[8:43]

(When Allah showed them unto thee) O Muhammad (in your dream) on the Day of Badr (as few in number, and if He had shown them to thee as many, ye (Muslims) would have faltered) you would have been fearful (and would have quarrelled over the affair) over the question of war. (But Allah saved (you)) He decreed otherwise. (Lo! He knoweth what is in the breasts (of men)) what is in people's heart.

[8:44]

(And when He made you (Muslims), when ye met (them)) on the Day of Badr, (see them with your eyes as few) such that He emboldened you vis-à-vis them, (and lessened you in their eyes) such that they were emboldened vis-à-vis you, ((it was) that Allah might conclude a thing) so that Allah might give victory and the spoils of war to the Prophet (pbuh) and his Companions and bring about death and defeat for Abu Jahl

and his host (that must be done) that has to be. (Unto Allah all things) the end results of things (are brought back) in the Hereafter.

[8:45]

(O ye who believe!) He means the Companions of Muhammad (pbuh) (When you meet an army) a group of the disbelievers on the Day of Badr, (hold firm) along with your prophet in war (and think of Allah much) in your hearts and with your tongues, saying: "there is no deity except Allah", and "Allah is the greatest", (that ye may be successful) that you may be safe from Allah's wrath and punishment and be assisted.

[8:46]

(And obey Allah and His messenger) in the matter of war, (and dispute not one with another) regarding war (lest ye falter) lest fear strikes you (and your strength depart from you) i.e. you are defeated; (but be steadfast!) in war along with your Prophet (Lo! Allah is with the steadfast) He helps the steadfast in war.

[8:47]

(Be not) in transgression (as those who came forth from their dwellings) i.e. Mecca (boastfully) impertinently (and to be seen of men) to gain reputation among men, (and debar (men) from the way of Allah) from Allah's Religion and obedience, (while Allah is surrounding all they do) regarding marching against the Prophet (pbuh) and the matter of war.

[8:48]

(And when Satan made their deeds seem fair to them) and when Iblis made their marching against the Muslims seem fair to them (and said: No one of mankind can conquer you this day) he meant Muhammad (pbuh) and his Companions, (for I am your protector) I will help you. (But when the armies came in sight of one another) the army of the believers and the army of the disbelievers and Iblis saw Gabriel with the angels (he took flight) he retreated, (saying) to the disbelievers: (Lo! I am guiltless of you) and of your fighting. (Lo! I see that which ye see not) I see Gabriel while you do not see him. (Lo! I fear Allah. And Allah is severe in punishment) when He punishes; Iblis was scared of being captured by Gabriel and of being shown to the disbelievers, for then they would never obey him.

[8:49]

(When the hypocrites) those who apostatised on the Day of Badr (and those in whose hearts is a disease) doubt and opposition as well as all disbelievers (said: Their religion) their profession of Allah's divine Oneness (hath deluded these) Muhammad (pbuh) and all his Companions. (Whoso putteth his trust in Allah) regarding His assistance (lo! Allah is Mighty) in His retribution against His enemies, (Wise) in giving assistance to those who put their trust in Him, just as He assisted His Prophet (pbuh) on the Day of Badr.

[8:50]

(If thou couldst see) O Muhammad (how the angels) on the Day of Badr (receive those who disbelieve) how they take away their souls, (smiting their faces and their backs and (saying): Taste the punishment of burning!) the severe punishment of burning.

[8:51]

(This is for that which your own hands have sent before (to the Judgement)) this is what your hands have done while you were in a state of idolatry (and (know) that Allah is not a tyrant to His slaves) such that He would take them to task without them having committed a crime.

[8:52]

((Their way is) as the way of Pharaoh's folk) as the doing of the folk of Pharaoh (and those before them; they disbelieved the revelations of Allah) they disbelieved in Allah's Book and Messenger; He says: the disbelievers of Mecca disbelieved in Muhammad (pbuh) and in the Qur'an just as Pharaoh and his folk, and those before them, disbelieved in Scriptures and messengers sent to them, (and Allah took them in their sins) in their disbelief. (Lo! Allah is Strong) in His seizing, (severe in punishment) when He punishes.

[8:53]

(That is because Allah never changeth the grace He hath bestowed on any people) by sending them a Scripture, messenger and security (until they first change that which is in their hearts) by abstaining from giving thanks to Him, (and (that is) because Allah is Hearer) of your supplications, (Knower) of your answer.

[8:54]

((Their way is) as the way of Pharaoh's folk) as the work of Pharaoh's folk (and those before them; they denied the revelations of their Lord) they disbelieved in Scriptures and messengers just as the disbelievers of Mecca disbelieved, (so We destroyed them in their sins) because of their disbelief. (And We drowned the folk of Pharaoh. All were evil-doers) disbelievers.

[8:55]

(Lo! the worst of beasts) of created beings (in Allah's sight are the ungrateful) Banu Qurayzah and others (who will not believe) in Muhammad (pbuh) and in the Qur'an;

[8:56]

Then Allah explained who these are, saying: (Those of them with whom thou madest a treaty) the Banu Qurayzah, (and, then at every opportunity they break their treaty, and they keep not duty (to Allah)) they do not ward off breaking their treaties.

[8:57]

(If thou comest on them) if you imprison them (in the war, deal with them so as to strike fear in those who are behind them) such that they serve as a lesson to those who are behind them, (that haply they may remember) i.e. take admonition and avoid breaking their treaties.

[8:58]

(And if thou fearest) and if you know of a (treachery from any folk) from the Banu Qurayzah in that they broke their treaty, (then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous) who break their treaties or commit any other act of treachery, whether it is the Banu Qurayzah or others.

[8:59]

(And) O Muhammad (let not those who disbelieve) whether from the Banu Qurayzah or somewhere else (suppose that they can outstrip) Our punishment due to the things they have done and said. (Lo! they cannot escape) Our punishment.

[8:60]

(Make ready for them) for the Banu Qurayzah as well as for others (all thou canst of force) of arms (and of horses tethered) of female tethered horses which are prepared for fighting, (that thereby ye may dismay) that you may strike fear by means of these horses in (the enemy of Allah) with regard to religion (and your enemy) by killing them, (and others beside them) besides the Banu Qurayzah and all the Arabs; it is also said that this is a reference to the disbelievers among the jinn (whom you know not) you do not know their number. (Allah knoweth them) Allah knows their number. (Whatsoever) of wealth (you spend in the way of

Allah) in obedience of Allah, whether it is arms or horses (it will be repaid to you in full) its reward will be repaid to you, none of it will be diminished, (and ye will not be wronged) your reward will not be diminished.

[8:61]

(And if they incline to peace) if the Banu Qurayzah incline to and desire peace, (incline you also to it) and desire it, (and trust in Allah) in relation to their breaking or honouring of treaties. (Lo! He is the Hearer) of what they say, (the Knower) of their breaking and honouring of treaties.

[8:62]

(And if they) the Banu Qurayzah (would deceive thee) by signing a treaty of peace with you, (then lo! Allah is sufficient for thee) Allah is sufficient and enough for you. (He it is Who supporteth thee) He gives you strength and assists you (with His help) on the Day of Badr (and with the believers) with the Aws and the Khazraj,

[8:63]

(And (as for the believers) hath attuned their hearts) he united their hearts and word by means of Islam. (If thou hadst spent all that is in the earth) of gold and silver (thou couldst not have attuned their hearts) or their word, (but Allah hath attuned them) He united their hearts by means of faith. (Lo! He is Mighty) in His kingdom and sovereignty, (Wise) in His command and decree.

[8:64]

(O Prophet! Allah is sufficient for thee and those who follow thee of the believers) the Aws and the Khazraj.

[8:65]

(O Prophet! Exhort the believers) prompt and encourage them (to fight) on the Day of Badr. (If there be of you twenty steadfast) in war, seeking their reward only from Allah (they shall overcome two hundred) of the idolaters, (and if there be of you a hundred steadfast they shall overcome) shall fight (a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence) they do not understand the command of Allah and His divine Oneness.

[8:66]

(Now hath Allah lightened your burden, for He knoweth that there is weakness in you) in relation to fighting. (So if there be of you a steadfast hundred) who seek their reward only from Allah (they shall overcome) they shall fight (two hundred, and if there be of you a thousand (steadfast) they shall overcome) they shall fight (two thousand by permission of Allah. Allah is with the steadfast) He helps the steadfast in war by making them triumphant.

[8:67]

(It is not for any Prophet) it is not proper for any Prophet (to have captives) from among disbelievers (until he hath made slaughter) until he conquers (in the land) by means of fighting. (Ye desire the lure of this world) by taking ransoms for the prisoners of Badr (and Allah desireth (for you) the Hereafter, and Allah is Mighty) in His retribution against His enemies, (Wise) by helping His friends.

[8:68]

(Had it not been for an ordinance of Allah which had gone before) had it not been for Allah's decree that spoils of war were lawful for the community of Muhammad (pbuh); it is also said that this means: had it not been that Allah decreed felicity for the people of Badr, (an awful) a severe (doom had come upon you on account of what ye took) would have befallen you because of the ransoms you took.

[8:69]

(Now enjoy what ye have won) at Badr of spoils of war, (as lawful and good, and keep your duty to Allah) and fear Allah regarding this. (Lo! Allah is Forgiving) He overlooks transgressions, (Merciful) regarding that which ensued from you at Badr concerning the ransom of prisoners.

[8:70]

(O Prophet, Say unto those captives who are in your hands) i.e. 'Abbas [Ibn 'Abd al-Muttalib]: If Allah knoweth any good) faith and sincerity (in your hearts He will give you better than that which hath been taken from you) of ransom, (and will forgive you) the sins you committed in the pre-Islamic period. (Lo! Allah is Forgiving, Merciful) towards he who believes in Him.

[8:71]

(And if they would betray thee) through faith, O Muhammad, (they betrayed Allah before) this, by shunning faith and committing transgressions, (and He gave (thee) power over them) He made you triumph over them at Badr. (Allah is Knower) of what is in their hearts of treachery, (Wise) in that which He decreed upon them.

[8:72]

(Lo! those who believed) in Muhammad and in the Qur'an (and left their homes) in Mecca and headed towards Medina (and strove with their wealth and their lives for the cause of Allah) in obedience of Allah, (and those who took them in) those who hosted Muhammad (pbuh) and his Companions in Medina (in and helped them) on the Day of Badr; (these are protecting friends one of another) in inheritance. (And those who believed) in Muhammad (pbuh) and in the Qur'an (but did not leave their homes) in Mecca to migrate to Medina, (ye have no duty to protect them) you do not inherit them, nor do they inherit you (till they leave their homes) and migrate to Medina; (but if they seek help from you in the matter of religion) if they seek your help against their enemies in religion (then it is your duty to help (them)) against their enemies (except against a folk between whom and you there is a treaty) in which case you should not help them, but rather try to make peace between them. (Allah is Seer of what ye do) regarding peace and other things.

[8:73]

(And those who disbelieve are protectors one of another-) in the matter of inheritance (If ye do not so) divide estate between relatives as has been explained to you, (there will be confusion in the land) through idolatry and apostasy, (and great corruption) by means of killings and transgression.

[8:74]

(Those who believed) in Muhammad (pbuh) and in the Qur'an (and left their homes) and migrated from Mecca to Medina (and strove for the cause of Allah) in obedience of Allah, (and those who took them in) those who hosted Muhammad (pbuh) and his Companions (and helped them) at Badr (these are the believers in truth) truly and certainly. (For them is pardon) for the sins they committed in the life of this world, (and a bountiful provision) a good reward in Paradise.

[8:75]

(And those who afterwards) after the first Emigrants (believed) in Muhammad (pbuh) and in the Qur'an (and left their homes) and migrated from Mecca to Medina (and strove along with you) against the enemy, (they are of you) they are with you in secret and openly; (and those who are akin) those who are related by their lineage, the closer then the one who comes next, etc., (are nearer one to another) in relation to the division of estates (in the ordinance of Allah) in the Guarded Tablet. With this verse, the first verse was abrogated. (Lo! Allah is Knower) He knows the idolaters' breaking of their treaties (of all things) the division of estates,

what is good for you as well as other things. And Allah knows best the inner meanings of His Scripture'.
And of the surah in which repentance is mentioned, which is Medinan in its entirety-except, it is said, the last two verses which are Meccan-and consists of 129 verses, 2,467 words and 10,000 letters:

Surah 9: Repentance (al-Tawbah)

And of the surah in which repentance is mentioned, which is Medinan in its entirety—except, it is said, the last two verses which are Meccan—and consists of 129 verses, 2,467 words and 10,000 letters:

[9:1]

And from his narration on the authority of Ibn 'Abbas who said regarding Allah's saying: (Freedom from obligation): '(Freedom from obligation) this is freedom from obligation (from Allah and His messenger towards those of the idolaters with whom ye made a treaty) but then they broke that treaty; freedom from obligation is the breaking of treaties. Allah says: whosoever has a treaty with the Messenger of Allah (pbuh) let him know that it is broken. Some of them had a treaty lasting four months, and some of more nine months, while others had treaties for longer or shorter periods. Others had no treaty with Allah's Messenger at all. All these treaties were broken except for the treaty with the Banu Kinanah which was for nine months. Whoever had a treaty for more or less than four months, their treaties were ratified to last four month beginning from the day of immolation; and whoever had a treaty of four months, that treaty was ratified to last four months beginning from the day of immolation. Those who had a treaty of nine months, their treaties were left as they were, while those who did not sign any treaty, were granted one of 50 days beginning from the day of immolation until the departure of the person who was in a state of ritual consecration:

[9:2]

Allah said to them (Travel freely in the land) move about in the land beginning from the day of immolation for (four months) safe from being killed because of the treaty, (and know) O disbelievers (that ye cannot escape Allah) that you cannot escape Allah's punishment, by being killed, after the lapse of a the four months (and that Allah will confound the disbelievers) He will punish the disbelievers after four months by subjecting them to death.

[9:3]

(And a proclamation from Allah) and this is a declaration from Allah (and His messenger to all men on the day of the Greater Pilgrimage) on the day of immolation (that Allah is free from obligation to the idolaters) their religion, and the treaties they broke, (and (so is) His messenger) he is also free from obligation to them. (So, if ye repent) from idolatry and believe in Allah and Muhammad (pbuh) as well as in the Qur'an, (it will be better for you) than idolatry; (but if ye are averse) to faith and repentance, (then know) O idolaters (that ye cannot escape Allah) you cannot escape His punishment. (Give tidings (O Muhammad) of a painful doom to those who disbelieve) i.e. that they will be killed after the elapse of four months.

[9:4]

(Excepting those of the idolaters with whom ye (Muslims) have a treaty) i.e. the Banu Kinanah after the year of al-Hudaybiyyah, (and who have since abated nothing of your right) who they did not break their treaties, i.e. those who had a nine month treaty (nor have supported anyone) of your enemies (against you. (As for these), fulfil their treaty to them till their term) i.e. nine months. (Lo! Allah loveth those who keep their duty (unto Him)) by not breaking their treaties.

[9:5]

(Then, when the sacred months have passed) then after the day of immolation when the month of

Muharram passes, (slay the idolaters) whose treaty is for fifty days (wherever ye find them) whether in the Sacred Precinct or outside it, during the sacred months or at any other time, (and take them (captive)) imprison them, (and besiege them) in their homes, (and prepare for them each ambush) on every road they tread for trade. (But if they repent) from idolatry and believe in Allah (and establish worship) and acknowledge the five daily prayers (and pay the poor-due) acknowledge the payment of the poor-due, (then leave their way free) if they wish to go to the House of Allah. (Lo! Allah is Forgiving) He forgives whoever repents, (Merciful) towards whosoever dies in a state of repentance.

[9:6]

(And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the word of Allah) so that he may hear your recitation of the words of Allah; (and afterward convey him to his place of safety) to the place he is going, if he remains an unbeliever. (That) which I have mentioned (is because they are a folk who know not) Allah's command and His divine Oneness.

[9:7]

(How) this is said by way of astonishment (can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship?) after the year of al-Hudaybiyyah, the reference here is to the Banu Kinanah. (So long as they are true to you) in that they honour their treaty, (be true to them) completely. (Lo! Allah loveth those who keep their duty) and abstain from breaking their treaties.

[9:8]

(How) this is also said by way of astonishment: how can there be any treaty between you and them (when, if they have the upper hand of you) they were to conquer you, (they regard no pact) they would have no regard for the ties of kinship relating you ; it is also said: they would have no regard for you in respect of Allah (nor honour about you?) because of the treaty between you. (They satisfy you with their mouths) with their tongues (the while their hearts refuse) while their hearts are averse to it. (And most of them) all of them (are wrong-doers) breakers of treaties.

[9:9]

(They have purchased with the revelations of Allah) i.e. Muhammad (pbuh) and the Qur'an (a little gain) a small profit, (so they debar (men) from His way) from His religion and obedience. (Lo! evil is that which they are wont to do) evil is that which they used to do of concealment and other things. It is also said that this verse was revealed about the Jews.

[9:10]

(And they observe towards a believer neither pact) ties of kinship; it is also said that the reference here is to Allah (nor honour) because of the treaties they signed. (These are they who are transgressors) who shifted from that which is lawful to that which is prohibited, by breaking their treaties and committing other things.

[9:11]

(But if they repent) from idolatry and believe in Allah (and establish worship) acknowledge the prayers (and pay the poor-due) and acknowledge the poor-due, (then are they your brethren in religion) in Islam. (We detail Our revelations) We explain the Qur'an by means of expositing the commands and prohibitions (for a people who have knowledge) and believe.

[9:12]

(And if they) the people of Mecca (break their pledges) which are between you and them (after their treaty (has been made with you) and assail your religion) and defame the Religion of Islam, (then fight the heads

of disbelief) fight the leaders of disbelief: Abu Sufyan and his host. (Lo! they have no binding oaths in order that they may desist) from breaking their pledges.

[9:13]

(Will ye not fight a folk) why is it that you do not fight a people, i.e. the people of Mecca (who broke their solemn pledges) which are between them and you, (and purposed to drive out the messenger) and wanted to kill the Messenger when they entered Dar al-Nadwah (and did attack you first) by breaking their pledge when they helped the Banu Bakr, their allies, against the Banu Khuza'ah, the allies of the Prophet (pbuh)? (What! Fear ye them?) O believers, do you fear fighting them? (Now Allah hath more right that you should fear Him) because of leaving His command, (if ye are believers).

[9:14]

(Fight them! Allah will chastise them at your hands) He will chastise them by means of your swords, i.e. by killing them, (and He will lay them low) He will abase them by means of defeat (and give you victory over them, and He will heal the breasts of folk who are believers) by the exultation of the Banu Khuza'ah, in that they were allowed to kill their enemies for a while in the Sacred Precinct upon the Conquest of Mecca.

[9:15]

(And He will remove the anger of their hearts. Allah relenteth towards whom He will) He will relent towards whoever repents of them. (Allah is Knower) of those who repent and of those who do not, (Wise) in that which He decreed for them; it is also said that this means: He ordained their defeat and killing.

[9:16]

(Or deemed ye) O believers (that ye would be left (in peace)) that you would be given respite and not commanded to fight (when Allah yet knoweth not) has not yet seen (those of you who strive) in the way of Allah, (choosing for familiar none) of the disbelievers (save Allah and His messenger and the) sincere (believers? Allah is Informed of what ye do) of good or evil during jihad and at other places and times.

[9:17]

(It is not for the idolaters) the idolaters ought not (to tend Allah's sanctuaries, bearing witness against themselves) through their calling (of disbelief. As for such, their works are vain) their works are thwarted for as long as they remain disbelievers (and in the Fire they will abide) never to die or leave it.

[9:18]

(He only shall tend Allah's sanctuaries) the Inviolable Place of Worship (who believeth in Allah and the Last Day) believes in resurrection after death (and observeth proper worship) fulfils the five daily prayers (and payeth the poor-due) which is obligated (and feareth) and worships (none save Allah. For such (only) is it possible that they can be of the rightly guided) by means of Allah's Religion and clear proof.

[9:19]

The following was revealed about a man among the idolaters who was taken prisoner on the Day of Badr. He boasted to 'Ali or to another believer who took part in the battle of Badr, saying: "we give water to the pilgrims and tend to the Sacred House, and do this and that, etc.", so Allah, Exalted is He, said: (Count ye the slaking of a pilgrim's thirst) did you say that giving water to the pilgrim (and tendance of the Inviolable Place of Worship as (equal to the worth of him) who believeth in Allah) is like the faith of he who believes in Allah, i.e. the believer who took part in the battle of Badr (and the Last Day) and believes in resurrection after death, (and striveth in the way of Allah) and strives in obedience of Allah on the Day of Badr? (They are not equal in the sight of Allah) as far as obedience and reward are concerned. (Allah guideth not) leads not to His religion (wrong-doing folk) the idolaters, those who do not deserve it.

[9:20]

(Those who believe) in Muhammad (pbuh) and in the Qur'an, (and have left their homes) migrating from Mecca to Medina (and striven with their wealth and their lives) by spending their wealth and sacrificing their lives (in Allah's way) in obedience of Allah (are of much greater worth) have much greater merit (in Allah's sight) than others. (These are they who are triumphant) they have gained Paradise and been saved from hell.

[9:21]

(Their Lord giveth them good tidings of mercy) of safety (from Him) from His punishment, (and acceptance) their Lord's good pleasure with them, (and Gardens where enduring pleasure will be theirs) unending and continuous pleasure;

[9:22]

(There they will abide for ever) never to die or leave. (Lo! with Allah there is immense reward) an abundant reward to the person who believes in Him.

[9:23]

(O ye who believe! Choose not your fathers nor your brethren) who are in Mecca from among the disbelievers (for friends) in religion (if they take pleasure in disbelief rather than faith) if they choose disbelief instead of faith. (Whoso of you taketh them for friends) in religion, (such are wrong-doers) disbelievers like them; it is also said that this means: O ye who believe! take not your believing fathers and brothers who are in Mecca, who had prevented you from migrating to Medina, for allies, seeking their help and assistance, if they choose to remain in the abode of disbelief, i.e. Mecca, rather than migrate to the abode of Islam, i.e. Medina. Whosoever takes them for allies harms only himself.

[9:24]

(Say) O Muhammad: (If your fathers, and your sons, and your brethren, and your wives, and your tribe) your folk who are in Mecca, (and the wealth ye have acquired) you have earned, (and merchandise for which ye fear that there will be no sale) that will not be spent in Medina, (and dwellings) houses (ye desire) to live in (are dearer to you than Allah) than Allah's obedience (and His messenger) and dearer to you than migrating to His Messenger (and striving in His way) for the sake of His obedience: (then wait till Allah bringeth His command to pass) His punishment, i.e. killing upon the Conquest of Mecca. Those who migrated after this (Allah guideth not) He does not lead to His religion (wrong-doing folk) the disbelievers: those who not deserve it.

[9:25]

(Allah hath given you victory on many fields) on many battlefields (and on the day of Hunayn) and especially on the day of Hunayn, a valley between Mecca and Ta'if, (when ye exulted in your multitude) when you were pleased by your sheer numbers. They were then 10,000 men (but it availed you naught) but your multitude did not prevent your defeat, (and the earth, vast as it is, was straitened for you) because of fear; (then ye turned back in flight) from the enemy, who consisted of 4,000 men;

[9:26]

(Then Allah sent His peace of reassurance) His tranquillity (down upon His messenger and upon the believers, and sent down hosts) from heaven (ye could not see) meaning angels, to assist the believers, (and punished those who disbelieved) through their killing and defeat. The reference here is to the clan of Malik Ibn 'Awf al-Dahmani, and to that of Kinanah Ibn 'Abd Yalayl al-Thaqafi. (Such is the reward of disbelievers) in the life of this world.

[9:27]

(Then afterward) after fighting and the defeat (Allah will relent towards whom He will) towards those who repent amongst them; (for Allah is Forgiving, Merciful) towards him who repents.

[9:28]

(O ye who believe! The idolaters only are unclean) impure. (So let them not come near the Inviolable Place of Worship) for pilgrimage and circumambulation (after this their year) the year of freedom from obligation (bara'ah) after the day of immolation. (If ye fear poverty) impoverishment and neediness (Allah shall preserve you of His bounty) of His provision in another way (if He will) when He wills and will make you dispense with trading with Bakr Ibn Wa'il. (Lo! Allah is Knower) of your sustenance, (Wise) in that which He has ordained for you.

[9:29]

(Fight against such of those who have been given the Scripture) the Jews and Christians (as believe not in Allah nor the Last Day) nor in the bliss of Paradise, (and forbid not) in the Torah (that which Allah hath forbidden by His messenger, and follow not the religion of truth) do not submit themselves to Allah through confession of Allah's divine Oneness, (until they pay the tribute readily) standing: from hand to hand, (being brought low) abased.

[9:30]

(And the Jews) the Jews of Medina (say: Ezra is the son of Allah, and the Christians) the Christians of Najran (say: The Messiah is the son of Allah. That is their saying with their mouths) with their tongues. (They imitate the saying of those who disbelieved of old) before them, i.e. the disbelievers of Mecca who said that al-Lat, al-'Uzza and Manat were His daughters, just as the Jews claimed that Ezra was the son of Allah and some of the Christians claimed that Jesus was the son of Allah, others that he was Allah's partner while there were others who said that he was Allah Himself or one god among three. (Allah (Himself) fights against them) Allah curses them. (How perverse are they!) from where do they get their lies?

[9:31]

(They have taken as lords beside Allah) i.e. they obeyed them in acts of disobedience (their rabbis) the men of knowledge among the Jews (and their monks) who reside in monasteries (and the Messiah son of Mary) and they have taken the Messiah son of Mary as lord, (when they were bidden) in all Scriptures (to worship) to confess the divine Oneness of (only One God. There is no god save Him. Be He glorified from all that they ascribe as partner (unto Him)!) Allah exalts Himself above all that which they ascribe to Him.

[9:32]

(Fain would they put out) thwart (the light of Allah) the religion of Allah (with their mouths) through their lies; it is also said: by means of their mouths, (but Allah disdaineth (aught)) But Allah does not leave things (save that He shall perfect His light) save that He shall manifest His religion: Islam, (however much the disbelievers are averse) that this should be so.

[9:33]

(He it is Who hath sent His messenger) Muhammad (pbuh) (with the guidance) with the Qur'an and faith (and the Religion of Truth) the religion of Islam, and with it the confession that there is no deity except Allah, (that He may cause it to prevail over all religion) that He may Cause the religion of Islam to prevail over all religions which came before it until the Day of Judgement, (however much the idolaters may be averse) that this should be so.

[9:34]

(O you, who believe!) in Muhammad (pbuh) and in the Qur'an, (Lo! many of the (Jewish) rabbis) the scholars of the Children of Israel (and the (Christian) monks) who reside in monasteries (devour the wealth of mankind wantonly) through bribery and unlawful earning (and debar (men) from the way of Allah) from Allah's Religion and obedience. (They who hoard up) amass (gold and silver and spend it not) the gold and silver (in the way of Allah) in obedience of Allah; it is also said that this means: who do not pay the poor-due from it, (unto them give tidings) O Muhammad (of a painful doom).

[9:35]

(On the day when it) the treasures they hoarded up (will (all) be heated in the Fire of hell, and their foreheads and their flanks and their backs will be branded therewith) with their treasures ((and it will be said unto them): Here is) the punishment of (that which you hoarded) the wealth you amassed (for yourselves) in the life of this world. (Now taste of what ye used to hoard) amass.

[9:36]

(Lo! the number of the months with Allah) he says: the year is counted by months, i.e. the months of the year in which the poor-due is paid (is twelve months by Allah's ordinance) in the Guarded Tablet (in the day) from the day (that He created the heavens and the earth. Four of them) four of these months (are sacred): Rajab, Dhu'l-Qa'dah, Dhu'l-Hijjah and Muharram: (that is the right religion) that is the right calculation: it neither increases or decreases. (So wrong not) harm not (yourselves) through transgression (in them) in those months; it is also said: in the sacred months. (And wage war on all the idolaters) in the sacred months and in other months (as they are waging war on all of you) all together. (And know) O believers (that Allah is with those who keep their duty (unto Him)) with those who ward off disbelief, idolatry, indecencies, the breaking of treaties and fighting during the sacred months.

[9:37]

(Postponement (of a sacred month) is only an excess of disbelief) He says: postponement of the month of Muharram to the month of Safar is an excess of disbelief (whereby those who disbelieve are misled) they are wrong to postpone Muharram to Safar, (they allow it) i.e. Muharram (one year) and thus fight in it (and forbid it) i.e. Muharram ((another) year) and thus abstain from fighting during it. And so when they used to do this, Muharram would not be considered sacred while Safar became sacred instead, (that they may make up) that they may match (the number of the months which Allah hath hallowed) four in number, (so that they allow that which Allah hath forbidden) i.e. Muharram. (The evil of their deeds is made fair-seeming unto them. Allah guideth not) leads not to His religion (the disbelieving folk) those who do not deserve it. The one who used to postpone the sacred months was a man called Nu'aym Ibn Tha'labah.

[9:38]

(O ye who believe!) the address is to the Companions of Muhammad (pbuh) (What aileth you that when it is said unto you: Go forth) with your Prophet (in the way of Allah) in obedience of Allah at the Battle of Tabuk, (ye are bowed down to the ground with heaviness) you wish to remain bowed down to the ground. (Take ye pleasure in the life of the world) i.e. in that which is in the life of this world (rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter) and will not last.

[9:39]

(If ye go not forth) with your Prophet at the Battle of Tabuk (He will afflict you with a painful doom) in this world and in the Hereafter, (and will choose instead of you a folk other than you) who are better and more obedient than you. (Ye cannot harm Him all) i.e. by staying back you cannot harm Allah. (Allah is Able to do all things) whether it is punishment or reward.

[9:40]

(If ye help him not) if you do not help Muhammad (pbuh) by going forth with him to the battle of Tabuk, (still Allah helped him when those who disbelieve) the disbelievers of Mecca (drove him forth, the second of two) i.e. the Messenger of Allah and Abu Bakr; (when they two) Allah's Messenger (pbuh) and Abu Bakr, may Allah be well pleased with him, (were in the cave, when he) the Prophet (pbuh) (said unto his comrade) Abu Bakr: (Grieve not) O Abu Bakr. (Lo! Allah is with us) and He will help us. (Then Allah caused His peace of reassurance) His tranquillity (to descend upon him) upon His Prophet (and supported him) helped him on the Day of Badr, at the battle of the troops and also on the Day of Hunayn (with hosts ye cannot see) i.e. with angels, (and made the word) the religion (of those who disbelieved the nethermost) blameworthy and defeated, (while Allah's word it was that became the uppermost) triumphant and praiseworthy. (Allah is Mighty) in retribution against his enemies, (Wise) in helping His friends.

[9:41]

(Go forth) with your Prophet to the Battle of Tabuk, (light armed and heavy armed) young and old; it is also said that this means: whether you are enthusiastic for it or not; it is also said that this means: light with property and children and heavy with property and children, (and strive with your wealth and your lives in the way of Allah) in obedience of Allah! (That) jihad (is best for you) than sitting remaining in one place (if ye but knew) and believed.

[9:42]

(Had it been a near adventure) a near spoil of war (and an easy journey they had followed thee) to the Battle of Tabuk with a good disposition of the soul, (but the distance seemed too far for them) Historic Syria seemed too far for them. (Yet will they swear by Allah) to you when you come back from the Battle of Tabuk, i.e. 'Abdullah Ibn Abi Wajd Ibn Qays, Mu'attib Ibn Qushayr and their companions who did not take part in the battle of Tabuk ((saying): If we had been able) to acquire provision and mount (we would surely have set out with you) to the Battle of Tabuk. (They destroy their souls) by lying in their oaths, (and Allah knoweth that they verily are liars) because they were able to set out with the Prophet (pbuh).

[9:43]

(Allah forgive thee) O Muhammad! (Wherefore didst thou grant them leave) give leave to the hypocrites to stay behind and not go to Tabuk (ere those who told the Truth were manifest to you) until those who are genuine in their faith are manifest to you upon going forth with you (and thou didst know the liars) about their faith, when they fail to set forth with you without leave?

[9:44]

(Those who believe in Allah and the Last Day ask no leave) after the Battle of Tabuk (of thee) in secret or in the open (lest they should strive with their wealth and their lives. Allah is Aware of those who keep their duty (unto Him)) those who ward off disbelief and idolatry.

[9:45]

(They alone ask leave of you) to stay behind and not take part in jihad (who believe not in Allah and the Last Day) in the depth of their hearts, (and whose hearts feel doubt, so in their doubt they waver) they are bewildered.

[9:46]

(And if they had wished to go forth) with you to the Battle of Tabuk (they would assuredly have made ready some equipment) weapons and provision, (but Allah was averse to their being sent forth) with you to the battle of Tabuk (and back and (it was said unto them): Sit ye with the sedentary!) with those who stayed back without an excuse.

[9:47]

(Had they gone forth among you) with you (they had added to you naught save trouble) evil and corruption (and had hurried to and fro among you) they would have marched riding their camels in the middle of you, (seeking to cause sedition among you) seeking to cause evil, corruption, humiliation and damage; (and among you there are some who would have listened to them) among you there are spies for the disbelievers. (Allah is Aware of evil-doers) i.e. the hypocrites: 'Abdullah Ibn Ubayy and his hosts.

[9:48]

(Aforetime) before the battle of Tabuk (they sought to cause sedition) they sought to cause you evil things (and raised difficulties for you) right and left (till the Truth came) until the believers became many (and the decree of Allah) the religion of Allah: Islam (was made manifest, though they were loth) of it.

[9:49]

(Of them) of the hypocrites (is he who saith) the reference here is to Jadd Ibn Qays: (Grant me leave) to stay at home (and tempt me not) by the women of Historic Syria. (Surely it is into temptation) idolatry and hypocrisy (that they (thus) have fallen. Lo! Hell is all around) will be all around (the disbelievers) on the Day of Judgement.

[9:50]

(If good) conquest and the spoils of war as on the Day of Badr (befalleth thee (O Muhammad) it afflicteth them) i.e. the hypocrites, (and if calamity) killings and defeat (befalleth thee) such as during the Battle of Uhud, (they say) the hypocrites, 'Abdullah Ibn Ubayy and his host, say: (We took precaution) by staying at home before the calamity took place, (and they turn away) from jihad (well pleased) with that which has befallen the Prophet (pbuh) and his Companions on the Day of Uhud.

[9:51]

(Say) O Muhammad, to the hypocrites: (Naught befalleth us save that which Allah hath decreed for us. He is our protecting Friend) He has better right to protect us. (In Allah let believers put their trust!) the believers ought to put their trust in Allah.

[9:52]

(Say) O Muhammad, to the hypocrites: (Can ye await for us aught save one of two good things) conquest and spoils of war or death and martyrdom? (while we await for you that Allah will afflict you with a doom from Him) to destroy you (or at our hands) with our swords to kill you. (Await then! Lo! we are awaiting with you) for your destruction.

[9:53]

(Say) O Muhammad, to the hypocrites: (Pay) your wealth, (willingly) with a good disposition of the soul (or unwillingly) coercively, out of fear from dying, (it will not be accepted from you. Lo! ye were ever froward folk) hypocrites.

[9:54]

(And naught preventeth that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger) in secret, (and they come not to worship) to the prayer (save as idlers) lax, (and pay not) anything in the way of Allah (save reluctantly) save when they are forced to.

[9:55]

(So let not) O Muhammad (their riches) the abundance of their riches (nor their children) the abundance of their children (please thee. Allah thereby intendeth but to punish them) in the Hereafter (and that their souls shall pass away) shall expire (in the life of the world while they are disbelievers).

[9:56]

(And they) 'Abdullah Ibn Ubayy and his host (swear by Allah that they are in truth of you) with you secretly and openly, (when they are not of you) with you, (but they are folk who are afraid) of your swords.

[9:57]

(Had they but found a refuge) to run to, (or caverns) in the mountain, (or a place to enter) or an underground passage, (they surely had resorted thither swift as runaways) they would have promptly gone there.

[9:58]

(And of them) of the hypocrites: Abu'l-Ahwas and his host (is he who defameth thee in the matter of the alms) he defames you regarding the division of alms. They claimed that he did not divide them fairly. (If they are given thereof) of the alms a good share (they are content) with the division, (and if they are not given thereof) of the alms a good share, (behold! they are enraged) in relation to the division of the same.

[9:59]

((How much more seemly) had they) i.e. the hypocrites (been content with that which Allah and His messenger had given them) of Allah's bounty (and had said: Allah sufficeth us) we trust in Allah. (Allah will give us of His bounty) Allah will make us rich with His favour by means of His sustenance, (and (also) His messenger) through his gifts. (Unto Allah we are supplicants) we desire Allah. Had they said this, it would have been better for them.

[9:60]

Allah then explained who is entitled to these alms, saying: (The alms are only for the poor) for the folk of the Platform (and the needy) among the pilgrims, (and those who collect them) i.e. the collectors of alms, (and those whose hearts are to be reconciled) by giving them gifts such as Abu Sufyan and his companions. These were 15 men, (and to free the captives) the captives who want to ransom themselves (and the debtors) those who incurred debts to fulfil works which are for the obedience of Allah, (and for the cause of Allah) and for the fighters for the cause of Allah, (and (for) the wayfarers) guests, the passer-by; (a duty imposed by Allah) an allotment from Allah for these. (Allah is Knower) of these, (Wise) regarding that which He has ordained for these categories of people.

[9:61]

(And of them) of the hypocrites: Judham Ibn Khalid, Iyyas Ibn Qays, Sammak Ibn Yazid and 'Ubayd Ibn Malik (are those who vex the Prophet) by slandering and vilifying him (and say) to one another: (He is only a hearer) he listens to us and believes us when we tell him we have not said anything against you. (Say) to them, O Muhammad: (A hearer of good) and not evil (for you) i.e. he listens to you and believes what is good rather than believes that you are lying; it is also said that this means: if he is a hearer, then it is good for you, (who believeth in Allah) he believes in the word of Allah (and is true to the believers) and he believes the word of sincere believers, (and a mercy) preventing from torment (for such of you as believe) both inwardly and outwardly. (Those who vex the Messenger of Allah) by not joining him at the Battle of Tabuk. The reference here is to Jallas Ibn Suwayd, Sammak Ibn 'Amr, Mikhsha' Ibn Humayr and their host, (for them there is a painful doom) in the life of this world and in the Hereafter.

[9:62]

(They swear by Allah to you (Muslims) to please you) about not joining you in the military expedition, (but Allah, with His messenger, hath more right that they should please Him if they are believers) if they were sincere in their faith.

[9:63]

(Know they not) i.e. Jallas and his host (that whoso opposeth Allah and His messenger) inwardly, (his portion verily is hell, to abide therein? That is the extreme abasement) severe punishment.

[9:64]

(The hypocrites) 'Abdullah Ibn Ubayy and his host (fear lest a surah should be revealed) to their Prophet (concerning them, proclaiming) informing about (what is in their hearts) of hypocrisy. (Say) O Muhammad, to Wadi'ah Ibn Judham, Jadd Ibn Qays and Juhayr Ibn Humayr: (Scoff (your fill)) Muhammad (pbuh) and the Qur'an! (Lo! Allah is disclosing what ye fear) what you conceal regarding Muhammad (pbuh) and his Companions.

[9:65]

(And if thou ask them) O Muhammad, about what they are laughing about (they will say: We did but talk) about the troop (and jest) and joke with each other. (Say) to them, O Muhammad: (was it at Allah and His revelations) the Qur'an (and His Messenger that ye did scoff?)

[9:66]

(Make no excuse) for what you said. (Ye have disbelieved after your (confession of) belief) while claiming you are believers. (If We forgive a party of you) i.e. Juhayr Ibn Humayr because he did not make fun of Allah or the Messenger but laughed with the others, (a party of you) Wadi'ah Ibn Judham and Jadd Ibn Qays (We shall punish because they have been guilty) because they were inwardly idolaters.

[9:67]

(The hypocrites, both men and women, proceed one from another) they follow inwardly each other's religion. (They enjoin the wrong) disbelief and opposition of the Messenger, (and they forbid the right) faith and compliance with the Messenger, (and they withhold their hands) from spending in works of goodness. (They forget Allah) they have left Allah's obedience inwardly, (so He hath forgotten them) He has forsaken them in the life of this world and left them in the Hereafter in hell. (Lo! the hypocrites, they are the transgressors) the disbelievers inwardly.

[9:68]

(Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode) i.e. dwelling therein. (It will suffice them) it will be their destiny. (Allah curseth them) Allah torments them, (and theirs is lasting torment).

[9:69]

(Even as those) even as the punishment of those (before you) of hypocrites who (were mightier than you in strength) physically, (and more affluent than you in wealth and children. They enjoyed their lot awhile) they expend their share of the Hereafter in the life of this world, (so ye enjoy your lot awhile) you expended your share of the Hereafter in the life of this world (even as those before you) of hypocrites (did enjoy) expend (their lot awhile) their share of the Hereafter in the life of this world. (And ye prate) speak falsehood (even as they prated) and inwardly gave the lie to Muhammad (pbuh) just as those before them indulged in falsehood and gave the lie to the prophets of Allah. (Such are they whose works have perished) their good works have been thwarted (in the world and the Hereafter. Such are they who are the losers) in that they will face punishment.

[9:70]

(Hath not the fame) the news (of those before them reached them) how We destroyed them (the folk of Noah) We destroyed them by drowning, ('Aad) the people of Hud, We destroyed them by the wind, (Thamud) the people of Salih, We destroyed them by means of the earthquake, (the folk of Abraham) We destroyed them by razing them down, (the dwellers of Midian) the people of Shu'ayb, We destroyed them by the earthquake (and the disasters) the deniers who were swallowed up by the earth, i.e. the people of Lot who were destroyed by being swallowed up by the earth and also by a rain of stones? (Their messengers (from Allah) came unto them with proofs) with commands and prohibitions as well as signs, but they refused to believe in them and Allah destroyed them. (So Allah surely wronged them not) by destroying them, (but they did wrong themselves) through disbelief and giving the lie to the prophets.

[9:71]

(And the believers, men and women, are protecting friends one of another) they follow the religion of one another inwardly and outwardly; (they enjoin the right) the confession of Allah's divine unity and the following of Muhammad (pbuh) (and forbid the wrong) disbelief, idolatry and abstention from following Muhammad (pbuh) (and they establish worship) they perform the five daily prayers (and they pay the poor-due) from their wealth, (and they obey Allah and His messenger) in secret and in the open. (As for these, Allah will have mercy on them) He will not punish them. (Lo! Allah is Mighty) in his dominion and sovereignty, (Wise) in His command and ordinance.

[9:72]

(Allah promiseth to the believers, men and women, Gardens beneath which) beneath its tress and habitations (rivers) rivers of wine, water, honey and milk (flow, wherein they will abide) in Paradise (blessed dwellings) seemly dwellings which Allah has made fragrant with musk and sweet basil; it is also said that (blessed dwellings) means: beautiful dwellings; and it is said that this means: dwellings filled with people (in Gardens of Eden) a high degree. (And greater (far)! acceptance from Allah) the good pleasure of Allah is greater than that which they are in. (That) which I have mentioned (is the Supreme Triumph) abounding safety.

[9:73]

(O Prophet! Strive against the disbelievers) with the sword (and the hypocrites) with words! (Be harsh) be tough (with them) with both parties with words and actions. (Their ultimate abode is hell) their destiny is hell, (a hapless journey's end) they shall come to.

[9:74]

(They swear by Allah that they said nothing (wrong)) Jallas Ibn Suwayd swore by Allah that he did not say what 'Amir Ibn Qays said he did, (yet they did say the word of disbelief) the word of the disbelievers because when the Prophet (pbuh) mentioned the defects of the hypocrites and their inward illnesses, Jallas Ibn Suwayd said: "by Allah, if Muhammad is true in what he says about our brothers, we are worse than asses". When 'Amir Ibn Qays informed the Prophet (pbuh) Jallas swore by Allah that he did not say this. But Allah gave him the lie and said (yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain) they wanted to expel and kill the Messenger without success, (and they sought revenge) they could not find anything wrong with the Prophet (pbuh) and his Companions (only that Allah by His messenger should enrich them of His bounty) through the spoils of war. (If they repent) from disbelief and hypocrisy (it will be better for them) than disbelief and hypocrisy; (and if they turn away) from repentance, (Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend) who will protect them (nor helper in the earth) to prevent them from that which is wanted with them.

[9:75]

(And of them) i.e. of the hypocrites (is he who made a covenant with Allah) he who swore by Allah, the reference here is to Hatib Ibn Abi Balta'ah ((saying): If He give us of His bounty) the wealth that he has in Historic Syria (We will give alms) for the sake of Allah's religion: we shall give from it what is due to Allah and will use it to keep our ties of kinship (and become of the righteous) of the thankful.

[9:76]

(Yet when He gave them of His bounty) of the wealth which was in Historic Syria, (they hoarded it) they failed to give the right due to Allah as they had promised (and turned away) from their promise, (averse) denying;

[9:77]

(So He hath made the consequence (to be) hypocrisy in their hearts) his end was that Allah cast hypocrisy in his heart (until the day when they shall meet Him) until the day of Judgement, (because they broke their word to Allah that they promised Him) because of breaking his promise, (and because they lied) and because he lied about what he said.

[9:78]

(Know they not) i.e. the hypocrites (that Allah knoweth both their secret) that which is between them (and the thought that they confide) when they are alone, (and that Allah is the Knower of Things Hidden) from His servants?

[9:79]

(Those who point at such of the believers as give the alms willingly) those who find fault with 'Abd al-Rahman [Ibn 'Awf] and his fellow Companions who give alms, accusing them of showing off and seeking fame (and such as can find naught to give but their endeavours) and discredit those who do not find anything to give away except their effort. This refers to Abu 'Uqayl 'Abd al-Rahman Ibn Tijan who could not find anything to give for alms except a measure of dates, (and deride them) because of the little alms he gave. The hypocrites said about him: he did not bring this except that he wished to be mentioned and be given more alms than he gave himself, (Allah (Himself) derideth them) on the day of Judgement. (Theirs will be a painful doom) in the Hereafter.

[9:80]

(Ask forgiveness for them (O Muhammad)) Allah says: if you ask forgiveness for 'Abdullah Ibn Ubayy, Jadd Ibn Qays, and Mu'attib Ibn Qushayr and their followers-who were about 70 men-, (or ask not forgiveness for them) it is all the same for them; (though thou ask forgiveness for them seventy times Allah will not forgive them) that punishment. (That is because they disbelieved in Allah and His messenger) in secret, (and Allah guideth not) forgives not (wrong-doing folk) the hypocrites: 'Abdullah Ibn Ubayy and his host.

[9:81]

(Those who were left behind rejoiced) the hypocrites were pleased (at sitting still) at staying behind and not joining the battle of Tabuk (behind the Messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way) in obedience of Allah. (And they said) to one another: (Go not forth in the heat!) do not go with Muhammad (pbuh) to the battle of Tabuk in the scorching heat. (Say) to them, O Muhammad: (The heat of hell is more intense of heat) is most intense in firebrands, (if they but understood) and believed.

[9:82]

(Then let them laugh a little) in the life of this world: (they will weep much) in the Hereafter, (as the award

of what they used to earn) of what they used to say and do of transgression.

[9:83]

(If Allah bring thee back) from the Battle of Tabuk (unto a party of them) a party of the hypocrites in Medina (and they ask of thee leave to go out (to fight)) in another battle, (then say unto them) O Muhammad: (Ye shall never more go out with me) after the Battle of Tabuk (nor fight with me against a foe. Ye were content with sitting still the first time) upon leaving for the Battle of Tabuk. (So sit still) not participating in jihad, (with the useless) with the women and children.

[9:84]

(And never (O Muhammad) pray for one of them who dieth) i.e. any of the hypocrites after the death of 'Abdullah Ibn Ubayy, (nor stand by his grave. Lo! they disbelieved in Allah and His messenger) in secret, (and they died while they were evil-doers) hypocrites.

[9:85]

(Let not their wealth) the abundance of their wealth (nor their children) nor the abundance of their children (please thee! Allah purposeth only to punish them thereby in the world) and in the Hereafter, (and that their souls shall pass away while they are disbelievers) and that they shall die while they are unbelievers.

[9:86]

(And when a surah) from the Qur'an (is revealed (which saith)) as a command: (Believe in Allah) be genuine in your belief in Allah (and strive along with His messenger, the men of wealth among them) among the hypocrites: 'Abdullah Ibn Ubayy, Jadd Ibn Qays and Mu'attib Ibn Qushayr (still ask leave of you) O Muhammad (and say: Suffer us to be with those who sit (at home)) without any excuse.

[9:87]

(They are content that they should be with the useless) with the women and children (and their hearts are sealed, so that they apprehend not) the command of Allah.

[9:88]

(But the messenger) Muhammad (pbuh) (and those who believe) in secret and in the open (with him strive with their wealth and their lives) in the way of Allah. (Such are they for whom are the good things) accepted good deeds in the life of this world; it is also said that the good things means: beautiful maidens in the Hereafter. (Such are they who are the successful) those who escape Allah's wrath and torment.

[9:89]

(Allah hath made ready for them Gardens underneath which) beneath its trees and habitations (rivers) rivers of wine, water, honey and milk (flow, wherein they will abide) they will dwell in Paradise: never to die or be removed. (That) which I have mentioned (is the Supreme Triumph) the abounding safety: they earned Paradise and that which is in it and were saved from hell and that which is in it.

[9:90]

(And those among the wandering Arabs) from the Banu Ghifar (who had an excuse came) to you, O Muhammad (in order that permission might be granted them) so that Allah's Messenger gives them permission not to take part in the Battle of Tabuk. (And those who lied to Allah and His messenger) in secret; it is also said this means: those who opposed Allah's Messenger in secret regarding jihad without having a permission from him (sat at home. A painful doom will fall on those of them who disbelieve) of the hypocrites: 'Abdullah Ibn Ubayy and his host.

[9:91]

(Not unto the weak) among the elderly or the chronically ill (nor unto the sick) among the youth (nor unto those who can find naught to spend) in jihad (is any fault (to be imputed though they stay at home) if they are true to Allah) in relation to His religion (and His messenger) regarding his practice. (Not unto the good) in their works and words (is there any road (of blame). Allah is Forgiving) of those who repent, (Merciful) towards he who dies in a state of repentance.

[9:92]

(Nor unto those whom, when they came to you (asking) that thou shouldest mount them) spend on them so that they take part in jihad. The reference here is to 'Abdullah Ibn Maghfal Ibn Yasar al-Muzani, Salim Ibn 'Umayr al-Ansari and their fellow Companions, (thou didst tell) them: (I cannot find) provision (whereon to mount you) for jihad. (They turned back) they left you (with eyes flowing with tears, for sorrow that they could not find the means to spend) for jihad.

[9:93]

(The road (of blame) is only against those who ask for leave of thee) to stay at home (when they are rich) these are 'Abdullah Ibn Ubayy, Jadd Ibn Qays, Mu'attib Ibn Qushayr and their host who were about 70 men. (They are content to be with the useless) with the women and children. (Allah hath sealed their hearts so that they know not) Allah's command nor do they genuinely believe.

[9:94]

(They will make excuse to you (Muslims) when ye return) from the Battle of Tabuk (unto them) in Medina, saying: we were not able to go forth with you. (Say) O Muhammad, to them: (Make no excuse) for staying behind, (for we shall not believe you) we will not believe your excuses. (Allah hath told us tidings of you) of your secrets and hypocrisy. (Allah and His messenger will see your conduct) after this, if you repent, (and then ye will be brought back) in the Hereafter (unto Him Who knoweth the invisible) Who knows that which is hidden from His servants; it is also said that the invisible is that which the servants do not know; it is also said that this means: that which will happen (as well as the visible) that which the servants do know; it is also said that this means: that which has already happened, (and He will tell you what ye used to do) and say whether it is good or bad.

[9:95]

(They) 'Abdullah Ibn Ubayy and his host (will swear by Allah unto you, when ye return) from the Battle of Tabuk (unto them) in Medina, (that ye may let them be) that you may pardon them and not punish them. (Let them be) and do not punish them, (for lo! they are unclean) impure and filthy, (and their abode) their destiny (is hell as the reward for what they used to earn) for what they used to say and do of evil.

[9:96]

(They swear unto you, that ye may accept them) due to their swearing. (Though ye accept them) due to lying with their oaths, (Allah verily accepteth not wrong-doing folk) the hypocrites.

[9:97]

(The wandering Arabs) the tribes of Asad and Ghatafan (are more hard in disbelief and hypocrisy) they are harder in disbelief and hypocrisy than others, (and more likely to be ignorant of the limits which Allah hath revealed) the obligations that Allah has revealed (unto His messenger) in the Scripture. (And Allah is Knower) of the hypocrites, (Wise) regarding the punishment He has decreed upon them; it is also said this means: Allah is Knower of he who abstains from learning, Wise in that He decreed that whoever does not learn remains ignorant.

[9:98]

(And of the wandering Arabs) i.e. Asad and Ghatafan (there is he who taketh) who presumes that (that which he expendeth) in jihad, (as a loss, and awaiteth (evil) turns of fortune) death and perishing (for you (that he may be rid of it). The evil turn of fortune will be theirs) the evil turn of events and consequence will be theirs. (Allah is Hearer) of what they say, (Knower) of their punishment.

[9:99]

(And of the wandering Arabs) the tribes of Muzaynah, Juhaynah and Aslam (there is he who believeth in Allah and the Last Day) in secret and in the open, (and taketh that which he expandeth) in jihad (and also the prayers of the messenger as acceptable offering for in the sight of Allah) as means of drawing near to Allah in degrees. (Lo! verily it) i.e. the expenditure (is an acceptable offering for them) to Allah which raises them in degrees. (Allah will bring them into His mercy) into His Paradise. (Lo! Allah is Forgiving, Merciful) towards he who repents.

[9:100]

(And the first to lead the way) through faith: those who had prayed towards the two Qiblahs and fought at Badr, (of the Muhajirun and the Ansar, and those who followed them in goodness) through fulfilling the obligations and shunning transgression, this being applicable until the Day of Judgement (Allah is well pleased with them) because of their goodness (and they are well pleased with Him) owing to His reward and the honour He bestowed upon them (and He hath made ready for them Gardens underneath which) beneath its trees and habitations (rivers) rivers of water, wine, honey and milk (flow, wherein they will abide for ever) they will dwell in Paradise, never to die or be taken out of it. (That is the Supreme Triumph) Allah's good pleasure and Paradise.

[9:101]

(And among those around you of the wandering Arabs) the tribes of Asad and Ghatafan (there are hypocrites, and among the townspeople of Medina) 'Abdullah Ibn Ubayy and his host ((there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not) whose hypocrisy you do not know. (We, We know them) We know their hypocrisy, (and We shall chastise them twice) once upon taking away their souls and another time in the grave; (then they will be relegated to a painful doom) to the chastisement of hell.

[9:102]

(And (there are) others) and of the people of Medina, there are other people: Wadi'ah Ibn Judham al-Ansari, Abu Lubabah Ibn 'Abd al-Mundhir al-Ansari and Abu Tha'labah (who have acknowledged their faults) by not joining in the Battle of Tabuk. (They mixed a righteous action) they went forth with the Prophet (pbuh) once (with another that was bad) and stayed behind once. (It may be) 'may be' ['asa] when used in connection with Allah denotes a requisite (that Allah will relent towards them) forgive them. (Lo! Allah is Relenting) towards those who repent among them, (Merciful) towards he who dies in a state of repentance.

[9:103]

Allah then explained to the Prophet (pbuh) what he should take of their wealth because they had asked him to take some of it because they had stayed behind and not taken part in the Battle of Tabuk. But the Prophet (pbuh) initially refused to take anything from them until, that is, Allah explained the matter to him, saying: (Take alms) a third (of their wealth) the wealth of those who stayed behind, wherewith thou mayst purify them) from their sins (and mayst make them grow) and reform them with it, (and pray for them) ask forgiveness for them and make supplication for them. (Lo! Your prayer) your asking for their forgiveness and your supplications (is an assuagement for them) tranquillity for their hearts that their repentance will be accepted. (Allah is Hearer) of what they say, i.e. their saying: take our wealth, (Knower) of their repentance and intention.

[9:104]

(Know they not that Allah is He Who accepteth repentance from His bondmen and taketh the alms) and accepts the alms, (and that Allah is He Who is the Relenting) the Forgiving, (the Merciful) towards he who repents.

[9:105]

(And say (unto them)) O Muhammad: (Act!) do good deeds after your repentance (Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back) after death (to the Knower of the invisible) that which is hidden from His servants; it is also said that this means: that which will happen in the future (and the visible) that which His servants know; it is also said that this means: that which has already happened, (and He will tell you what ye used to do) and say of good and evil.

[9:106]

(And (there are) others) there are other people of Medina: Ka'b Ibn Malik, Murarah Ibn al-Rabi' and Hilal Ibn Umayyah (who await Allah's decree) their matter awaits Allah's command, (whether He will punish them) because of their staying behind and not taking part in the Battle of Tabuk (or will forgive them) for so doing. (Allah is Knower) of their repentance and also of their staying behind, (Wise) in that which ordained concerning them.

[9:107]

(And as for those who chose) built (a place of worship) the reference here is to 'Abdullah Ibn Ubayy, Jadd Ibn Qays, Mu'attib Ibn Qushayr and their friends, who were about 17 in number, (out of opposition) out of harm for the believers (and disbelief) in their hearts; standing firm in their disbelief, i.e. hypocrisy, (and in order to cause dissent among the believers) such that a party of the believers performed their prayers in their mosque and a party in the Mosque of the Messenger, (and as an outpost) waiting (for those who warred against Allah and His messenger) for those who disbelieved in Allah and his Messenger (aforetime) before them, referring here to Abu 'Amir, the monk, whom the Prophet (pbuh) called a sinner [fasiq], (they will surely swear: We purposed) by building the mosque (naught save good) save good for the believers so that those who miss the prayer in Quba' Mosque can pray therein. (Allah beareth witness) Allah knows (that they verily are liars) in their oaths.

[9:108]

(Never stand (to pray) there) never pray in the mosque of opposition. (A place of worship) i.e. the mosque of Quba' (which was founded upon duty (to Allah)) which was founded upon obedience and remembrance of Allah (from the first day) the Prophet (pbuh) entered Medina; it is also said this means: the first mosque ever built in Medina (is more worthy) is more right (that thou shouldst stand (to pray) therein) in the mosque of Quba', (wherein are men who love to purify themselves) men who wash their behinds with water [after defecating]. (Allah loveth the purifiers) those who purify themselves from filth with water.

[9:109]

(Is he who founded his building) is he who builds its foundation (upon duty to Allah) upon obedience and remembrance of Allah (and His good pleasure) they built the will of their Lord's good pleasure, i.e. the mosque of Quba' (better; or he who founded his building) or he who builds its foundation, i.e. the mosque of opposition (on the brink of a crumbling, overhanging precipice) without a base (so that it toppled with him) the one who build it (into the fire of hell? Allah guideth not wrong-doing folk) Allah neither forgives the hypocrites nor saves them.

[9:110]

(The building which they built will never cease to be) after its destruction (a misgiving) a distress and a regret (in their hearts unless their hearts be torn to pieces) unless they die. (Allah is Knower) of their building of a mosque of opposition as well as of their intentions, (Wise) when He ordained the destruction and burning of this mosque. After returning from the Battle of Tabuk, the Prophet (pbuh) sent 'Amir Ibn Qays and Wahshiyy, the client of Mut'am Ibn 'Adiyy, who destroyed and burnt this mosque of opposition.

[9:111]

(Lo! Allah hath bought from the believers) who are sincere (their lives and their wealth because the Garden will be theirs) in exchange for the Garden (they shall fight in the way of Allah) in obedience of Allah (and shall slay) the enemy (and be slain) by the enemy. (It is a promise) from Allah (which is binding on Him) that He must fulfil (in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made) with Allah, i.e. the Garden, (for that is the Supreme Triumph) the abounding safety.

[9:112]

Allah then explained who they were, saying: ((Triumphant) are those who turn repentant (to Allah)) those who repent of sins, (those who serve (Him)) the obedient, (those who praise (Him)) the thankful, (those who fast, these who bow down, those who fall prostrate (in worship)) in the five daily prayers, (those who enjoin the right) the confession of Allah's divine Oneness and goodness (and who forbid the wrong) disbelief and all that which is not known in the Sacred Law or the Prophetic Practice (and those who keep the limits (ordained) of Allah) those who observe the obligations of Allah (And give glad tidings to believers) that they shall have Paradise!

[9:113]

(It is not for the Prophet) it is not permissible for Muhammad (pbuh) (and those who believe) in Muhammad (pbuh) and in the Qur'an, (to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hellfire) i.e. that they have died in a state of disbelief.

[9:114]

(The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him) that he would surrender, (but when it had become clear unto him that he (his father) was an enemy to Allah) that he had died an unbeliever (he (Abraham) disowned him) and his religion. (Lo! Abraham was soft of heart) in the face of ignorance, (long-suffering) compassionate; it is also said that Abraham used to complain about fire even before being thrown in it.

[9:115]

(It was never Allah's (part) that he should send a folk astray) that he should leave a folk in error; it is also said this means: Allah will never thwart the works of a folk (after He had guided them) to faith (until He had made clear unto them what they should avoid) that which has been abrogated by means of that which has abrogated it. (Lo! Allah is Aware of all things) the abrogated and the abrogating.

[9:116]

(Lo! Allah! Unto Him belongeth the sovereignty of the heavens) the stores of the heavens: the sun, the moon, etc., (and the earth) the stores of the earth such as the trees, beasts, mountains, seas, etc. (He quickeneth) for the resurrection (and He giveth death) in the life of this world. (And ye have, instead of Allah) against the punishment of Allah, (no protecting friend) to benefit you (nor helper) to save you from His punishment.

[9:117]

(Allah hath turned in mercy to the Prophet) Allah has forgiven the Prophet, (and to the Muhajirin and the Ansar) as He has forgiven the Emigrants and the Helpers who prayed towards the two Qiblahs and had participated in the Battle of Badr. Allah then explained who these were, saying: (who followed him) who followed the Prophet in the Battle of Tabuk (in the hour of hardship) at a time of hardship and adversity. They were short of provision and mounts and in great hardship because of the heat, the enemy and the long distance they had to travel. (After the hearts of a party of them had almost swerved aside) a party of sincere believers almost refrained from going forth with the Prophet (pbuh) (then turned He unto them in mercy) He forgave them and made their hearts firm such that they went with the Prophet (pbuh). (Lo! He is Full of Pity, Merciful for them).

[9:118]

(And to the three also (did He turn in mercy) who were left behind) He also turned in mercy to the three who stayed behind: Ka'b Ibn Malik and his two Companions: (when the earth, vast as it is, was straitened for them, and their own souls were straitened for them) their hearts became straitened because of the delay in the acceptance of their repentance (till they bethought) until they knew and became certain (them that there is no refuge from Allah) that there is no safety from Allah (save towards Him) save in repenting to Him for failing to join in the Battle of Tabuk. (Then turned He unto them in mercy) He pardoned and forgave them (that they (too) might turn (repentant unto Him)) for failing to join in the Battle of Tabuk. (Lo! Allah! He is the Relenting) the Forgiving, (the Merciful) towards he who repents.

[9:119]

(O ye who believe!) 'Abdullah Ibn Salam and his followers as well as all other believers (Be careful of your duty to Allah) obey Allah in that which He has commanded you, (and be with the Truthful) with Abu Bakr, 'Umar and their companions when they stay behind and when they participate in jihad.

[9:120]

(It is not for the townsfolk of al-Medina) it is not permissible for the folk of Medina (and for those around them of the wandering Arabs) from Muzaynah, Juhaynah and Aslam (to stay behind the Messenger of Allah) when there is a military expedition (and prefer their lives to his life) and it is not permissible that they should feel more compassionate towards themselves than they are towards the Prophet; it is also said that this means: they should not refrain from accompanying the Prophet (pbuh) in jihad. (That) accompaniment (is because neither thirst) when going or returning (nor toil nor hunger afflicteth them in the way of Allah) in jihad, (nor step they any step) nor do they go past any territory they conquer (that angereth the disbelievers, nor gain they from the enemy a gain) by killing or defeating them, (but a good deed is recorded for them therefore) the reward of a good deed is recorded for them in jihad. (Allah loseth not) thwarts not (the wages of the good) the reward of the believers in jihad.

[9:121]

(Nor spend they any spending, small or great) upon going or returning, (nor do they cross a valley) in pursuit of the enemy, (but it is recorded for them) as a reward of a good deed, (that Allah may repay them the best of what they used to do) in jihad.

[9:122]

(And the believers should not all) it is not permissible for all the believers to (go out to fight) and leave the Prophet (pbuh) alone in Medina. (Of every troop of them, a party only should go forth) while another party should stay in Medina, (that they (who are left behind) may gain sound knowledge in religion) that they may learn the religion from the Prophet (pbuh) (and that they may warn) and that they may inform (their folk when they return to them) from their military expedition, (so that they may beware) in order to know that which they have been commanded to do and that which they have been prohibited from doing. It is also said that this verse was revealed about the Banu Asad who came to the Prophet (pbuh) in Medina after

being hit by drought. Their arrival caused prices in Medina to rise and all the streets became filthy with excrement. And so Allah prohibited them from this.

[9:123]

(O ye who believe!) in Muhammad (pbuh) and in the Qur'an (Fight those of the disbelievers who are near to you) the Banu Qurayzah, Banu'l-Nadir, Fadak and Khaybar, (and let them find harshness in you) toughness from you, (and know) O believers (that Allah is with those who keep their duty (unto Him)) Allah helps the believers: Muhammad (pbuh) and his Companions, by making them victorious over their enemies.

[9:124]

(And whenever a surah is revealed) whenever a verse is revealed and Muhammad (pbuh) recites it to them (there are some of them) i.e. of the hypocrites (who say) to one another: (Which one of you hath this) surah or verse (increased in faith) in fear, hope and certainty in what Muhammad said? (As for those who believe) in Muhammad (pbuh) and in hid Companions, (it hath increased them in faith) it has increased them in fear, hope and certainty (and they rejoice (therefore)) they rejoice in that which is revealed of the Qur'an.

[9:125]

(But as for those in whose hearts is disease) doubt and hypocrisy, (it only addeth wickedness to their wickedness) it only adds doubt to their doubt in what is revealed of the Qur'an, (and they die while they are disbelievers) inwardly in Muhammad (pbuh) and in the Qur'an.

[9:126]

(See they not) i.e. the hypocrites (that they are tested) that they are tried by the revelation of their evil scheming and betrayal; it is also said that they are tried by the breaking of their covenants (once or twice in every year? Still they turn not in repentance) for their deeds and for the breaking of their treaties, (neither pay they heed) nor do they accept any admonition.

[9:127]

(And whenever a surah is revealed) whenever Gabriel brings down a surah exposing the fault of the hypocrites and the Prophet (pbuh) used to recite to them, (they) the hypocrites (look one at another (as who should say): Doth anybody) among the sincere believers (see you? Then they turn away) from the prayer, the sermon, the Truth and guidance. (Allah turns away their hearts) from the Truth and guidance; it is also said: they swerved from the Truth and guidance, and so Allah swerved their hearts from the Truth and guidance (because they are a folk who understand not) nor believe in the command of Allah.

[9:128]

(There hath come unto you) O people of Mecca (a messenger, (one) of yourselves) an Arab and Hashimite like yourselves, (and it grieves him) it is hard on him (unto whom aught) of sins (that ye are overburdened is grievous, full of concern for you) for your faith, (for the believers) for all the believers he is (full of pity, merciful).

[9:129]

(Now, if they turn away) from faith, repentance and that which you have told them ((O Muhammad) say: Allah sufficeth me) my trust is in Allah. (There is no God save Him) there is no protector or helper except Him. (In Him have I put my trust) I put my trust in and rely on Him, (and He is Lord of the Tremendous Throne)'.
And of the surah in which Jonah is mentioned, which is Meccan in its entirety-except for the 40th verse (And of them is he who believes therein, and of them is he who believes not therein, and your Lord is best aware

of the corrupters) which is Medinan, being revealed about the Jews-and it consists of 109 verses, 1,802 words and 6,567 letters:

Surah 10: Jonah (*Yunus*)

And of the surah in which Jonah is mentioned, which is Meccan in its entirety—except for the 40th verse (*And of them is he who believes therein, and of them is he who believes not therein, and your Lord is best aware of the corrupters*) which is Medinan, being revealed about the Jews—and it consists of 109 verses, 1,802 words and 6,567 letters:

[10:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning Allah's saying (Alif. Lam. Ra): '(Alif. Lam. Ra.) Allah says: I am Allah: I see; it is also said that it is an oath by which Allah swore. (These are verses of the wise Scripture) this surah consists of the verses of the clear Qur'an, expositing the lawful and the prohibited.

[10:2]

(Is it a wonder for mankind) for the people of Mecca (that We have inspired a man among them) a human being like them, (saying: Warn mankind) warn the people of Mecca by means of the Qur'an (and bring unto those who believe the good tidings that they have a sure footing) a good reward; it is also said that their faith in the life of this world is their sure footing with their Lord in the Hereafter; it is also said that this means: they have a true prophet; as it is said that this means: they have a true intercessor (with their Lord? The disbelievers) the disbelievers of Mecca (say: Lo! This) Qur'an (is a mere wizard) a mere lie.

[10:3]

(Lo! your Lord is Allah Who created the heavens and the earth in six days) of the days of the life of this world at its beginning. The first day is Sunday and the last is Friday, and each day the equivalent of one thousand years, (then He established Himself upon the Throne) it is also said that this means: the Throne was filled by Him, (directing all things) directing the matters of His servants; it is also said that this means: He looks into the affairs of the servants; and it is also said that this means: He sends the angels with revelations and misfortunes. (There is no intercessor (with Him)) no close angel and no sent prophet will intercede for anyone (save after His permission) save after Allah's leave. (That is Allah, your Lord) it is your Lord Who does thus, (so worship Him) profess His divine Oneness. (Oh, will ye not remind?) will you not take heed?

[10:4]

(Unto Him is the return of all of you) after death; (it is a promise of Allah in truth) this is the Truth which will surely take place. (Lo! He produceth creation) from a sperm drop, (then reproduces it) after death, (that He may reward those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) between themselves and their Lord (with equity) with justice: [i.e. they will earn as a reward] Paradise; (while, as for those who disbelieve) in Muhammad (pbuh) and in the Qur'an, (theirs will be a boiling drink and painful doom) whose pain will reach to their hearts (because they disbelieved) in Muhammad (pbuh) and in the Qur'an.

[10:5]

(He it is who appointed the sun a splendour) for mankind during the daytime (and the moon a light) for them at night, (and measured for her stages) He made it consist of phases, (that ye might know the number of the years, and the reckoning) that you might know the counting of months and days. (Allah created not (all) that save in truth) in order to expound the Truth and the error. (He detaileth the revelations) He details

the verses of the Qur'an with signs of divine Oneness (for people who have knowledge) for people who believe.

[10:6]

(Lo! in the difference of day and night) in the changing of the day and night, their increase and decrease, their advent and elapsing (and all that Allah hath created in the heavens) and in that which Allah has created: the sun, the moon, the stars, etc., (and the earth) the trees, beasts, mountains, oceans, etc., (are portents) are signs for the divine Oneness of the Lord, (verily, for folk who ward off (evil)) for people who obey.

[10:7]

(Lo! those who expect not) those who fear not (the meeting with Us) through resurrection after death; it is also said that this means: those who do not believe in resurrection after death (but desire the life of the world) but choose instead what is in the life of this world over the Hereafter (and feel secure therein) and are pleased with this life, (and those who are neglectful) deniers (of Our revelations) Muhammad (pbuh) and the Qur'an,

[10:8]

(Their home) their destiny (will be the Fire because of what they used to earn) because of what they used to say and do of idolatry.

[10:9]

(Lo! those who believe) in Muhammad, Allah, bless him and give him peace, and in the Qur'an (and do good works) they do works of obedience, in that which is between them and their Lord, (their Lord guideth them) makes them enter Paradise (by their faith. Rivers) of wine, water, honey and milk (will flow beneath them) beneath their trees and habitations (in the Gardens of Delight),

[10:10]

(Their prayer) their words (therein) in Paradise when they desire anything (will be: Glory be to Thee, O Allah!) following which servants will bring them whatever they desire (and their greeting therein will be: Peace) they greet one another by saying: Peace. (And the conclusion of their prayer) their words after eating and drinking (will be: Praise be to Allah, Lord of the Worlds!)

[10:11]

(If Allah were to hasten on for men the ill) they pray for (as they would hasten on the good) they ask for, (their respite would already have expired) they would already be destroyed. (But We suffer those who look not for the meeting with Us) We leave those who do not fear resurrection after death (to wander blindly on in their contumacy) in their disbelief and error.

[10:12]

(And if misfortune touch a man) when hardship or sickness befalls the disbeliever, the reference here is to Hisham Ibn al-Mughirah and al-Makhzumi (he cries unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune) when We relieved him of the hardship and misfortune which befell him (he goeth his way) he carries on his abstention from making supplication to Us (as though he had not cried unto Us because of a misfortune) a hardship (that afflicted him. Thus is what they do) in their state of idolatry of making supplications in times of hardship and abstaining from so making supplication to Allah in times of ease (made (seeming) fair unto the prodigal) unto the idolaters.

[10:13]

(We destroyed the generations before you when they did wrong) when they disbelieved; (and their messengers (from Allah) came unto them with clear proofs) with commands, prohibitions and signs (but they would not believe) He says: they did not believe in that which they disbelieved in on the day of the covenant. (Thus do We reward the guilty folk) We reward the idolaters with destruction:

[10:14]

(Then We appointed you) O Community of Muhammad (pbuh) (vicegerents) successors (in the earth after them) after their destruction, (that We might see how ye behave) what you will do of goodness.

[10:15]

(And when Our clear revelations) detailing commands and prohibitions (are recited unto them) are recited by you unto the scoffers: al-Walid Ibn al-Mughirah and his host (they who look not for the meeting with Us) those who do not fear resurrection after death while at the same time scoff (say: Bring) O Muhammad (a Lecture other than this, or change it) putting the verses of mercy in the place of the verses of chastisement and the verses of chastisement in place of the verses of mercy. (Say) to them, O Muhammad: (It is not for me) it is not permissible for me (to change it of my own accord. I only follow that which is inspired in me) I do not say or do except that which is revealed to me in the Qur'an. (Lo! If I disobey my Lord) by changing the revelation (I fear) I know (the retribution of an awful Day) a severe Day.

[10:16]

(Say) O Muhammad: (If Allah had so willed) i.e. for me not to be a Messenger (I should not have recited it to you) I should not have recited the Qur'an to you (nor would He have made it known to you) and He would not have made the Qur'an known to you. (I dwelt among you a whole lifetime) 40 years (before it) before the revelation of the Qur'an, and before that I never said anything. (Have ye then no sense?) do you not have the sense to understand that it is not of my accord?

[10:17]

(Who doeth greater wrong) who is more insolent and daring vis-à-vis Allah (than he who inventeth a lie concerning Allah and denieth His revelations) Muhammad (pbuh) and the Qur'an? (Lo! the guilty) the idolaters (never are successful) they will never be saved or safe from Allah's chastisement.

[10:18]

(They worship) i.e. the disbelievers of Mecca (beside Allah that which neither hurteth them) in this life or in the Hereafter, if they did not worship it, (nor profiteth them) in this life or in the Hereafter if they worshipped it, (and they say: These) i.e. these idols (are our intercessors) which will intercede for us (with Allah. Say) to them, O Muhammad: (Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth) i.e. He knows there does not exist a god who hurts and benefits except Him? (Praised be He) He exalted Himself far above having a son or partner (and high exalted above) and absolves Himself from (all that ye associate (with Him)) of idols!

[10:19]

(Mankind) in the time of Abraham, and it is said in the time of Noah (were but one community) following one religion: the religion of disbelief, and so Allah sent prophets as warners and bringers of glad tidings; (then they differed) two parties emerged: believers and disbelievers; (and had it not been for a word) to delay the punishment of this nation (that had already gone forth from thy Lord) that had already been enjoined by your Lord (it had been judged between them) they would have been destroyed (about that) about religion (wherein they differ) they opposed.

[10:20]

(And they will say) i.e. the disbelievers of Mecca: (If only a portent) a sign (were sent down upon him) i.e. to Muhammad (pbuh) (from his Lord!) to vouchsafe his claim. (Then say) O Muhammad: (The Unseen) regarding the sending of such a sign (belongeth to Allah. So wait) for my destruction! (Lo, I am waiting with you) for your destruction.

[10:21]

(And when We cause mankind) when We enable the idolaters (to taste of mercy) blessings (after some adversity) hardship (which had afflicted them, behold! they have some plot against) they give the lie to (Our revelations) Muhammad (pbuh) and the Qur'an. (Say: Allah is more swift in plotting) Allah's punishment is more severe. Allah destroyed them on the Day of Badr. (Lo! Our messengers) who record the deeds of mankind (write down that which you plot) the lies you utter and the transgressions you commit.

[10:22]

(He it is Who maketh you to go) it is He Who protects you when you travel (on the land) on mounting beasts (and the sea) on ships (till, when ye are in the ships and they sail with them) with people aboard (with a fair breeze) gentle and calm (and they are glad therein) the sailors are happy with the gentle breeze, (a storm wind reaches them) i.e. the ships (and the wave cometh unto them from every side and they deem) they know (that they are overwhelmed) destroyed (therein; (then) they cry unto Allah, making their faith pure for Him only) singling Him out alone in their supplication; (If Thou deliver us from this) storm and hardship, (we truly will be of the thankful) among the obedient believers.

[10:23]

(Yet when He hath delivered them) from the storm and drowning, (behold! they rebel) they become insolent (in the earth wrongfully) without any right. (O mankind!) O people of Mecca! (Your rebellion) your transgression and insolence with one another (is only against yourselves) i.e. its onus is only against you. ((Ye have) enjoyment of the life of the world) the benefits of the life of this world perish and are not lasting; (then unto Us is your return) after death (and We shall proclaim unto you) inform you about (what ye used to do) and say of good and evil.

[10:24]

(The similitude of the life of the world) in terms of its permanence and evanescence (is only as water) rain (which We send down from the sky, then the earth's growth of that which men and cattle eat) grains and fruits for men and plants and abundant grass for cattle (mingles with it till, when the earth hath taken on her ornaments and is embellished) with the colours red, yellow and green, (and her people) the plowmen (deem that they are masters of her) of her yielding, (Our commandment) Our punishment (cometh by night or by day) just as if sheep have trampled on its enclosure destroying all the plowmen's plantations (and we make it as reaped corn) in the summer (as if it had not flourished yesterday) as if they had not existed yesterday. (Thus do We expound the revelation) We explain in the Qur'an the evanescence of the life of this world (for people who reflect) upon the matter of this world and the Hereafter.

[10:25]

(And Allah summoneth) all created beings by means of the profession of divine Oneness (to the abode of peace) the Peace (al-Salam) is Allah and His abode is Paradise, (and leadeth whom He will to a straight path) an established religion with which He is pleased, i.e. Islam.

[10:26]

(For those who do good) for those who profess Allah's divine Oneness (is the best (reward)) i.e. Paradise (and more (thereto)) i.e. beholding Allah's Countenance; it is also said that 'more' means: greater reward. (Neither dust) darkness and gloominess (nor ignominy) grief (comes near their faces) are seen on their

faces. (Such are rightful owners of the Garden) the folk of Paradise; (they will abide therein).

[10:27]

(And those who earn ill deeds) those who associate partners with Allah, ((for them) requital of each ill deed by the like thereof) Allah says: the retaliation for associating partners with Allah is hell; (and ignominy overtaketh them) grief and gloominess will appear on their faces. (They have no protector) no one to save them (from Allah) from the punishment of Allah. (As if their faces had been covered with a cloak of darkest night) i.e. of darkness. (Such are rightful owners of the Fire) the folk of hell; (they will abide therein) for ever.

[10:28]

(On the day when We gather them) the disbelievers and their gods (all together, then We say unto those who ascribed partners) to Allah: idols: (Stand back) stop, (ye and your (pretended) partners (of Allah)) you and your idols! (And We separate them, the one from the other) We separated them from their idols; and the disbelievers said: "these have commanded us to worship them instead of worshipping You"; (and their (pretended) partners say) and their idols respond: (It was not us ye worshipped) we did not command you to worship us.

[10:29]

The disbelievers answer back and say: "you have indeed commanded us to worship", at which point the idols respond: (Allah sufficeth as a witness between us and you, that we were unaware of your worship) we were ignorant of your worship of us.

[10:30]

(There) at this juncture (doth every soul experience) know; and according to another variant: read (that which it did aforetime) of good or evil, (and they are returned unto Allah, their rightful Lord) their true God, (and that which they used to invent) to wrongfully worship (hath failed them) being too preoccupied to pay any attention to them.

[10:31]

(Say) to the disbelievers of Mecca, O Muhammad: (Who provideth for you from the sky) through rain (and the earth) by means of vegetation and fruit, (or Who owneth hearing and sight) He says: who is able to create hearing and sight; (and Who bringeth forth the living from the dead) who is able to bring forth the living from the dead, i.e. living creatures and beasts from sperm drops; it is also said that this means: who can bring a bird from an egg or a spike from a grain (and bringeth forth the dead from the living) sperm drops from living creatures and beasts; it is also said that this means: an egg from a bird or a grain from a spike; (and Who directeth the course) and who can direct and look into the affairs of His servants and sends the angels with revelation, Scriptures and misfortunes? (They will say: Allah. Then say) O Muhammad: (Will ye not then keep your duty (unto Him)) will you not then obey Allah?

[10:32]

(Such then is Allah, your rightful Lord) the one who is able to do so is your Lord, Who is the Truth and whose worship is the Truth. (After the Truth what is there saving error) after worship of Allah what is your worship if not worship of the devil? (How then are ye turned away) from whence do you invent lies about Allah!

[10:33]

(Thus is the Word of your Lord) to impose His chastisement (justified) enjoined (concerning those who do wrong) concerning the disbelievers: (that they believe not) as it is in Allah's foreknowledge.

[10:34]

(Say) to them, O Muhammad: (Is there of your partners) your idols ((whom ye ascribe unto Allah) one that produceth Creation) from a sperm drop and imbues it with the spirit (and then reproduceth it) after death, on the Day of Judgement? If they answer you, fine, if not (Say: Allah produceth creation) from a sperm drop, (then reproduceth it) then brings back to life on the Day of Judgement. (How then, are ye misled) from whence do you invent lies; it is also said that this means: See, O Muhammad, how they are misled by lies!

[10:35]

(Say) to them, O Muhammad: (Is there of your partners) is there of your idols ((whom ye ascribe unto Allah) one that leadeth to the Truth) and guidance? If they answer, fine, if not, (Say: Allah leadeth to the Truth) and guidance. (Is He Who leadeth to the Truth) and guidance (more deserving that He should be followed) worshipped and obeyed, (or he who findeth not the way) he who does not guide to the Truth or guidance (unless he (himself) be guided) carried and taken wherever one wants. (What aileth you? How judge ye) evil is that which you judge for yourselves?

[10:36]

(Most of them follow) worship (naught but conjecture) i.e. except through conjecture. (Assuredly conjecture) their worship through conjecture (can by no means take the place of truth) can by no means dispense them from Allah's chastisement. (Lo! Allah is Aware of what they do) in their state of idolatry, in terms of worshipping idols, and other things.

[10:37]

(And this Qur'an) which is recited to you by Muhammad (pbuh) (is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it) it is a confirmation of the Torah, the Gospel, the Psalms and all other Scriptures in that they all call to the profession of divine Oneness and contain the traits and description of Muhammad (pbuh) (and an exposition of that which is decreed for mankind) the Qur'an exposits the lawful and the prohibited, the commands and prohibitions. (Therein is no doubt from the Lord of the Worlds) from the Master of all worlds.

[10:38]

(Or say they) rather, the disbelievers of Mecca say: (He hath invented it) Muhammad (pbuh) invented the Qur'an himself? (Say) to them, O Muhammad: (Then bring a surah like unto it) like the surahs of the Qur'an, (and call (for help) on all ye can) seek help for this purpose from those idols you worship (besides Allah, if ye are truthful) that Muhammad (pbuh) has invented the Qur'an.

[10:39]

(Nay, but they denied that, the knowledge whereof they could not compass) they denied that which their knowledge could not embrace, (and whereof the interpretation) the consequence of what the Qur'an promised them (hath not yet come unto them. Even so) just as your people deny the Scriptures and messengers (did those before them deny) the Scriptures and messengers. (Then see) O Muhammad (what was the consequence for the wrong-doers!) what was the end result of the idolaters who denied the Scriptures and messengers and never worshipped Allah. It is also said that this was a consolation from Allah, glorified and Mighty is He, to His Prophet (pbuh) so that he endures their harm.

[10:40]

(And of them) of the Jews (is he who believeth therein) he who believes in Muhammad (pbuh) and the Qur'an, i.e. before his death, (and of them) of the Jews (is he who believeth not therein) does not believe in

Muhammad (pbuh) or in the Qur'an and dies in a state of disbelief, (and your Lord is best aware of the corrupters) of the Jews, and of those who believe and those who do not believe; it is also said that this verse was revealed about the idolaters.

[10:41]

(And if they deny thee) and if your people deny, O Muhammad, what you say, (say: Unto me my work) my religion, (and unto you your work) your religion. (You are innocent of what I do) and follow as religion, (and I am innocent of what ye do) and follow as religion.

[10:42]

(And of them) of the Jews (are some who listen unto thee) listen to your words and speech; it is also said that this means: of the Arab idolaters who listen to your words and speech. (But canst thou) O Muhammad (make the deaf to hear even though they apprehend not) even though they have no desire to apprehend?

[10:43]

(And of them) of the Jews; and it is said: of the idolaters (is he who looketh towards you. But canst thou guide) lead to guidance (the blind even though they see not) even though they do not desire to see the Truth and guidance?

[10:44]

(Lo! Allah wrongeth not mankind in aught) He neither decreases their good works nor increases their evil deeds; (but mankind wrong themselves) through disbelief, idolatry and transgressions.

[10:45]

(And on the day when He shall gather them) i.e. the Jews, the Christians and the idolaters (together, (when it will seem) as though they had tarried) in their graves (but an hour of the day, recognizing one another) recognising one another in some places and not recognising one another in others, (those will verily have perished) have lost (who denied the meeting with Allah) who denied resurrection after death, because they have lost both this world and the Next (and were not guided) from disbelief and error.

[10:46]

(Whether We let thee) O Muhammad (behold something of that which We promise them) of chastisement (or (whether We) cause thee to die) before We show you, O Muhammad, that which We promise them of chastisement, (still unto Us is their return) after they die, (and Allah, moreover, is Witness over what they do) of good and evil.

[10:47]

(And for every nation) for the adherents of each religion (there is a messenger) who calls them to Allah and to His religion. (And when their messenger cometh) to them and they deny (it will be judged between them) and the Messenger (fairly) with justice: those people will perish and the Messenger will be saved, (and they will not be wronged) their good works will not be decreased nor will their evil deeds be increased.

[10:48]

(And they say) and the adherents of each religion say to their messenger: (When will this promise) that you have promised us (be fulfilled, if ye are truthful?)

[10:49]

(Say) to them, O Muhammad: (I have no power to) avoid (hurt or) bring (benefit) to (myself, save that which Allah willeth) of hurt or benefit. (For every nation there is an appointed time) a respite and determined time. (When their time cometh) when the time of their destruction comes, (then they cannot put it off an hour) after the appointed time, (nor hasten (it)) before the appointed time.

[10:50]

(Say) O Muhammad, to the people of Mecca: (Have ye thought: When His doom) Allah's chastisement (cometh unto you as a raid by night, or in the (busy) day) what you will do? (what is there of it) of Allah's chastisement (that the guilty ones) the idolaters (desire to hasten?) and then say: we believe.

[10:51]

Say to them, O Muhammad: (Is it (only) then, when it hath befallen you) when the punishment has befallen you, (that you will believe?) They said: “Yes!” Say to them, O Muhammad, that it is said to them: (What! (Believe) now) in the punishment, (when (until now) ye have been hastening it) the punishment (on (through disbelief)) out of mockery?

[10:52]

(Then will it be said unto those who dealt unjustly) the idolaters: (Taste the torment of eternity. Are ye requited) in the Hereafter (aught save what ye used to earn) do and say in the life of this world?

[10:53]

(And they ask thee) O Muhammad (to inform them) i.e. about the punishment and the Qur'an ((saying): Is it true) i.e. the punishment and the Qur'an? (Say: Yea, by my Lord) say: yes, by my Lord, (verily it is true) the punishment will truly happen, (and ye cannot escape) Allah's punishment.

[10:54]

(And if each soul that doeth wrong) that ascribes partners to Allah (had all that is in the earth it would seek to ransom itself therewith) it would ransom itself from Allah's punishment; (and they will feel remorse within them) the leaders will conceal their remorse from the lowly among people, (when they see the doom) when they see the chastisement. (But it hath been judged between them) and the lowly among people (fairly) with justice (and they are not wronged) none of their good works will be diminished and none of their evil deeds will be increased.

[10:55]

(Lo! verily all that is in the heavens and the earth) of created beings and marvels (is Allah's. Lo! verily Allah's promise is true) resurrection after death will truly take place. (But most of them know not) most of them do not believe.

[10:56]

(He quickeneth) upon the Resurrection (and giveth death) in the life of this world, (and unto Him ye will be returned) after death.

[10:57]

(O mankind!) O people of Mecca! (There hath come unto you an exhortation) a warning (from your Lord) regarding that which you are now in, (a balm) an exposition (for that which is in the breasts) of blindness, (a guidance) from error (and a mercy) which brings relief from punishment (for believers).

[10:58]

(Say) O Muhammad, to your Companions: (In the bounty of Allah) in the Qur'an with which Allah has honoured you (and in His mercy) the religion of Islam, which Allah has given you success to follow: (therein) i.e. in the Qur'an and Islam (let them rejoice. It is better) i.e. the Qur'an and Islam (than what they hoard) is better than what the Jews and idolaters amass of wealth.

[10:59]

(Say) O Muhammad, to the people of Mecca: (Have ye considered what provision) what crops and cattle (Allah hath sent down for you) Allah has created for you, (how ye have made of it lawful) for men (and unlawful) for women: i.e. the benefit of al-Bahirah, al-Sa'ibah and al-Ham? (Say) to them, O Muhammad: (Hath Allah permitted you) has Allah commanded this, (or do ye invent a lie concerning Allah) indeed you are inventing lies?

[10:60]

(And what think those who invent a lie concerning Allah) He will do with them (upon the Day of Resurrection? Lo! Allah truly is Bountiful) favourable (towards mankind) by delaying His punishment, (but most of them give not thanks) for it nor do they believe.

[10:61]

(And thou art not) O Muhammad (occupied with any business) any matter (and thou recitest not) on them (a lecture from this (Scripture)) a surah or a verse, (and ye (mankind) perform no act) whether good or evil, (but We are Witness) but We have knowledge (of you) and of your matter, recitation and works (when ye are engaged therein) i.e. in the Qur'an and its denial. (And not an atom's weight) of the servants' works (in the earth or in the sky escapeth) is hidden from (your Lord, nor what is less) nor what is lighter (than that or greater than that) or heavier, (but it is (written) in a clear Book) but it is written in the Guarded Tablet.

[10:62]

(Lo! verily the) believing (friends of Allah are (those) on whom fear (cometh) not) regarding any future punishment, (nor do they grieve) about that which they have left behind.

[10:63]

Allah then showed who these are, saying: (Those who believe) in Muhammad (pbuh) and in the Qur'an (and keep their duty (to Allah)) and ward off disbelief, idolatry, and indecencies.

[10:64]

(Theirs are good tidings in the life of the world) through good dream visions which they see or are seen in their favour (and in the Hereafter) by entering Paradise. (There is no changing the Words of Allah) that they will enter Paradise (that) good tiding (is the Supreme Triumph) the abounding salvation: they earn Paradise and all that is in it and are saved from hell and all that is in it.

[10:65]

(And let not their speech) their denial of you (grieve thee) O Muhammad. (Lo! Power) might and invincibility (belongeth wholly to Allah) Who is able to destroy them. (He is the Hearer) of what they say, (the Knower) of what they do as well as of their punishment.

[10:66]

(Lo! is it not unto Allah that belongeth whosoever is in the heavens and whosoever is in the earth) of created beings and He changes them as He wills? (Those who follow) worship (aught instead of Allah follow

not) worship not ((His) partners) gods in the form of idols. (They follow) they worship (only a conjecture) by means of conjecture, and have no certainty (and they) i.e. the leaders of the disbelievers (do but guess) they lie to those who are lowly among them.

[10:67]

(He it is) i.e. it is your Lord (who hath appointed) created (for you the night that you should rest therein and the day giving sight) and the day bright and clear so that you are able to come and go. (Lo! Herein) in that which I have mentioned (verily are portents) lessons (for a folk that heed) the admonitions of the Qur'an and who also obey.

[10:68]

(They) the disbelievers of Mecca (say: Allah hath taken (unto Him) a son) from the female angels. (Glorified be He!) Allah exonerates Himself from having sons or partners. (He hath no needs!) He has no need for a son or partners. (His is all that is in the heavens and all that is in the earth) of created beings and marvels. (Ye have no warrant) you have neither scripture nor proof (for this. Tell ye) indeed, you are saying (concerning Allah that which you know not) of lies?

[10:69]

(Say) O Muhammad: (Verily those who invent a lie concerning Allah will not succeed) they will not escape Allah's punishment nor will they be safe.

[10:70]

(This world's portion (will be theirs)) they will live in the life of this world a little, (then unto Us is their return) after they die. (Then We make them taste a dreadful) a severe (doom because they used to disbelieve) in Muhammad (pbuh) and in the Qur'an and also because they invented lies about Allah.

[10:71]

(Recite unto them the story of Noah) in the Qur'an, (when he told his people: O my people! If my sojourn (here)) if my extended stay with you (and my reminding you) and my warning of you (by Allah's revelations) from the punishment of Allah (are an offence unto you, in Allah have I put my trust) I rely in and consign my matter to Allah, (so decide upon your course of action) unite upon one decision and one matter, (you and your partners) and seek the help of your idols. (Let not your course of action be in doubt for you) do not make your decision and matter too vague for yourselves. (Then come forth against me, give me no respite) do not wait.

[10:72]

(But if ye are averse) from believing in that which I brought (I have asked of you) in exchange for believing (no wage) no payment. (My wage) my reward for calling you to believe (is the concern of Allah only, and I am commanded to be of those who surrender (unto Him)) and to follow His religion.

[10:73]

(But they denied him) i.e. they denied that which Noah had brought them, (so We saved him) from drowning (and those) believers who were (with him in the ship, and made them vicegerents) and inhabitants of the earth, (while We drowned those who denied Our revelations) We drowned those who denied Our Scripture and Messenger Noah. (See then) O Muhammad (the nature of the consequence for those who had been warned) the end result of those who were warned by the messengers but did not believe.

[10:74]

(Then, after him) after the destruction of the folk of Noah, (We sent messengers unto their folk, and they brought them clear proofs) commands, prohibitions and signs. (But they were not ready to believe in that which they denied before) i.e. on the day of the covenant. (Thus print) seal (We on the hearts of the transgressors) who engage in the prohibited instead of the lawful.

[10:75]

(Then, after them) after these messengers, (We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations) with Our Scripture; it is also said that this means: with Our nine signs: the hand, the staff, the deluge, the locusts, lice, frogs, blood, drought and shortage of harvests; it is also said that the revelations here mean: obliteration, (but they were arrogant) deeming themselves above faith, the Scripture, the Messenger and the revelations (and were a guilty folk) and were idolaters.

[10:76]

(And when the Truth) the Scripture, the Messenger and the revelations (from Our presence came unto them, they said: This) what Moses has brought (is mere magic) is a manifest lie; and according to a different reading this means: Moses is a lying sorcerer.

[10:77]

(Moses said) to them: (Speak ye (so) of the Truth) the Scripture, Messenger and revelations (when it hath come unto you? Is this magic? Now magicians thrive not) they have neither escape nor safety from Allah's chastisement.

[10:78]

(They said) to Moses: (Hast thou come unto us to pervert us from that (faith) in which we found our fathers) of idol worship, (and that you two may own the place of greatness) sovereignty and power (in the land) of Egypt? (We will not believe you two).

[10:79]

(And Pharaoh said: Bring every cunning) every skilful (wizard unto me).

[10:80]

(And when the wizards came, Moses said unto them: Cast your cast) cast your staffs and ropes!

[10:81]

(And when they had cast) their staffs and ropes, (Moses said) to them: (That which ye have brought) that which you have cast (is magic. Lo! Allah will make it vain) Allah will make it void. (Lo! Allah upholdeth not) Allah is not pleased with (the work of mischief-makers) of sorcerers.

[10:82]

(And Allah will vindicate) Allah will manifest for His religion (the Truth by His words) vindication, (however much the guilty be averse) even though the idolaters dislike this.

[10:83]

(But none trusted) none believed (Moses, save some scions of his people) from the people of Pharaoh: their fathers were Copts and their mothers were Israelites, and so they believed in Moses, ((and they were) in fear of Pharaoh and their chiefs, that they would persecute them) kill them. (Lo! Pharaoh was verily a tyrant) a foe (in the land) to the religion of Moses, (and Lo! he verily was of the wanton) he was of the

idolaters.

[10:84]

(And Moses said: O my people! If you have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)) because you have indeed surrendered to Allah!

[10:85]

(They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrong-doing folk) for the idolaters, i.e. do not give them mastery over us lest they think themselves to be followers of the Truth and us followers of falsehood;

[10:86]

(And, of Thy mercy, save us from the folk that disbelieve) from Pharaoh and his folk.

[10:87]

(And We inspired Moses and his brother) Aaron, ((saying): Appoint houses) places of worship in the interior of your houses (for your people in Egypt and make your houses oratories) faced towards the direction of prayer, (and establish worship) perform the five daily prayers. (And give good news to the believers) that they shall obtain triumph, salvation and Paradise.

[10:88]

(And Moses said: Our Lord!) O our Lord! (Lo! Thou hast given Pharaoh and his chiefs splendour) beauty (and riches) and abundant riches (in the life of the world, Our Lord!) O our Lord! (that they may lead men astray) that by means of it they may lead your servants astray (from Thy way) from Your religion and obedience. (Our Lord! Destroy their riches and harden their hearts so that they believe not) so that they will not believe (till they see the painful doom) their own drowning.

[10:89]

(He said) Allah said to Moses and Aaron: (Your prayer is heard. Do ye twain keep to the straight path) of faith, obedience of Allah and conveyance of the message, (and follow not the road) the religion (of those who have no knowledge) regarding Allah's divine Oneness and do not believe in Him. The reference here is to Pharaoh and his folk.

[10:90]

(And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion) with their words (and transgression) with the intention of killing them, (till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no God save Him in whom the Children of Israel) Moses and his companions (believe, and I am of those who surrender (unto Him)) following their religion.

[10:91]

The Archangel Gabriel said to him: (What! Now!) will you believe now upon drowning (When hitherto) before this drowning (thou hast rebelled) disbelieved in Allah (and been of the wrong-doers) in the land of Egypt, killing, associating partners with Allah and calling for the worship of other than Allah?

[10:92]

(But this day We save thee in your body) We save your cadaver in its armour (that thou mayst be a portent)

that you may be a lesson, such that they do not claim what you claimed and know that you are not a god (for those after thee) among the disbelievers. (Lo! most of mankind) i.e. the disbelievers (are heedless of) are deniers of (Our portents) Our Scripture and Messenger.

[10:93]

(And We verily did allot unto) We verily did send to (the Children of Israel a fixed abode) a noble land: Jordan and Palestine, (and did provide them with good things) honey, quails and spoils of war (and they differed not) i.e. the Jews and Christians regarding Muhammad (pbuh) and the Qur'an (until knowledge) the exposition of what is their Scriptures about the traits and description of Muhammad (pbuh) (came unto them. Lo! your Lord) O Muhammad (will judge between them) between the Jews and Christians (on the Day of Resurrection concerning that wherein they used to differ) regarding religion.

[10:94]

(And if thou) O Muhammad (art in doubt concerning that which We reveal unto thee) concerning that with which We sent Gabriel, i.e. the Qur'an, (then question those who read the Scripture) i.e. the Torah ((that was) before you) 'Abdullah Ibn Salam and his followers. The Prophet (pbuh) did not ask nor was he ever in doubt about the Qur'an. Rather, Allah was addressing with these words the people of the Prophet. (Verily the Truth from thy Lord) i.e. Gabriel with the Qur'an from your Lord, containing the events of past nations (hath come unto thee) O Muhammad. (So be not thou of the waverers) be not of the doubters.

[10:95]

(And be not thou of those who deny the revelations of Allah) Allah's Book and Messenger, (for then wert thou of the losers)

[10:96]

(Lo! those for whom the word of your Lord) that they will be punished (hath effect) has been enjoined (will not believe) as it is in Allah's foreknowledge,

[10:97]

(Though every token) they asked you to provide (come unto them) they will not believe, (till they see the painful doom) the Day of Badr, Uhud and the day of the confederates.

[10:98]

(If only there had been a community (of all those that were destroyed of old) that believed) if only the people of a township believed when the punishment befell them (and profited by its belief) He says: their faith did not benefit them upon the descent of punishment (as did the folk of Jonah) except the folk of Jonah who benefited from their belief. (When they believed We drew off) We diverted (from them the torment of disgrace) the severe punishment (in the life of the world and gave them comfort for a while) We left them without punishment until they died.

[10:99]

(And if thy Lord willed) O Muhammad, (all who are in the earth would have believed together) all the disbelievers would have believed. (Wouldst thou (Muhammad) compel men) would you coerce people (until they are believers) to become believers?

[10:100]

(It is not for any) disbelieving (soul to believe) in Allah (save by the permission of Allah) save by Allah's will and given success. (He hath set uncleanness) He leaves denial (upon those) in the hearts of those (who

have no sense) who do not apprehend Allah's divine Oneness. This verse was revealed about Abu Talib. The Prophet (pbuh) was so keen that he believes, but Allah did not want him to believe.

[10:101]

(Say) to them, O Muhammad: (Behold what is in the heavens): the sun, the moon and the stars (and the earth) what is in the earth: the trees, beasts, mountains and oceans! These are all signs for you. (But revelations and warnings) the messengers (avail not folk who will not believe) as it is in Allah's foreknowledge.

[10:102]

(What expect they) is there any sign left for them (save the like of the days of those who passed away) except the punishment of those who passed away (before them) among the disbelievers? (Say) O Muhammad: (Expect then!) the descent of punishment and my own destruction! (I am with you among the expectant) of the descent of punishment and destruction upon you.

[10:103]

(Then shall We save Our messengers and the believers) in these messengers after the destruction of their people, (in like manner (as of old)) thus. (It is incumbent upon Us to save believers) with their messengers.

[10:104]

(Say) O Muhammad: (O mankind!) O people of Mecca (If ye are in doubt of my religion) Islam, (then (know that) I worship not those whom ye worship) those upon whom you call, of idols, (instead of Allah, but I worship Allah who causeth you to die) Allah who takes away your souls and brings you back to life after He makes you die, (and I have been commanded to be of the believers) with the believers, following their faith.

[10:105]

(And, set thy purpose resolutely for religion) make your religion and works sincere to Allah, (as a man by nature upright) surrendered to Allah, (and be not of those who ascribe partners (to Allah)) do not be among the idolaters, following their religion.

[10:106]

(And cry not) worship not, (beside Allah, unto that which cannot profit thee) in the life of this world or in the Hereafter if you were to worship it (nor hurt thee) if you did not worship it, (for if thou didst so) for if you worshipped it (then wert thou of the wrong-doers) of those who harm themselves.

[10:107]

(If Allah afflicteth thee with some hurt) with hardship or a disliked matter, (there is none who can remove it) i.e. the harm (save Him; and if He desireth) and if He bestows upon you (good for thee) a blessing or pleasant matter, (there is none who can repel His bounty) there is none who can stop His gift, (He striketh with it) He favours with His bounty (whom He will of His bondmen) whoever deserves it. (He is the Forgiving) He forgives those who repent, (the Merciful) towards those who die in a state of repentance.

[10:108]

(Say: O mankind!) O people of Mecca! (Now hath the Truth) the Scripture and Messenger (from your Lord come unto you. So whosoever is guided) by the Scripture and Messenger, (is guided only for (the good of) his soul) i.e. its reward goes to him, (and whosoever erreth) and whoever disbelieves in the Scripture and Messenger (erreth only against it) i.e. the onus of his disbelief goes to him. (And I am not a warder) a trustee (over you). This was abrogated by the verse of fighting.

[10:109]

(And) O Muhammad (follow that which is inspired in thee) that which you are commanded in the Qur'an regarding the conveyance of the message, (and forbear) in this conveyance (until Allah give judgement) until Allah judges between them and you, i.e. through their killing and destruction on the Day of Badr. (And He is the Best of Judges) He is the strongest of Judges: He is able to destroy them and make you triumphant'.
And of the surah in which Hud is mentioned, which is Meccan in its entirety, and consists of 123 verses, 1,625 words and 6,950 letters:

Surah 11: Hud

And of the surah in which Hud is mentioned, which is Meccan in its entirety, and consists of 123 verses, 1,625 words and 6,950 letters:

[11:1]

And from his narration on the authority of Ibn 'Abbas that he said in explanation of the word of Allah (Alif. Lam. Ra.): '(Alif. Lam. Ra.) Allah says: I am Allah, I see; as it is said that this is an oath by which Allah swore. ((This is) a Scripture) i.e. the Qur'an (the revelations whereof are perfected) expositing the lawful and the prohibited, the commands and prohibitions (and then exposited) and then elucidated. ((It cometh) from One Wise) Who has ruled that none should be worshiped but He, (Informed) of he who worships and him who worships not,

[11:2]

((Saying): Serve) declare the divine Oneness of (none but Allah. Lo! I am Unto you from Him) from Allah (a warner) from the Fire (and a bringer of good tidings) to enter Paradise.

[11:3]

(And (bidding you): Ask pardon of your Lord) declare the divine Oneness of your Lord (and turn to Him repentant) betake yourselves to Him sincerely and repentant. (He will cause you to enjoy) He will make you live (a fair estate) free of chastisement (until a time appointed) i.e. death. (He giveth His bounty) in Islam (unto every bountiful one) his reward in the Hereafter. (But if ye turn away) from faith and repentance, (Lo! (then) I fear for you) I know that you shall incur (the retribution of an awful) a tremendous (Day).

[11:4]

(Unto Allah is your return) after death, (and He is able to do all things) whether it is reward or punishment.

[11:5]

(Lo! now they) i.e. Akhnas Ibn Shurayq and his followers (fold up their breasts) conceal in their hearts their hatred and enmity for Muhammad (pbuh) (that they may hide from him) that they may hide from Muhammad (pbuh) their hatred and enmity by keeping his company and pretending to him that they love him. (At the very moment when they cover themselves with their clothing) at the moment they cover their heads with their clothes, (Allah knoweth that which they keep hidden) among themselves as well as that which they conceal in their hearts (and that which they proclaim) of fighting and antipathy; it is also said that this refers to that which they proclaim of love and keeping company. (Lo! He is Aware of what is in the breasts (of men)) whether it is good or evil.

[11:6]

(And there is not a beast in the earth but the sustenance thereof dependeth on Allah) Allah takes charge of its sustenance. (He knoweth its habitation) when it retires at night (and its repository) when it dies and is buried. (All) i.e. the sustenance of each beast, its lifespan and course (is in a clear record) is recorded in the Guarded Tablet; all this is clear, well known and decreed.

[11:7]

(And He it is Who created the heavens and the earth in six Days) six days of the beginning of this world: each day the equivalent of one thousand years, the first day being Sunday and the last Friday (and His Throne) before the creation of the heavens and earth (was upon the water) and Allah was before the Throne and before water (that He might try you) that He may test you in the interval between life and death, (which of you is best in conduct) which of you is more sincere in his works. (Yet if thou (O Muhammad) sayst) to the people of Mecca: (Lo! ye will be raised again) you will be brought back to life again (after death! those who disbelieve) the disbelievers of Mecca (will surely say: This) which Muhammad (pbuh) is saying (is naught but mere magic) manifest lies which will never happen.

[11:8]

(And if We delay for them the doom until a reckoned time) until an appointed time: the Day of Badr, (they will surely say) i.e. the people of Mecca: (What withholdeth it) from us tomorrow, out of mockery? (Verily on the day when it) the chastisement (cometh unto them, it cannot be averted from them) the chastisement will not be averted from them, (and that which they derided) the chastisement for their derision of Muhammad (pbuh) and the Qur'an (will surround them) it will descend upon them and it is enjoined on them.

[11:9]

(And if We cause man) the disbeliever (to taste some mercy) a blessing (from Us and afterward withdraw it from him, lo! he is despairing) he becomes the most despairing and despondent thing from Allah's mercy, (thankless) he denies Allah's blessing and is not grateful.

[11:10]

(And if We cause him) i.e. the disbeliever (to taste grace after some misfortune) after some hardship (that had befallen him, he saith) i.e. the disbeliever: (The ills) hardships (have gone from me. Lo! he is exultant) arrogant, (boastful) about Allah's blessings and does not give thanks;

[11:11]

(Save those) save Muhammad (pbuh) and his Companions (who persevere) in their faith (and do good works) acts of obedience between them and their Lord, for they are patient in times of hardship and give thanks when they receive a blessing. (Theirs will be forgiveness) of their sins in this world (and a great reward) in Paradise.

[11:12]

(A likely thing, that thou) O Muhammad (wouldst forsake aught of that which hath been revealed unto thee) that which you were commanded in the Qur'an of conveying the message and of reviling and denigrating their idols, (and that thy breast should be straitened for it) and that you are annoyed with what you were commanded, (because they say) because the disbelievers of Mecca say: (Why hath not a treasure) wealth from heaven (been sent down for him) for Muhammad to support himself with, (or an angel come with him) to testify in his favour? (Thou art) O Muhammad (but a warner) a warning Messenger, (and Allah is in charge) Allah is Custodian; it is also said this means: witness (of all things) of their saying and chastisement.

[11:13]

(Or they say) Nay, the disbelievers of Mecca say: (He hath invented it) Muhammad has invented the Qur'an and presented it to us. (Say) to them, O Muhammad: (Then bring ten surahs, the like thereof) the like of a surah of the Qur'an, such as surah al-Baqarah, Al 'Imran, al-Nisa', al-Ma'idah, al-An'am, al-A'raf, al-Anfal, al-Tawbah, Yunus, or Hud, (invented) by you, (and call on everyone you can) seek the help of what you worship (beside Allah, if ye are truthful!) that Muhammad (pbuh) has invented it.

[11:14]

When they could not respond, Allah said: (And if they answer not your prayer) and if the wrong-doers do not answer you, (then know) O disbelievers (that it is revealed) that Gabriel brought down the Qur'an (only in the knowledge of Allah) and with his command; (and that there is no God save Him. Will ye then be (of) those who surrender?) and believe in Muhammad (pbuh) and in the Qur'an.

[11:15]

(Whoso desireth the life of the world) with his knowledge which Allah has made incumbent upon him (and its pomp) and its embellishment, (We shall repay them their deeds) We shall repay them the reward of their works (herein) in this world, (and therein) in the life of this world (they will not be wronged) the reward of their works will not be diminished.

[11:16]

(Those are they) who worked for other than Allah (for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain) all the good works they did in the life of this world shall be given back to them (and (all) that they are wont to do is fruitless) and they will not be rewarded in the Hereafter for the good works they did in the life of this world, for they acted for the sake of other than Allah.

[11:17]

(Is he (to be counted equal with them) who relieth on a clear proof from his Lord) is he who relies on a clear exposition, i.e. the Qur'an, from his Lord, (and a witness from Him) a witness from Allah, i.e. the angel Gabriel (reciteth it) recites to him the Qur'an, (and before it) before the Qur'an (was the Book of Moses) the Torah of Moses which Gabriel recited to him, (an example) to be emulated (and a mercy) to anyone who believes in it? (such) those who believe in the Book of Moses (believe therein) believe in Muhammad (pbuh) and the Qur'an; the reference here is to 'Abdullah Ibn Salam and his followers, (and Whoso disbelieveth therein) whoever disbelieves in Muhammad (pbuh) and in the Qur'an (of the clans) of all the disbelievers, (the Fire is his appointed place) the Fire is his destination. (So be not thou) O Muhammad (in doubt concerning it) concerning the end result of the disbelievers. (Lo! it is the Truth from thy Lord) the destination of whosoever disbelieves in the Qur'an is hell; it is also said that this means: do not be in doubt about the Qur'an, it is Gabriel who brought it down; (but most of mankind) the people of Mecca (believe not).

[11:18]

(Who doeth greater wrong) who is more insolent and daring (than he who inventeth a lie concerning Allah? Such will be brought before their Lord) they will be dragged to their Lord, (and the witnesses) the angels and the prophets (will say: These) the disbelievers (are they who lied concerning their Lord. Now the curse of Allah) the chastisement of Allah (is upon wrong-doers) upon the idolaters,

[11:19]

(Who debar (men)) who prevent people (from the way of Allah) from Allah's religion and obedience (and would have it crooked) they would have it deviated from the Truth; it is also said that this means: they would have it other than what it is, (and who are disbelievers in) deniers of (the Hereafter) resurrection after death.

[11:20]

(Such will not escape in the earth) they will not escape Allah's chastisement, (nor have they any protecting friends beside Allah) to protect them. (For them) i.e. for the leaders (the torment will be double. They could not bear to hear) the words of Muhammad (pbuh) out of hatred for him; it is also said that this means: theirs is a double torment because they could not hear the words of Muhammad, Allah bless him and give peace, (and they used not to see) they did not look at Muhammad (pbuh) out of hatred; it is also said that this means: they used not to see Muhammad (pbuh) out of their hatred for him.

[11:21]

(Such) the leaders (are they who have lost their souls) and their families and servants in Paradise and the other believers have inherited all, (and that which they used to invent) that which they used to worship falsely beside Allah (hath failed them) are void and preoccupied with themselves.

[11:22]

(Assuredly in the Hereafter they will be the greatest losers) of Paradise and that which is in it.

[11:23]

(Lo! those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) and do acts of obedience between themselves and their Lord (and humble themselves before their Lord) and are sincere and surrendered to their Lord and are humbled before their Lord: (such are rightful owners of the Garden; they will abide therein) dwelling therein.

[11:24]

(The similitude of the two parties) the believer and the disbeliever (is as the blind and the deaf) He says: the disbeliever is like the blind person: he does not see the Truth or guidance, and he is also like the deaf person: he does not hear the Truth or guidance (and the seer and the hearer) Allah says: and the believer is like the seer, for he sees the Truth and guidance, just as he is like the hearer, for he hears the Truth and guidance. (Are they equal in similitude?) He says: are the believer and disbeliever equal in obedience and reward (Will ye not then be admonished?) will you not be admonished by the similes of the Qur'an such that you believe?

[11:25]

(And We sent Noah unto his folk) and when he went to them he said: (I am a plain warner) a warning Messenger who speaks a language you understand (unto you) from Allah.

[11:26]

(That ye serve none) you confess the divine Oneness of none, (save Allah. Lo! I fear for you) I know that there shall come upon you if you do not believe (the retribution of a painful Day) which is drowning.

[11:27]

(The chieftains of his folk) of Noah's folk, (who disbelieved, said: We see thee) O Noah (but a mortal like us, and we see not that any follow you) believe in you (save the most abject among us) the lowly and weak among us, (without reflection) who have manifest weak judgement; it is said that this means: their bad judgement lead them to believe in you. (We behold in you no merit above us) in what you say: you eat and drink just as we do eat and drink (nay, we deem you liars) in what you say.

[11:28]

(He said) Noah said: (O my people! Bethink you, if I rely) if I am (on a clear proof from my Lord) on a clear exposition which has come down from my Lord (and there hath come unto me a mercy from His presence) He favoured me with prophethood and Islam, (and it hath been made obscure to you) and my prophethood and Islam have been made obscure to you, (can we compel you to accept it) can we inspire it or teach it to you (when ye are averse thereto) when you are deniers of it?

[11:29]

(And O my people! I ask of you no wealth) price (therefore) in exchange for believing in Allah's divine Oneness. (My reward is the concern only of Allah, and I am not going to thrust away those who believe) because of what you say. (Lo! they have to meet their Lord) and report me to Him, (but I see you a folk that are ignorant) of the command of Allah.

[11:30]

(And, O my people! who would deliver me) who would save me (from Allah) from Allah's chastisement (if I thrust them away) due to what you say? (Will ye not then reflect) will you not be admonished by what I say and hence believe?

[11:31]

(I say not unto you: "I have the treasures of Allah") I have the keys to Allah's stores of provision (nor "I have knowledge of the Unseen",) when the chastisement shall descend or that which is hidden from me (nor say I: "Lo! I am an angel!") from heaven. (Nor say I unto those whom your eyes scorn) those whom you belittle (that Allah will not give them good) that Allah will not favour them with genuine faith. (Allah knoweth best what is their hearts) of belief. (Lo! then indeed) if drive them away (I should be of the wrong-doers) I should be of those who harm themselves.

[11:32]

(They said: O Noah! Thou hast disputed with us) you have argued with us and called us to follow a religion other than that of our forefathers (and multiplied disputation with us) and dwelt at length in arguing with us and inviting us to your religion; (now bring upon Us that where with thou threatenest us) of chastisement, (if thou art of the Truthful) that it will befall us.

[11:33]

(He said) Noah said: (Only Allah will bring it Upon you) he said: the One who will bring chastisement on you is Allah (if He will) to punish you, (and ye can by no means escape) His chastisement.

[11:34]

(My counsel will not profit you) my invitation and warning to you from Allah's chastisement will not benefit you (if I were minded to advise you) if I were to warn you and call you to profess Allah's divine Oneness, (if Allah's will is to keep you astray) from guidance. (He is your lord) and has better right over you than me (and unto Him ye will be brought back) after death and He will reward you according to your works.

[11:35]

(Or say they (again)) indeed the people of Noah say: (He hath invented it) Noah has invented that which he has brought us? (Say) to them, O Noah: (If I have invented it, upon me be my crimes) my sins, (but I am innocent of (all) that ye commit) of crimes. It is said that this verse was revealed about Muhammad (pbuh).

[11:36]

(And it was inspired in Noah, (saying): No one of thy folk will believe save him who hath believed already. Be not distressed) do not be saddened for their destruction (because of what they do) in their state of disbelief.

[11:37]

(Build the ship) start the construction of the ship (under Our Eyes) under Our care (and by Our inspiration) and by Our command, (and speak not unto Me) plead not with Me (on behalf of those who do wrong) about saving those disbelieved. (Lo! they will be drowned) by the flood.

[11:38]

(And he was building the ship) and he started to construct the ship, (and every time that chieftains of his people passed him, they made mock of him) they derided him for so doing. (He said: Though ye make mock of us) today, (yet we mock at you) after today (even as ye mock) us now;

[11:39]

(And ye shall know to whom a punishment that will confound) humiliate and destroy (him cometh, and upon whom a lasting doom) in the Hereafter (will fall) will be enjoined upon.

[11:40]

((Thus it was) till, when Our commandment) the appointed time for Our chastisement (came to pass and the oven gushed forth water) it is also said this means: and the dawn broke, (We said: Load therein) aboard the ship (two of every kind, a pair) a male and a female, (and thy household, save him against whom the word hath gone forth already) except the one upon him the word has already been enjoined, (and those who believe) and carry with you also those who believed. (And but a few were they who believed with him) 80 people in all.

[11:41]

(And he said) to them: (Embark therein) in the ship! (In the name of Allah be its course) wherever it sails to (and its mooring) wherever it stops. He says: Allah makes it sail wherever He wills and makes it stop wherever He wills. (Lo! my Lord is Forgiving, Merciful) towards the one who repents.

[11:42]

(And it sailed with them) with the people aboard (amid waves) in the water (like mountains) the size of huge mountains, (and Noah cried unto) and Noah called (his son) Canaan (and he was standing aloof) aloof from the ship and it is said: on the side of the mountain: (O my son! Come ride with us) be saved with us by means of "there is no god except Allah", (and be not with the disbelievers) following their religion lest you drown.

[11:43]

(He said: I shall betake me) I will go (to some mountain that will save me) prevent me (from the water) from drowning. (Said) Noah: (This day there is none that saveth) there is none that prevents (from the commandment of Allah) from Allah's chastisement: drowning (save him on whom He hath had mercy) except those upon whom Allah has mercy from among the believers. (And the wave came in between them) between Canaan and Noah; it is also said: between Canaan and the mountain, (so he was among the drowned) by the flood.

[11:44]

(And it was said: O earth! Swallow your water) dry your water (and, O sky! be cleared of clouds!) stop your

rain! (And the water was made to subside. And the commandment was fulfilled) the destruction of those people was accomplished, i.e. those who were supposed to be destroyed were destroyed and those who were supposed to be saved were saved. (And it) the ship (came to rest upon (the mount) Al-Judi) a mountain in Nisibin in the land of Mosul (and it was said: A far removal) from Allah's mercy (for wrong-doing folk!) for the idolaters, the people of Noah.

[11:45]

(And Noah cried unto) and Noah prayed to (his Lord and said: My Lord!) O my Lord! (Lo! my son) Canaan (is of my household) whom you promised to save! (Surely Thy promise is the Truth) for certain (and Thou art the Most Just of Judges) you promised to save me and my family.

[11:46]

(He said) Allah said: (O Noah! Lo! he is not of your household) whom I promised to save; (lo! he is of evil conduct) engaged in idolatry; and according to a different reading this means: your prayer to Me to save him is not acceptable, (so ask not of Me) to save (that whereof thou hast no knowledge) that he is deserving of being saved. (I admonish thee) I warn you (lest thou be among the ignorant) by asking Me that which you know not.

[11:47]

(He said) Noah said: (My Lord!) O my Lord! (Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee) to save (that whereof I have no knowledge) that he deserves to be saved. (Unless Thou forgive me) Noah says: unless you overlook my error (and have mercy on me) such that You do not punish me (I shall be among the lost) through being punished.

[11:48]

(It was said (unto him): O Noah! Go thou down) get out of the ship (with peace from Us) with safety from Us (and blessings) good fortunes (upon you and some nations) some groups (from those with thee) in the ship among the felicitous. ((There will be other) nations) hosts of people from their offspring (unto whom We shall give enjoyment a long while) We will give them enjoyment after coming out of the loins of their parents (and then a painful doom from Us will overtake them) after they disbelieve, these are the damned among them. Ibn 'Abbas, may Allah be well pleased with him, said: "Allah sent His revelation to Noah (pbuh) when the latter was 480 years old; he preached to his people for 120 years; he boarded the ship when he was 600 years old; he lived after the flood 350 years, and stayed on the ship for five months. The ship was 300 cubits (the measure of his arm) long, 50 cubits wide, and its height 30 cubits. It had three decks, some of which were lower than others. In the lower deck, he put beasts of prey and reptiles; in the intermediate deck wild animals and beasts; and in the higher deck people who were 80 in number: 40 men and 40 women. The men and the women were separated by the body of Adam (pbuh). Noah had three of his sons with him: Shem, Ham and Yapheth".

[11:49]

(This is of the tidings of the Unseen) this is of the news of what has been hidden from you (which We inspire in thee) with which We sent Gabriel to you, O Muhammad, about the news of past nations. (Thou thyself knewest it not) i.e. you knew not the news of these past nations, (nor did thy folk (know it) before this) before the revelation of the Qur'an. (Then have patience) O Muhammad in the face of their denial and harm. (Lo! the sequel) the end result: victory and Paradise (is for those who ward off (evil)) ward off disbelief, idolatry and indecencies.

[11:50]

(And unto (the tribe of) 'Aad) and We sent to 'Aad (their brother) their Prophet, (Hud. He said: O my people! Serve Allah!) confess Allah's divine Oneness (ye have no other God save Him) save the One I am

commanding you to believe in. (Lo! ye do) in your worship of idols (but invent!) lies about Allah for He never commanded you to worship them.

[11:51]

(O my people! I ask of you no reward) no price (for it) for believing in Allah's divine Oneness. (Lo! my reward is the concern only of Him who made me) Who created me. (Have ye then no sense?) do you not believe? Are you not possessed of the same mind that human beings possess?

[11:52]

(And, O my people! Ask forgiveness of your Lord) believe in Allah's divine Oneness, (then turn unto Him repentant) then betake yourself to Him through repentance and sincerity; (He will cause the sky to rain abundance on you) whenever you need it (and will add unto you strength to your strength) by giving you wealth and offspring. (Turn not away) from faith and repentance, (guilty!) associating others with Allah.

[11:53]

(They said: O Hud! Thou hast brought us no clear proof) for what you claim (and we are not going to forsake our gods) the worship of our gods (on thy (mere) saying, and we are not believers in thee) we are not believers in your message.

[11:54]

(We say naught) we do not say anything about that which we warn you about (save that one of our gods hath possessed thee) has touched you (in an evil way) with madness because you vilified them. (He said: I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah)) of idols.

[11:55]

And I am innocent of your worship of these idols (Beside Him. So (try to) circumvent me) work to destroy me, you and your idols, (all of you, give me no respite) neither delay nor pity on me.

[11:56]

(Lo! I have put my trust in Allah) I consign my matter to Allah, (my Lord) my Creator and Provider (and your Lord) your Creator and Provider. (Not an animal but He doth grasp it by the forelock!) He makes die and brings back to life; it is also said that this means: they are all in His grip, He does what He will (Lo! my Lord is on a straight path) upon which people must tread; it is also said that means: He calls on to a straight path: an established religion with which He is pleased, i.e. Islam.

[11:57]

(And if ye turn away) from faith and repentance, (still I have conveyed unto you that wherewith I was sent unto you) of the message and about your destruction, (and my Lord will set in place of you a folk other than you) who are better and more obedient than you. (Ye cannot injure Him at all) your destruction will not harm Allah in any way. (Lo! my Lord is Guardian) and Witness (over all things) related to your works.

[11:58]

(And when Our commandment) Our chastisement (came to pass We saved Hud and those who believed with him by a mercy from Us) by a grace from Us; (We saved them from a harsh doom) a severe chastisement.

[11:59]

(And such were 'Aad. They denied the revelations of their Lord) which were brought to them by Hud (and flouted His messengers) concerning the declaration of Allah's divine Oneness (and followed the command of every froward) and they followed the words of every tyrant who kills upon being angry (potentate) and who turns away from Allah.

[11:60]

(And a curse was made to follow them in the world) they were destroyed in the life of this world by the wind (and on the Day of Resurrection) they will receive another curse, which is the Fire. (Lo! 'Aad disbelieved in their Lord) they denied their Lord. (A far removal for 'Aad, the folk of Hud) from Allah's mercy!

[11:61]

(And unto (the tribe of) Thamud) and We sent to Thamud (their brother) their Prophet (Salih. He said: O my people! Serve Allah) declare the divine Oneness of Allah, (You have no other God save Him) you have no god except the One in Whom I command you to believe. (He brought you forth from the earth) He created you from Adam and Adam is from the earth (and hath made you husband it) He made you thrive in the earth and made its inhabitants thrive on it too. (So ask forgiveness of Him) confess His divine Oneness (and turn unto Him repentant) turn to Him by believing in His divine Oneness, repenting and being sincere to Him. (Lo, my Lord is Nigh) in His answer, (Responsive) to the one who declares His divine Oneness.

[11:62]

(They said: O Salih! Thou hast been among us hitherto) i.e. before you called us to follow other than the religion of our forefathers (as that wherein our hope was placed) we had hope in you. (Dost thou ask us not to worship what our fathers worshipped) of idols? (Lo! we verily are in grave doubt concerning that to which thou callest us) i.e. your religion.

[11:63]

(He said: O my people! Bethink you: if I am (acting) on clear proof from my Lord) a clear exposition that has come down from my Lord (and there hath come unto me a mercy from Him) and He has favoured me with prophethood and Islam, (who will save me) who will defend me (from Allah) from Allah's chastisement (if I disobey Him) and shun His command? (Ye would add to me naught save perdition) I only increase in insight about your loss.

[11:64]

(O my people! This is the camel of Allah, a token unto you) a sign unto you, (so suffer her) leave her (to feed in Allah's earth) in the wilderness: you do not have to feed her, (and touch her not with harm) do not kill her (lest a near torment seize you) after three days.

[11:65]

(But they hamstrung her) they killed her. She was killed by Qudar Ibn Salif and Musda' Ibn Zahr who divided its meat on 1500 homes, (and then he said) Salih said to them after they killed the camel: (Enjoy life in your dwelling-place) in your township (three days!) for Allah's chastisement will come upon you on the fourth day. They asked him: “What is the sign of this chastisement?” He said: “You will wake up the first day with pale faces; on the second day your faces will be red and on the third your faces will become dark. Chastisement will come upon you on the fourth day”. (This) chastisement (is a threat that will not be belied) will not be repelled.

[11:66]

(So, when Our commandment) Our chastisement (came to pass, We saved Salih, and those who believed

with him, by a mercy from Us) by Our grace, (from the ignominy of that day) from the chastisement of that day. (Lo, thy Lord! He is the Strong) He saves His allies, (the Mighty) in His retribution against His enemies.

[11:67]

(And the (Awful) Cry) the Chastisement (overtook those who did wrong) the idolaters, (so that morning found them prostrate) lifeless, i.e. they became dust (in their dwellings) in their houses,

[11:68]

(As though they had not dwelt there) it was as if they never lived on this earth. (Lo! Thamud) the people of Salih (disbelieved in their Lord. A far removal for Thamud!) the people of Salih are far removed from Allah's mercy.

[11:69]

(And Our messengers) Gabriel and twelve angels (came unto Abraham with good news) that he will have a son. (They said: Peace!) they greeted Abraham when they entered in on him. (He answered: Peace!) He greeted them back (and delayed not) after a short while he went (to bring a roasted calf) a fat roasted calf which he placed in front of them.

[11:70]

(And when he saw their hands reached not to it) to his food, because they had no need for it, (he mistrusted them and conceived a fear of them) thinking they were thieves, since they did not touch his food. When the angels knew of his fear. (They said: Fear not!) O Abraham. (Lo! we are sent unto the folk of Lot) to destroy them.

[11:71]

(And his wife) Sarah, (standing by) to serve them, (laughed) in astonishment that Abraham was afraid (when We gave her good tidings (of the birth) of Isaac, and, after Isaac, of Jacob) a grandchild.

[11:72]

(She said: Oh, woe is me! Shall I bear a child when I am an old woman) a 98 year old woman, how can this be? (and this my husband) Abraham (is an old man) 99 years of age? (Lo! This is a strange thing!) this is astonishing!

[11:73]

(They said) to her: (Wonderest thou at the commandment of Allah) are you amazed with the power of Allah? (The mercy of Allah and His blessings be upon you, O people of the house) the people of the house of Abraham! (Lo! He is Owner of Praise) for your works, (Owner of Glory!) He is Generous and will favour you with a righteous son.

[11:74]

(And when the awe) fear (departed from Abraham, and the glad news) that he will have a son (reached him, he pleaded with Us) he argued with Us (on behalf of the folk of Lot) about the destruction of the people of Lot.

[11:75]

(Lo! Abraham was mild) in the face of ignorance, (imploring) compassionate, (penitent) devoted to Allah.

[11:76]

((It was said) O Abraham! Forsake this!) leave your argumentation. (Lo! your Lord's commandment hath gone forth) your Lord's chastisement of the people of Lot has come, (and lo! there cometh unto them a doom which cannot be repelled) it cannot be averted.

[11:77]

(And when Our messengers) Gabriel and the angels with him (came unto Lot, he was distressed) he did not like their coming (and knew not how to protect them) from his people. (He said) within himself: (This is a distressful day) for me.

[11:78]

(And his people) the people of Lot (came unto him, running towards him) towards his house (and before then) before the coming of Gabriel (they used to commit abominations) their evil practice [sodomy]. (He said) Lot said to them: (O my people! Here are my daughters!) it is also said that this means: here are the girls of my people! (They are purer for you) I will arrange your marriage. (Beware of Allah) fear Allah regarding the unlawful, (and degrade me not in (the person of) my guests) do not humiliate me in front of my guests. (Is there not among you any upright man) to guide you to what is right, enjoin good and forbid evil?

[11:79]

(They said: Well thou knowest) O Lot (that we have no right to your daughters) that we have no need for your daughters, (and well thou knowest what we want) they mean their evil practice.

[11:80]

(He said) Lot said within himself: (Would that I had strength) physical strength and sons to help me (to resist you or had some strong support (among you)!) or that I could rely on a strong clan such that I defend myself from you.

[11:81]

When Gabriel and the angels knew the fear of Lot from the threat of his people, ((The messengers) said: O Lot! Lo! we are messengers of thy Lord; they shall not reach thee) to destroy you but rather we will destroy them. (So travel with thy people) go with your family (in a part of the night) at dawn, in the last part of the night, (and let not one of you turn round) let none of you stay behind ((all) save thy wife) Wa'ilah, the hypocrite. (Lo! that which smites them) of chastisement (will smiteth her (also). Lo! their tryst) to be destroyed (is (for) the morning) Lot said: "make that happen now," and Gabriel said: "O Lot!" (Is not the morning nigh?) because he already saw it while Lot did not.

[11:82]

(So when Our commandment) when Our chastisement (came to pass) to destroy them (We overthrew (that township)) We turned it upside down (and rained upon it) upon its sodomites and those who travelled there (stones of clay) mixed with manure and mud, like bricks; it is also said that this means: from the first heaven, (one after another) in succession, one after another,

[11:83]

(Marked with fire) lined with black, red and white; it is also said that they had inscribed on them the names of persons they were destined to kill (in the providence of your Lord) those stones of clay were from your Lord, O Muhammad. (And they) i.e. the stones (are never far from the wrong-doers) they did not miss them but rather hit them; it is also said that this means: these stones are never far from the wrong-doers, who

emulate their practice, from among your nation.

[11:84]

(And unto Midian) and We sent to Midian (their brother Shu'ayb) their Prophet Jethro. (He said: O my people! Serve Allah) declare Allah's divine Oneness. (Ye have no other God save Him!) you have no other god except the One I command you to believe in (And give not short measure and short weight) do not take people's right in measure and weight. (Lo! I see you well to do) I see that you are at ease, possess wealth and the prices are quite low, (and lo! I fear for you) if you do not believe in Him and do not give the right measure and weight (the doom of a besetting Day) a doom that will encompass all of you such that none will escape from drought, lack of foodstuffs and other bad things.

[11:85]

(O my people! Give full measure and full weight in justice, and wrong not people about their goods. And do not evil in the earth, causing corruption) do not spread corruption in the earth nor worship idols nor invite people to it; and give people their due of right measure and weight.

[11:86]

(That which Allah leaveth with you) Allah's reward for being honest in measure and weight (is better for you) it is said that this means: that which Allah leaves for you of the lawful is better than that which you steal by cheating in measure and weight (if ye are believers) if you believe in what I tell you; (and I am not a keeper over you) to protect, for Jethro was not commanded to fight them.

[11:87]

(They said: O Shu'ayb! Doth thy way of prayer) do your abundant prayers (command thee that we should forsake that which our fathers (used to) worship) of idols, (or that we (should leave off) doing what we will with our own property) such as cheating in measure and weighing. (Lo! thou art the mild, the guide to right behaviour) they said this in derision, meaning to say: it is you who is the impudent and misguided.

[11:88]

(He said: O my people! Bethink you: if I am) He says: I am ((acting) on a clear proof from my Lord) on a clear exposition that has come down to me from my Lord (and He sustaineth me with fair sustenance from Him) and He has favoured me with prophethood and Islam and further gave me a lawful property ((how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do) he says: I do not want to engage in that which I am warning you against: cheating in measure and weighing. (I desire naught save) I only desire (reform) justice in measure and weighing (so far as I am able. My welfare) in upholding right measurement and weighing (is only in Allah) is only from Allah. (In Him I trust) I entrust my matter to Him (and unto Him I turn) in complete devotion.

[11:89]

(And, O my people! Let not the schism with me cause you to sin) let not your hatred and enmity of me cause you not to believe or do justice in measure and weighing (so that there befall you that which befell the folk of Noah) i.e. the chastisement of the people of Noah: drowning and the flood (and the folk of Hud) their destruction by the wind, (and the folk of Salih) their destruction by the Cry; (and the folk of Lot) the news of the folk of Lot (are not far off from you) you heard what happened to them.

[11:90]

(Ask pardon of your Lord) declare your Lord's divine Oneness (and then turn unto Him (repellent)) turn to Him repentant and with sincerity. (Lo! my Lord is, Merciful) towards His believing servants, (Loving) He forgives and rewards them; it is also said that this means: He loves them and makes His obedience beloved

to them.

[11:91]

(They said: O Shu'ayb! We understand not much of that thou tellest) of that you command us, (and lo! we do behold you weak) blind (among us. But for your family) your clan, (we should have stoned thee) killed you, (for thou art not strong against us) for you are not favoured at all among us.

[11:92]

(He said: O my people! Is my family) my clan (more to be honoured by you than Allah) than Allah's Book and religion; it is also said that this means: is the punishment of my clan more severe to you than Allah's chastisement? (And ye put Him) you placed Him (behind you, neglected) behind your back, i.e. you put that which I brought of the Book behind your backs. (Lo! my Lord surroundeth) knows (what ye do) the punishment you deserve for what you do.

[11:93]

(And, O my people! Act according to your power) act in your dwellings according to your religion to destroy me, (lo, I (too) am acting) to destroy you. (You will soon know on whom there cometh a doom that will abase him) and destroy, (and who it is that lieth) about Allah. (And watch!) wait for my destruction! (Lo! I am watcher with you) I am also waiting for your destruction.

[11:94]

(And when Our commandment) Our chastisement (came to pass we saved Shu'ayb and those who believed with Him by a mercy from Us) by a grace from Us; (and the (Awful) Cry) announcing chastisement (seized those who did injustice) the idolaters, i.e. the people of Shu'ayb, (and morning found them prostrate) dead, turned into dust (in their dwellings) in their houses.

[11:95]

(As though they had not dwelt there) it was as if they never lived on this earth. (A far removal for Midian) the people of Shu'ayb from the mercy of Allah, (even as Thamud) the people of Salih (had been removed afar) from the mercy of Allah! The people of Salih and the people of Shu'ayb were punished by the same chastisement. They were seized by the Cry that announced their chastisement, followed by extreme heat. This heat came to the people of Salih from beneath their feet while it came to the people of Shu'ayb from above their heads.

[11:96]

(And verily We sent Moses with Our revelations) with nine signs (and a clear warrant) and a clear proof, the signs being themselves clear proof.

[11:97]

(Unto Pharaoh and his chiefs, but they did follow the command of Pharaoh) and shunned the words of Moses, (and the command of Pharaoh) the word of Pharaoh (was no right guide) was not right.

[11:98]

(He will go before his people) he will lead his people (on the Day of Resurrection and will lead them to the Fire for watering-place. Ah, hapless is the watering-place (whither they are) led) evil is the leader and evil are those that were led; it is also said that this means: evil are those entering, Pharaoh and his people, and evil is that where they will enter: the Fire.

[11:99]

(A curse is made to follow them in the world) they were destroyed in the life of this world through drowning (and on the Day of Resurrection) they will receive another curse, i.e. the Fire. (Hapless is the gift (that will be) given (them)) evil is the punishment through drowning and evil is the punishment of hell; it is also said that this means: evil is the helper and evil is the helped.

[11:100]

(That) which I have mentioned (is (something) of the tidings of the townships) of the news of past nations in this world. (We relate it unto thee (Muhammad)) We send Gabriel down to you with their news. (Some of them are standing) and can be seen while their people have vanished (and some (already) reaped) and some of them have turned into ruin, the people and the townships.

[11:101]

(We wronged them not) when We destroyed them, (but they did wrong themselves) by engaging in disbelief, idolatry and idol worship; (and their gods on whom they call) they worship (beside Allah) when Allah's chastisement seized them (availed them naught then came your Lords command) your Lord's punishment; (they added to them) the worship of idols (naught save ruin) loss.

[11:102]

(Even thus is the grasp of your Lord) the chastisement of your Lord (when He graspeth the townships) when He chastises the people of these townships (while they are doing wrong) when they are disbelievers and idolaters. (Lo! His grasp) His chastisement (is painful, very strong).

[11:103]

(Lo! Herein) in that which We mentioned to you (verily there is a portent) a lesson (for those who fear the doom of the Hereafter) such that they do not follow in their footsteps. (That is a day) the Day of Resurrection (unto which mankind will be gathered) the first and last among mankind will be gathered, (and that is a day that will be witnessed) it will be witnessed by the dwellers of heaven and earth.

[11:104]

(And We defer it) i.e. that day (only as a term already reckoned) only to an appointed time.

[11:105]

(On the day when it cometh no soul will speak) no righteous soul will intercede in favour of anyone (except by His permission) except by His command; (some among them) some of the people on that day (will be wretched) it was decreed that they will be damned, ((others) glad) it was decreed that they will be felicitous.

[11:106]

(As for those who will be wretched (on that day) they will be in the Fire; sighing) like the sighing heard from a donkey when about to bray (and wailing) like the exhaling of a donkey when he stops braying (will be their portion therein).

[11:107]

(Abiding there) they will stay in the Fire forever (so long as the heavens and the earth endure) for as long as the heavens and the earth remain, from the moment they were created until the moment they lapse (save for that which thy Lord willeth) and your Lord has willed that they will abide in the Fire forever; it is also said: those who are damned will abide therein forever for as long as the heavens, the earth and the children

of Adam subsist, except those whom Allah wills to change from damnation to felicity by His saying: (Allah effaceth what He will, and establishes [13:39]); it is also said that this means: they will abide in the Fire for as long as the heavens and the earth subsist: the heaven of the Fire and the earth of the Fire unless Allah wills to get the people who believed in Allah's divine Oneness out of it, those whose wretchedness was caused by a sin less than disbelief. Allah will enter these into Paradise because of their pure faith. (Lo! thy Lord is Doer of what He will) as He will.

[11:108]

(And as for those who will be glad) those who were decreed to be felicitous ((that day) they will be in the Garden, abiding there) in Paradise (so long as the heavens and the earth endure save for that which thy Lord willeth) when He wills to turn them from felicity to damnation due to His saying (Allah effaceth what He will, and establishes [13:39]); it is also said: they will abide in Paradise for as long as the heavens and the earth subsist: the heaven of Paradise and the earth of Paradise unless Allah wills to torment some people before making them enter Paradise, such that He puts them first in hell and then gets them out of it and puts them in Paradise, to abide therein forever: (a gift) a reward for them (unfailing) undiminished and uninterrupted.

[11:109]

(So be not thou in doubt concerning that which these (folk)) the people of Mecca (worship. They worship only as their fathers worshipped aforetime) before them and they were destroyed because of it. (Lo! We shall pay them their whole due) their chastisement (unabated) it is said that the last part of this verse was revealed about the Qadariyyah.

[11:110]

(And We verily gave unto Moses the Scripture) i.e. the Torah, (and there was strife thereupon) about the Scripture of Moses: some believed in it while others did not; (and had it not been for a Word that had already gone forth) enjoined (from thy Lord) to delay His chastisement from your nation, (the case would have been judged between them) their destruction would have already happened and chastisement would have seized them, (and Lo! they are in grave doubt) manifest doubt (concerning it).

[11:111]

(And lo! unto each) each two parties (thy Lord will verily repay his works in full) the reward of his works in full: good with good and evil with evil. (Lo! He is Informed of what they do) of good and evil, reward and punishment.

[11:112]

(So tread thou the straight path) in obedience of Allah (as thou art commanded) in the Qur'an, (and those who turn (unto Allah) with thee) from disbelief into faith, let them also follow the straight path, (and transgress not) do not disbelieve and do not transgress over that which is in the Qur'an, i.e. from the lawful to the unlawful. (Lo! He is Seer of what ye do) of good and of evil.

[11:113]

(And incline not towards those who do wrong) themselves by means of disbelief, idolatry and transgression (lest the Fire touch you) as it has touched them, (and ye have no protecting friends) no relatives to help you (against Allah) against Allah's chastisement, (and afterward ye would not be helped) you will not be prevented from what is wanted with you.

[11:114]

(Establish worship) fulfil the prayer (at the two ends of the day) the morning prayer and the Zuhr; it is also

said that the reference here is to the morning prayer and the prayers of Zuhr and 'Asr (and in some watches of the night) at the advent of the night, i.e. the prayers of Maghrib and 'Isha'. (Lo! good deeds) the five daily prayers (annul ill deeds) sins other than the enormities; it is also said that the good deeds refer to the formulas: "Glory be to Allah", "Praise be to Allah", "there is no god save Allah" and "Allah is the greatest". (This is a reminder for the mindful) this is an act of repentance for those who repent; it is also said that this means: these expiate the sins of the repentant. This verse was revealed about a man called Abu'l-Yusr Ibn 'Umar.

[11:115]

(And have patience), O Muhammad, regarding that with which you have been commanded and also in the face of their harm (for lo! Allah loseth not) thwarts not (the wages of the good) the reward of the believers who do good in their works and speech.

[11:116]

(If only there had been among the generations before you) He says: there were not among the nations before you believing (men possessing a remnant (of good sense) to warn (their people) from corruption in the earth) warning them against disbelief, idolatry, idol worship and all kinds of transgressions, (as did a few of those whom We saved from them) from among the believers! (The wrong-doers followed) the idolaters engaged in (that by which they were made sapless) the comfort and wealth which they were given in this world, (and were guilty) idolaters.

[11:117]

(In truth thy Lord destroyed not) the people of (the townships tyrannously) because of the tyranny they committed (while their folk were doing right) while there were among them those who enjoined good and forbade evil; it is also said that this means: your Lord would not have destroyed the people of the townships through an injustice from Him while their people were doing right, i.e. engaged in acts of obedience and holding firm to them.

[11:118]

(And if thy Lord had willed, He verily would have made mankind one nation) He would have gathered them to follow one religion: the religion of Islam, (yet they cease not) but they will always be (differing) concerning religion and falsehood,

[11:119]

(Save him on whom thy Lord hath mercy) except whom your Lord has saved from falsehood and other religions, and these are the believers; (and for that He did create them) He created the people of mercy for mercy, and created the people of difference for differing. (And the Word of thy Lord hath been fulfilled) the Word of your Lord has been decreed: (Verily I shall fill hell with the jinn and mankind together) with the disbelievers among the jinn and humans.

[11:120]

(And all that We relate unto thee) as We have explained to you (of the story of the messengers) of the events of the messengers (is in order that thereby We may make firm your heart) in order to gladden your heart, that what was done to you was also done to other prophets. (And herein hath come unto thee) in this surah (the Truth) the news of the Truth (and an exhortation) to avoid transgression (and a reminder) an admonition (for believers).

[11:121]

(And say unto those who believe not) in Allah and the Last Day nor in the revealed Scriptures and prophets:

(Act according to your power) in your dwellings act according to your religion so as to destroy me. (Lo! we (too) are acting) to destroy you.

[11:122]

(And wait) for my destruction! (Lo! we (too) are waiting) for your destruction.

[11:123]

(And Allah's is the Invisible of the heavens and the earth) that which is hidden from the servants, (and unto Him the whole matter will be returned) the matter of the servants will be returned to Him. (So worship Him) so obey Him (and put thy trust in Him) rely on Him. (Lo! thy Lord is not unaware of what ye (mortals) do) of transgressions; it is also said that this means: Allah will not fail to punish you for what you do nor is He oblivious to it'.
And of the surah in which Joseph is mentioned, which is all Meccan and consists of 111 verses, 1,776 words and 7,196 letters:

Surah 12: Joseph (*Yusuf*)

And of the surah in which Joseph is mentioned, which is all Meccan and consists of 111 verses, 1,776 words and 7,196 letters:

[12:1]

And from his own narration on the authority of Ibn 'Abbas that he said in the explanation of the saying of Allah, Exalted is He, (Alif. Lam. Ra.): '(Alif. Lam. Ra.) Allah says: I am Allah, I see what you do and what you say. That which Muhammad (pbuh) recites unto you is My speech; it is also said that (Alif. Lam. Ra.) is an oath that Allah swore by. (These are verses of the Scripture that maketh plain) this surah, or verses of the Qur'an, expounds the lawful and unlawful, the commands and prohibitions.

[12:2]

(Lo! We have revealed it, a Lecture in Arabic) He says: We have sent down Gabriel with the Qur'an to Muhammad in accordance with the usage of the Arabic language, (that ye may understand) that which you were commanded to do and that in which you were prohibited from engaging.

[12:3]

(We narrate unto thee (Muhammad)) We clarify to you (the best of narratives) the best story of the news of Joseph and his brothers (in that We have inspired in you) with which We inspired through Gabriel (this Qur'an) in this Qur'an, (though aforetime) before Gabriel brought down the Qur'an to you (thou wast of the heedless) in relation to the event of Joseph and his brothers.

[12:4]

(When Joseph said unto his father: O my father! Lo! I saw in a dream) that I dreamt during the day (eleven planets) they came down from their orbits and prostrated themselves before me, a prostration of greeting-these are his brothers who were eleven in number-(and the sun and the moon, I saw them prostrating themselves unto me) he says: and I saw the sun and the moon coming down from their orbits and prostrated themselves before me, a prostration of greeting-these are his parents: Rachel and Jacob.

[12:5]

(He said) Jacob confided to Joseph, saying: (O my dear son!) if you see any other dream in the future (Tell

not) do not inform (thy brethren of your vision, lest they plot a plot against thee) that may lead to your peril. (Lo! Satan is for man) for the children of Adam (an open foe) with manifest enmity, and he drives them to resentful envy.

[12:6]

(Thus thy Lord will prefer thee) select you to be a prophet (and will teach thee the interpretation of events) the interpretation of dreams, (and will perfect his grace upon thee) by means of prophethood and Islam and will make you die as a prophet and one completely surrendered to Allah (and upon the family of Jacob) through you, i.e. He will perfect His grace on the children of Jacob through you (as he perfected it) as He perfected His grace by means of prophethood and Islam (upon thy forefathers) before you, (Abraham and Isaac. Lo! thy Lord is Knower) of His grace, (Wise) in that He perfects it; it is also said that this means: your Lord is Knower of your dream vision, Wise regarding that which will befall you.

[12:7]

(Verily in Joseph) in the narrative of Joseph (and his brethren are signs (of Allah's Sovereignty)) lessons (for the inquiring) about his story. This verse was revealed about a Jewish rabbi.

[12:8]

(When they said) i.e. when the brothers of Joseph said to one another: (Verily Joseph and his brother) Benjamin (are dearer to our father) are more preferred by our father (than we are, many though we be) though we are ten in number. (Lo! our father is in plain aberration) our father is in manifest error regarding the love of Joseph and his preference over us.

[12:9]

Then they said to one another: (Kill Joseph or cast him to some (other) land) in a pit, (so that your father's favour may be all for you) so that your father may turn entirely to you, (and (that) ye may afterward) after killing him (be righteous folk) repentant for killing him; it is also said that this means: your relationship with your father will improve.

[12:10]

(One among them) one of the brothers who is Yehuda (said: Kill not Joseph but, if ye must be doing) something to him, (fling him into the depth of the pit) in the bottom of the pit or in the darkness of the pit; (some caravan) travellers passing by (will find him) will get him out.

[12:11]

Then they went to their father, (They said) to their father: (O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him) we will protect him?

[12:12]

(Send him with us tomorrow that he may enjoy himself) come, go and move about (and play) and have fun. (And lo! we shall take good care of him) we will be kind to him.

[12:13]

(He said) their father said: (Lo! in truth it saddens me that ye should take him with you) such that I do not see him, (and I fear lest the wolf devour him) because he saw in his dream a wolf attacking Joseph (while ye are heedless of him) while you are busy with playing; it is also said that this means: while you are busy with your chores.

[12:14]

(They said) to their father: (If the wolf should devour him when we are (so strong) a band) ten of us, (then surely we should have already perished) we should be very weak; it is also said that this means: we should be really losers by neglecting the inviolability of our father and brother.

[12:15]

(Then, when they led him off) after Jacob gave them permission to take him, (and were of one mind that they should place him in the depth of the pit) and they were unanimous about throwing him into the depth of the pit, (We inspired in him) We sent to him Gabriel to inform him; it is also said this means: We directly inspired him: (Thou wilt tell them) you will inform them, O Joseph, (of this deed of theirs) of this act of theirs (when they know (thee) not) when they do not realise that it is you, Joseph, until you inform them of your identity; it is also said that this means: they know not our inspiration to you.

[12:16]

(And they came weeping to their father in the evening) after midday.

[12:17]

(Saying: O our father! We went racing one with another) and hunting, (and left Joseph by our things) to guard them, (and the wolf devoured him) as you said, (and thou believest not our sayings even when we speak the Truth).

[12:18]

(And they came with false blood on his shirt) they stained his shirt with the blood of a goat. (He said: Nay, but your minds have beguiled you into) they embellished to you to do (something) regarding the peril of Joseph and you did it. ((My course is) comely patience) I have only to be patient without showing any alarm. (And Allah it is whose help is to be sought) I seek the help of Allah (in that (predicament) which ye describe) to be patient for his death, as you say. But he did not believe them because in another occasion they said that Joseph was killed by thieves.

[12:19]

(And there came a caravan) of travellers from Midian who were going to Egypt. They lost their way and went round and round until they passed by the land where the pit was. This land is called Dawthan, midway between Midian and Egypt, and there the caravan decided to have a break, (and they sent their water-drawer) each group of people sent their water-drawer. The pit in which Joseph was thrown was the lot of an Arab man from Midian called Malik Ibn Du'ar who was the nephew of the Prophet Shu'ayb, Allah give him peace. (He let down his pail (into the pit)) and Joseph got hold of it such that the water-drawer could not pull it back. When he looked down he saw a boy grabbing the pail of water and so he called his companions. (He said: Good luck!) "This is my good luck, O my companions!" His companions asked him: "what is it, O Malik?" He said: (Here is a youth) the most handsome of youths. They gathered and got Joseph out of the pit. (And they hid him as a treasure) they concealed from their people the fact that they found him in the pit, and instead informed them that the owners of the pit entrusted them to sell him in Egypt for them (and Allah was Aware of what they did) to Joseph, i.e. what the brothers of Joseph did to him; it is also said that this refers to the people of the caravan.

[12:20]

(And they sold him) the brothers of Malik Ibn Du'ar bought him (for a low price) by cheating in weight; it is also said that he was bought with false money; and it was also said that he was bought with unlawful money, (a number of silver coins) 20 silver coins; it is also said: 32 silver coins; (and they attached no value to him) they were reluctant to buy him because they did not need him; it is also said that the brothers of

Joseph attached no importance to Joseph because they did not know his standing and stature with Allah, Exalted is He. It is also said that the people of the caravan attached no value to Joseph.

[12:21]

(And he of Egypt) the Chief Official, who was the treasurer of the king and the chief of his soldiers. His name was Potiphar (Qitfir) (who purchased him said unto his wife) Zelicha (Zulaykha): Receive him honourably. Perchance he may prove useful to us) in our farm (or we may adopt him as a son). This man bought Joseph for the price of 20 silver coins, a garment and a pair of sandals. (Thus We established Joseph) We gave him authority (in the land) of Egypt (that We might teach him the interpretation of events) the interpretation of dreams. (And Allah was predominant in his career) Allah is dominant in things destined; no one can repel His destined things, (but most of mankind) the people of Egypt (know not) nor believe; it is also said that this means: most do not know that Allah is dominant in the things that He destined.

[12:22]

(And when he reached his prime) between 18 and 30 years old (We gave him wisdom and knowledge) understanding and prophethood. (Thus We reward the good) in speech and works, in knowledge and wisdom.

[12:23]

(And she, in whose house he was, asked of him an evil act. She bolted the doors) on her and Joseph (and said) to Joseph: (Come!) I am yours. (He said) Joseph said: (I seek refuge in Allah!) from such a thing. (Lo! he is my lord) The Chief Official, (who hath treated me honourably) in contrast to his own brothers. (Wrong-doers never prosper) adulterers will never be safe from or escape Allah's chastisement.

[12:24]

(She) the woman (verily desired him, and he) Joseph (would have desired her if it had not been that he saw the argument of his Lord) if he had not seen that the chastisement of his Lord would befall him; it is also said that this means: if he had not seen the figure of his father; and it is also said that this means: if he had not seen the proof of his Lord. (Thus it was, that We might ward off from him evil and lewdness) adultery. (Lo! he was of Our chosen slaves) who are protected from adultery.

[12:25]

(And they raced with one another to the door) Joseph wanting to leave and her wanting to lock the door. The woman got there first (and she tore his shirt) in two (from behind) from the waist to his feet, (and they met her lord and master) the husband of the woman; and it is said: her cousin (at the door. She said) the woman said to her husband: (What shall be his reward, who wisheth evil) adultery (to your folk, save prison or a painful doom) be severely beaten?

[12:26]

((Joseph) said: She it was who asked of me an evil act) it is her who called me and offered herself to me. (And in witness of her own folk testified) a man taken as judge from her own people, her brother and it is said her cousin, pronounced: (If his shirt) the shirt of Joseph (is torn from before) from the front, (then she speaketh truth) then the woman has spoken the Truth (and he is of the liars).

[12:27]

(And if his shirt is torn from behind) from the back, (then she hath lied) then the woman has lied (and he is of the Truthful) that she invited him to her.

[12:28]

(So when he saw his shirt torn from behind, he said) her brother said: (Lo! this is of the guile) the scheming and devising (of you women. Lo! the guile of you is very great) it touches the innocent and the sick.

[12:29]

Her brother then said to Joseph: (O Joseph! Turn away from this) and do not inform anyone. And then he turned to the woman and said: (and thou, (O woman), ask forgiveness for thy sin) seek your husband's forgiveness for your act. (Lo! thou art of the sinful) you cheated your husband.

[12:30]

However, the news of this incident spread in the city, (And women in the city) they were four women: the wife of the king's cupbearer, the wife of the king's head of prisons, the wife of the king's cook and the wife of the man in charge of the king's stable (said: The ruler's wife) Zelicha (is asking of her slave boy an ill deed) wants her slave boy to sleep with her. (Indeed he has smitten her to the heart with love. We behold her in plain aberration) she is plainly wrong in her love of her slave boy.

[12:31]

(And when she heard of their sly talk, she sent to them) an invitation (and prepared for them a cushioned couch) to lie on and then she had meat and bread brought to them (and gave to every one of them a knife) for they did not eat of meat except that which they could cut with their knives (and said) Zelicha said to Joseph: (Come out unto them!) O Joseph! (And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless!) Allah forbid! (This is not a human being. This is no other than some gracious angel) gracious in the sight of his Lord.

[12:32]

(She said) Zelicha said to them: (This is he on whose account you blamed me) and vilified me. (I asked of him an evil act) I wanted him to sleep with me, (but he proved continent) but he refused out of continence, (but if he do not my behest he verily shall be imprisoned, and verily shall him of those brought low) he will be humiliated in prison.

[12:33]

These women said to Joseph. "Obey your mistress!" (He said) Joseph said: (O my Lord! Prison is more dear than that unto which they urge me) of adultery, (and if Thou fend not off their wiles) their scheming (from me I shall incline unto them and become of the foolish) who ignore Your blessing; it is also said that the foolish here refer to adulterers.

[12:34]

(So his Lord heard his prayer and fended off their wiles from him. Lo! He is Hearer) of prayers, (Knower) of His answer; it is also said Hearer of the ladies' talk and Knower of their scheming.

[12:35]

(And it seemed good to them) to the Chief Official (after they had seen the signs (of his innocence)) the torn shirt and the judgement of her brother (to imprison him for a time) a few years; it is also said that (for a time) means: until people stopped talking about it.

[12:36]

(And two young men) two slaves of the king: his cupbearer and his cook-he got angry with them and put them in prison-(went to prison with him) they stayed together five years. (One of them), the cupbearer,

(said: I dreamed that I was pressing wine) pressing grapes to make wine and giving it to the king. This cupbearer saw in a dream that he entered a vineyard and there he saw a pleasant bough with three offshoots and on the offshoots bunches of grapes. He picked the grapes, pressed them and gave it to the King. Joseph said: "As for the vineyard, it is the job you had; the bough represents the expertise you have in your job; its pleasantness represents your position and merit in that job. The three offshoots mean that you will be released in three days and shall return to your job. The pressed grapes you gave to the king means that he will give you your job back, honour you and treat you well". (The other) the cook, who prepared the king's bread (said I dreamed that I was carrying upon my head bread whereof the birds were eating) he saw in his dream that he was coming out of the king's kitchen carrying on his head three baskets of bread when birds came and ate from the bread on the baskets. Joseph said: "You have seen an evil thing. As for your going out of the King's kitchen, this means that you will lose your job; the three baskets means that you will stay in prison for three days. The birds eating from the baskets means that the king will get you out of prison in three days to crucify you and the birds will eat of your head". Before Joseph interpreted their dreams for them, the two men said to him: (Announce unto us the interpretation) interpret for us our dreams, (for we see thee of those good) towards the prisoners; it is also said that this means: you are of those who are truthful in their speech.

[12:37]

(He said) Joseph said to them, because he wanted to inform them about his knowledge of interpreting dreams: (The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation) i.e. of its colour and type (ere it cometh unto you) so can I fail to interpret your dreams? (This) the interpretation of dreams (is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk) I did not follow the religion of a people (who believe not in Allah and are disbelievers in) they are deniers of (the Hereafter) resurrection after death.

[12:38]

(And I have followed the religion of my fathers) I held firm to the religion of my forefathers, (Abraham and Isaac and Jacob. It never was for us) it was not permissible for us (to attribute aught) any idols (as partner to Allah. This) pure Religion, prophethood and Islam with which Allah has honoured us (is of the bounty of Allah unto us) a blessing that Allah blessed us with (and unto mankind) by sending us to them; it is also said that this means: this is a bounty unto the believers through the blessing of faith; (but most men) the people of Egypt (give not thanks) do not believe in this.

[12:39]

(O my two fellow prisoners!) He said this to the prison master as well as to the prisoners (Are diverse lords better) is the worship of numerous gods better, (or Allah the One, the Almighty?) or the worship of Allah, the One Who has no son or partner, the All-Conquering over His created beings.

[12:40]

(Those whom ye worship beside Him) besides Allah (are but names) lifeless idols (which ye have named, ye and your fathers) you and your fathers called them gods. (Allah hath revealed no sanction) no Scripture or proof (for them) for your worship of them. (The decision) the judgement of commands and prohibitions; it is also said that this means: judgement in the life of this world and in the Hereafter (rests with Allah only, Who hath commanded you) in all revealed Scriptures (that ye worship) that you profess the divine Oneness of (none save Him) save Allah. (This) profession of divine Oneness (is the right religion) the established Religion that He is pleased with: i.e. Islam, (but most men) the people of Egypt (know not) this nor believe in it.

[12:41]

Joseph them proceeded to interpret the dreams of the two prisoners, saying: (O my two fellow prisoners! As for one of you) the cupbearer, he will return to his former position and glory, (he will pour out wine for his

lord) his master the king (to drink; and as for the other) the baker, he will leave prison, and (he will be crucified so that the birds will eat from his head) the two prisoner were alarmed upon hearing the interpretation of the baker's dream. Both of them hastened to say: "We have not seen any dreams!" But Joseph said to them: (Thus is the case judged concerning which ye did inquire) it will be just as I have informed you, whether you saw those dreams or not.

[12:42]

(And he said unto him of the twain who he knew would be released) from prison, i.e. the cupbearer: (Mention me in the presence of thy lord) your master the king; tell him that I have been wronged: my brothers sold me when I being a free man and I was put into prison while being innocent. (But Satan caused him to forget to mention it to his lord) Satan made him so preoccupied that he forgot to mention Joseph to his master, the king. It is also said that this means: Satan whispered to him: if you mention prison to the king, he will put you back in it. This is why he did not mention Joseph to the king; it is also said that the meaning of this is: Satan made Joseph forget the remembrance of his Lord and instead remembered a created being like him, (so he (Joseph) stayed in prison for some years) seven years, as a punishment for not mentioning Allah, when he had already spent five years in jail.

[12:43]

(And the king said: Lo! I saw in a dream seven fat kine) coming out of a river (which seven lean were eating) the seven lean kine, that were dying of lack of nourishment swallowed up the fat kine, but even then it was as if they did not eat anything, (and seven green ears of corn and other (seven) dry) the dry ones coiling around the green ones such that they overshadowed their greenery and became unnoticeable. (O notables!) Meaning: the soothsayers, sorcerers and fortune-tellers, (Expound for me my vision) interpret for me my dream, (if ye can interpret dreams) if you know how to interpret dreams.

[12:44]

(They) i.e. the soothsayers, sorcerers and fortune-tellers (answered: Jumbled dreams!) these are false and unreal dreams. (And we are not knowing in the interpretation of dreams) we do not know how to interpret dreams.

[12:45]

(And he of the two who was released) from prison, i.e. the cupbearer, (and (now) at length) after seven years (remembered) remembered Joseph, (said: I am going to announce unto you the interpretation) he said to the king: I will inform you of the interpretation of your dream, (therefore send me forth) to prison for there is a man there who knows the interpretation of dreams. And he described Joseph's knowledge, clemency and goodness towards the prisoners and his expertise in interpreting dreams. And so he was sent.

[12:46]

When he went to him, he said: (Joseph! O thou truthful one!) O you who were truthful in interpreting the first dream, (Expound for us the seven fat kine) that came out of the river and (which seven lean) that were dying of lack of nourishment (were eating and the seven green ears of corn and other (seven) dry) coiling around the seven green ears, overshadowing their greenery, (that I may return unto the people) to the king, (so that they may know) the interpretation of the king's dream. Joseph said: "Yes! I will interpret his dream. The seven fat kine are seven years of soil fertility, and the seven green ears represent abundance and low prices during these seven years. The seven dying, lean kine represent years of drought while the seven dry ears represent lack of foodstuff and high prices during these years".

[12:47]

Joseph then instructed them what to do. (He said: Ye shall sow seven years as usual) each year continuously, (but that which ye reap) of crops, (leave it in the ear) and do not thresh it, this is better for its

preservation, (all save a little which ye eat) all save the quantity which you need for your sustenance.

[12:48]

(Then after that) after the seven years of soil fertility (will come seven hard years) seven years of drought (which will devour all that ye have prepared for them) all that you have saved during the seven years of soil fertility, (save a little of that which ye have stored) kept aside.

[12:49]

(Then, after that) after the years of drought, (will come a year when the people) of Egypt (will have plenteous crops) foodstuffs and rain (and when they will press) wine and oils.

[12:50]

The Messenger went back and informed the king of it. (And the King said: Bring him unto me) bring Joseph to me. (And when the messenger) the cupbearer (came unto him) to Joseph and informed him that the king wanted to see him, (he said) Joseph said to him: (Return unto thy lord) your master, the king (and ask him what was the case of the women) he said: go and ask the king to enquire about what really happened with those women (who cut their hands) who slashed and grazed their hands. (Lo! my lord) my master (knoweth their guile) their scheming and doing.

[12:51]

The messenger went back and informed the king who summoned the four women: the wife of his cupbearer, the wife of his chief cook, the wife of the master of his stable and the wife of the Chief Official. These four women were the most powerful personalities after the king. (He (the king) (then sent for those women and) said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless!) God forbid! (We know) we saw (no evil of him. Said the wife of the ruler: Now the Truth is out) in favour of Joseph; it is also said that this means: now is the time to tell the truth. (I asked of him an evil act) I offered myself to him, (and he is surely of the Truthful) that he did not ask an evil act of me.

[12:52]

Joseph said: (This, that he) the Chief Official (may know that I betrayed him not) regarding his wife (in secret) when he was away, (and that surely Allah guideth not) neither is He pleased with nor make right (the snare of the betrayers) the work of adulterers.

[12:53]

At this point Gabriel said to him: "Not even when you nearly went to her, O Joseph?" Joseph said: (I do not exculpate myself) I do not exonerate my heart from nearly going towards her. (Lo! the (human) soul) the heart (enjoineth) the body (unto evil) evil works, (save that whereon my Lord hath mercy) save those whom Allah protects. (My Lord is Forgiving) He pardons, (Merciful) regarding the fact that I nearly went towards her.

[12:54]

(And the king said: Bring him unto me that I may attach him to my person) bring him so that I give him a privileged position instead of the Chief Official. (And when he had talked with him) and interpreted his dreams (he said) the king said to him: (Lo! thou art today in our presence) with us (established) you have prestige and position (and trusted) with what is entrusted to you; it is also said: you are trusted with the position that we give you.

[12:55]

(He said: Set me over the storehouses of the land) appoint me in charge of the treasury of Egypt (I am a skilled custodian) I am skilled in its estimation and know the time when people go hungry; it is also said that this means: I am trustworthy regarding that with which you have entrusted me, and also know the languages of the strangers who come to you.

[12:56]

(Thus gave We power to Joseph in the land) the land of Egypt. (He was the owner of it) who could go in this land (where be pleased. We reach with our mercy) with prophethood and Islam (whom We will) whoever deserves it. (We lose not) We thwart not (the reward of the good) the reward of the believers who do good in their deeds and speech.

[12:57]

(And the reward of the Hereafter is better) than the reward of the life of this world, (for those who believe) in Allah and all the Scriptures and messengers (and ward off (evil)) ward off disbelief, idolatry and indecencies.

[12:58]

(And Joseph's brethren came) to Egypt: there were ten of them (and presented themselves before him) before Joseph, (and he knew them) Joseph knew that they were his brothers (but they knew him not) they did not know he was their brother.

[12:59]

(And when he provided them with their provision) when he measured for them the measure they were entitled to have (he said: Bring unto me a brother of yours from your father) for you said that you had a half brother, from your father's side, who stayed behind with your father. (See you not that I fill up the measure) it is said that he means: I fill up the measure with my own hands (and I am the best of hosts?)

[12:60]

(And if ye bring him not unto me) your half brother from your father's side, (then there shall be no measure for you with me) in the future, (nor shall ye draw near) again.

[12:61]

(They said: We will try to win him from his father) we will ask his father and try to entice his father to let him come with us: (that we will surely do) we surely guarantee that we will bring him with us.

[12:62]

(He) Joseph (said unto his young men) his servants: (Place their merchandise) hide their money (in their saddlebags so that they may know it) such that they know the favour I am bestowing upon them; it is also said that this means: such that they realise it is their money and bring it back to me, (when they go back to their folk) when they go back to their father, (and so will come again) a second time.

[12:63]

(So when they went back to their father) in the land of Canaan (they said: O our father! The measure is denied us) in the future if you do not send Benjamin with us, (so send with us our brother) Benjamin (that we may obtain the measure) so that he can buy a measure for himself; or: that we may buy a measure for him, according to a different reading, (surely we will guard him well) we guarantee to bring him back to you.

[12:64]

(He said) Jacob said to them: (Can I entrust him) Benjamin (to you save as I entrusted his brother) Joseph (to you aforetime?) He said: can I really make you pledge and promise more than I did in the case of his brother Joseph (Allah is better at guarding) than you are, (and He is the Most Merciful of those who show mercy) and He is more Merciful towards him than his parents or brothers.

[12:65]

(And when they opened their belongings) their saddlebags (they discovered that their merchandise) the money which was to pay for the merchandise they bought (had been returned to them) along with the foodstuffs. (They said: O our father!) We are not lying about the kindness and generosity of the man towards us; it is also said that this means: we have not requested this from him (What (more) can we ask? Here is our merchandise) the money we gave for the price of the merchandise (returned to us) with the merchandise. This only shows his kindness towards us. Their father said to them: the man is only testing you, you must return the money to him. (We shall get provision for our folk and guard our brother) Benjamin when we go and return, (and we shall have the extra measure of a camel (load)) if he comes with us. (This is a light measure) because of which we shall be given more; it is also said that this means: this is a small thing that we are requesting from you.

[12:66]

(He said) their father said to them: (I will not send him with you) simply because of your mere talk (till ye give me an undertaking) a pledge (in the name of Allah that you will bring him back to me, unless you are surrounded) unless an accident from heaven befalls you; it is also said that this means: unless an accident from heaven or from the earth descends upon you. (And when they gave him their undertaking) when they gave him their pledge in the name of Allah that they will bring him back (he said) Jacob said: (Allah is the Warden over what we say) Allah is a Witness over what we say; it is also said that this means: Allah is Custodian over what we say.

[12:67]

(And he said) to them: (O my sons! Go not in by one gate) do not go in through the same road; (go in by different gates) go in by different roads. (I can naught avail you as against Allah) against Allah's decree concerning you. (Lo! the decision) the judgement regarding what is decreed for you (rests with Allah only. In Him do I put my trust) I delegate my matter and yours to Him, (and in Him let all the trusting put their trust) those who rely should rely on Him; it is also said that this means: the believers should put their trust in Allah. Here, Jacob feared the evil eye against his sons, because they were all seemly and handsome.

[12:68]

(And when they entered) Egypt (in the manner which their father had enjoined) as their father commanded them, (it would have naught availed them as against Allah) against what Allah had decreed for them; (it was but a need of Jacob's soul) in Jacob's heart (which he thus satisfied) which he expressed; (and lo! He) i.e. Jacob (was a lord of knowledge) of remembrance (because We had taught him) of that which We taught him of legal rulings, punishments, decree and destiny; he knew that nothing happens except what Allah decrees; (but most of mankind) the people of Egypt (know not) this nor believe in it.

[12:69]

(And when they went in before Joseph, he took his brother) from both his father and mother (unto himself) he gave audience to his brother Benjamin and made his other brothers wait, (saying: Lo! I, even I, am your brother) in the position of your deceased brother, (therefore sorrow not) do not be saddened (for what they did) for the alienation, insults and vilification you face from your brothers.

[12:70]

(And when he provided them with their provision) when he measured for them their provision, (he put the drinking cup in his brother's saddlebag) he hid his drinking cup which he also used for measurement in the saddlebag of his brother Benjamin. He then ordered them to leave and when they left he sent a youth after them, (and then a crier cried) the youth that Joseph sent cried: (O camel riders!) O people of the caravan (You are surely thieves!)

[12:71]

(They cried, coming towards them: What is it ye have lost?) what is it that you are looking for?

[12:72]

(They said: We have lost) we are looking for (the king's cup) in which he drinks and also uses for measurement. This cup is made of gold and I am being accused of stealing it, (and he who bringeth it shall have a camel load, and I (said Joseph) am answerable for it) I guarantee a camel load for him. All this was said by the youth whom Joseph had sent after his brothers.

[12:73]

(They said: By Allah, well ye know) O people of Egypt (we came not to do evil in the land) the land of Egypt by stealing or harming people, (and are no thieves) we have not taken what you are looking for.

[12:74]

(They said) Joseph's servant said: (And what shall be the penalty for it) what would be the penalty of the thief (if ye prove liars?)

[12:75]

(They said: The penalty for it!) the penalty against (He in whose bag (the cup) is found, he is the penalty for it) is that he is to be taken as a slave. (Thus we requite wrong-doers) thus we punish the thieves in our land.

[12:76]

(Then he) Joseph's servant (began the search with their bags before) searching (his brother's bag) where he obviously did not find it, (then he produced it from his brother's bag) from his brother Benjamin's bag. The servant said to him: "May Allah lift your trouble as you have lifted mine". (Thus did We contrive) We did (for Joseph) We honoured him with knowledge, wisdom, prophethood and sovereignty. (He could not have taken his brother according to the king's law unless Allah willed) and Allah willed that he does take his brother according to the king's law because, according to the latter, the penalty for theft was beating and payment of a fine; it was also said that according to the king's law, the penalty for theft was the amputation of limbs and payment of a fine; it is also said that (unless Allah willed) means: except those laws of the king which Joseph knew to be pleasing to Allah, for he applied those. (We raise by grades (of mercy)) We raise the virtues of (whom We will) as We do in the life of this world, (and over every lord of knowledge there is one more knowing) above every one who knows there someone who knows more, and so on and so forth until one stops at Allah, for there is no one who has more knowledge than Him.

[12:77]

(They said) the brothers of Joseph said: (If he stealeth) if Benjamin has stolen the king's cup, (a brother of his stole before) his full brother (Joseph) has stolen an idol before. (But Joseph kept it secret in his soul) he did not answer this (and revealed it not unto them) his response. (He said) within himself: (Ye are in worse case) your action is worse than that of Joseph (and Allah knoweth best (the Truth of) that which you allege) in relation to the matter of Joseph.

[12:78]

(They said: O ruler of the land! Lo! he hath an aged father) who will be very happy to have him back, (so take one of us instead of him. Lo! we behold thee) if you do so (of those who do kindness) for us.

[12:79]

(He said) Joseph said to them: (Allah forbid that we should seize) for the crime of theft (save him with whom we found our property; then truly we should be wrong-doers) by arresting someone with whom we did not find our property.

[12:80]

(So, when they despaired of (moving) him, they conferred together apart. The eldest of them) the best among them in reasoning: Judah (said: Know ye not) my brothers (how your father took an undertaking from you in Allah's name) that you will bring him back (and how you failed) in your pledge and covenant (in the case of Joseph aforetime) before this boy? (Therefore I shall not go forth from the land) of Egypt (until my father giveth leave) gives me leave to return; it is also said that this means: until my father gives me permission to fight them (or Allah judgeth for me) the return of my brother. (He is the Best of Judges) in relation to returning him to me.

[12:81]

Judah then said: (Return) O my brothers (unto your father and say: O our father! Lo! thy son hath stolen) the king's golden cup; it is also said that this means: your son was taken for stealing. (We testify only to that which we know) we saw the stolen cup found in his bag; (we are not guardians of the Unseen) he said: if we knew the unseen, we would not have taken him; it is also said that this means: we could not look after him at night.

[12:82]

(Ask the township) the people of the township (where we were) it was one of the villages of Egypt, (and the caravan) and the people of the caravan (with which we travelled hither) they had travelled with a group of people from Canaan. (Lo! we speak the Truth) in that which we are saying to you. And so they told Jacob these words.

[12:83]

((And when they came unto their father and had spoken thus to him) he said) Jacob said to them: (Nay, but your minds have beguiled you into something) your minds have enticed you to do something, and so you did it. ((My course is) comely patience!) what I have to do is to be patient and show no anxiety. (It may be that Allah will bring them all) Joseph and his full brother as well as Judah (unto me. Lo! He, only He, is the Knower) of their whereabouts, (the Wise) in relation to returning them to me.

[12:84]

(And he turned away from them) he left them (and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow) with tears (that he was suppressing) he kept his sorrow and grief within himself.

[12:85]

(They said) i.e. his children and his grandchildren: (By Allah, thou wilt never cease remembering Joseph till your health is ruined or you art of those who perish) through death!

[12:86]

(He said) Jacob said: (I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not) I know that Joseph's vision is true and that we will prostrate to him; it is also said that this means: I know of Allah's mercy and of His good work that which you do not; it is also said that this means: I know that Joseph is alive. That is because the angel of death came to him and he asked him: "did you take away the soul of Joseph from among those you took their souls away". And the angel said he did not.

[12:87]

For this reason, he said: (Go, O my sons, and ascertain concerning Joseph and his brother) go and enquire about Joseph and his brother Benjamin, (and despair not of the Spirit of Allah) despair not of the mercy of Allah. (Lo! None despaireth of the Spirit of Allah) of the mercy of Allah (save disbelieving folk) save the people who disbelieve in Allah and His mercy.

[12:88]

(And when they came (again) before him (Joseph)) a third time (they said: O ruler! Misfortune) hunger (hath touched us and our folk, and we bring but poor merchandise) merchandise which is not suitable for buying food, but are suitable for spending on people; it is also said that this means: merchandise that one can get in the mountains such as pine nuts and the fruit of the terebinth-tree; it is also said that this means: Arab merchandise such as dried lumps of cheese, wool, cheese and ghee, (so fill for us the measure) give us our measure as you would give if we had good money (and be charitable unto us) in regards to difference in the two prices; it is also said that this means: in regards to difference in the two measures. (Lo! Allah will requite the charitable) in the life of this world and in the Hereafter.

[12:89]

(He said) Joseph said to them: (Know ye what ye did unto Joseph and his brother in your ignorance) when you were ignorant youth?

[12:90]

(They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother) my full brother. (Allah hath shown us favour) by bestowing patience upon us. (Lo! he who wardeth off (evil)) in times of blessing (and endureth) in times of hardship finds favour; (for verily Allah loseth not) thwarts not (the wages) the reward (of the kindly) those who ward off evil and are patient.

[12:91]

(They said) Joseph's brothers said to Joseph: (By Allah, verily Allah hath preferred you above us, and we were indeed sinful) towards you, and disobedient of Allah..

[12:92]

(He said) Joseph said to them: (Have no fear this day!) he says: I will not reproach you today. (May Allah forgive you) for what you did, (and He is the Most Merciful of those who show mercy) He is more Merciful than one's own parents.

[12:93]

(Go with this shirt of mine) and his shirt was from Paradise (and lay it on my father's face, he will become (again) a seer) he will regain his sight; (and come to me with all your folk) they were about seventy people.

[12:94]

(When the caravan departed) when the caravan left al-'Arish, a township between Egypt and Canaan, (their father) Jacob (had said: Truly I am conscious of the breath of Joseph, though ye call me dotard) unless you

say I am foolish, discredit me or disbelieve in what I say.

[12:95]

((Those around him) said) those of his children who stayed with him and his grandchildren said: (By Allah, Lo! thou art in your old aberration) you are still in your old error concerning Joseph.

[12:96]

(Then, when the bearer of glad tidings came) i.e. Judah carrying the shirt, (he laid it on his face and he became a seer once more) he regained his sight. (He said) to his children and grandchildren: (Said I not unto you that I know from Allah that which ye know not?) did I not tell you that Joseph is still alive?

[12:97]

(They said) his children and grandchildren said: (O our father! Ask forgiveness of our sins for us) ask Allah to forgive our sins, (for lo! we were sinful) we were wrong-doers and disobedient towards Allah.

[12:98]

(He said) to them: (I shall ask forgiveness for you of my Lord) I will pray to Allah for you on the night of Friday, at the end of dawn. (He is the Forgiving, the Merciful) towards those who repent.

[12:99]

(And when they came in before Joseph, he took his parents unto him) he joined to him his father and stepmother, for his own mother was dead by then, (and said: Come into) dwell in (Egypt safe) from the enemies and from hunger, (if Allah will!) if Allah wills, you stay in Egypt safe from your enemies and hunger.

[12:100]

(And he placed his parents on the dais) on an elevated platform (and they fell down before him prostrate) i.e. his parents and brothers fell prostrate before him. This prostration was a sign of greeting between them: the person of humble standing prostrated to the person of high standing, the youth to the elderly and the young to the old; it is a slight bowing as is known among non-Arabs, (and he said: O my father! This) prostration (is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison) and saved me from slavery (and hath brought you from the desert after Satan had made strife between me and my brethren) through resentful envy. (Lo! my Lord is tender unto whom He will) my Lord is tender in that He brought us together. (He is the Knower) of that which has befallen us, (the Wise) in separating and then bringing us together.

[12:101]

(O my Lord! Thou hast given me (something) of sovereignty) you gave me the sovereignty of Egypt which spreads over an area of forty parasangs by forty parasangs (and hast taught me (something) of the interpretation of events) the interpretation of dreams, (Creator of the heavens and the earth! Thou art my Protecting Friend) You are Lord, Creator, Provider, Protector and Helper (in the world and the Hereafter. Make me to die submissive (unto Thee)) in my worship and confession of monotheism, (and join me to the righteous) join me in Paradise with the messengers among my forefathers.

[12:102]

(This) that which I mentioned to you, O Muhammad, of the story of Joseph and his brothers (is of the tidings of the Unseen) of the events which were hidden from you (which We inspire in thee (Muhammad)) with which We send Gabriel to you. (Thou wast not present with them when they bed their plan) when they agreed to throw Joseph in the well (and they were scheming) they were intending by this the peril of

Joseph.

[12:103]

(And though thou try much) no matter how hard you try, (most men) the people of Mecca (will not believe) in the scriptures and messengers.

[12:104]

(Thou askest them) O Muhammad (no fee) no payment (for it) for the profession of monotheism. (It is) i.e. the Qur'an (naught else than a reminder) an admonition (unto the peoples) unto the jinn and humans.

[12:105]

(How many a portent) a sign (is there in the heavens) such as the sun, the moon, the stars, etc., (and the earth) and that which is in the earth such as mountains, oceans, trees, beasts, etc., (which they) i.e. the people of Mecca (pass by with face averted!) they denied them and never reflected upon them.

[12:106]

(And most of them) the people of Mecca (believe not in Allah) deep in their hearts; it is also said that this means: they do not believe in the worship of Allah (except that they attribute partners (unto Him)) openly.

[12:107]

(Deem they) i.e. the people of Mecca (themselves secure from the coming on them of a pall of Allah's punishment) such as the punishment they were exposed to on the Day of Badr, (or the coming of the Hour) or that the punishment of the Hour seizes them (suddenly while they are unaware) of the descent of punishment?

[12:108]

(Say) O Muhammad to the people of Mecca: (This) the religion of Abraham (is my Way) my religion: (I call on Allah with sure knowledge) with a firm religion and exposition, (I) call on Allah (and whosoever followeth me) they believe in me and also call on Allah with sure knowledge. (Glory be to Allah!) he exonerates Allah from having a son or partner (And am not of the idolaters) I am not with the idolaters in following their religion.

[12:109]

(We sent not before thee) O Muhammad, any messengers (save men whom We inspired) We send Gabriel to them as We sent him to you (from among the folk of the townships) they were related to townships like you. (Have they) the people of Mecca (not travelled in the land and seen) and reflect on (the nature of the consequence for) how was the end result of (those who were before them) among the disbelievers? (And verily the abode of the Hereafter) Paradise, (for those who ward off (evil)) ward off disbelief, idolatry and indecencies and instead believe in Allah, Muhammad (pbuh) and the Qur'an, (is best. Have ye then no sense?) do you not have the common sense to realise that the Hereafter is better than the life of this world; it is also said that this means: have you then no sense to realise that the life of this world is evanescent while the Hereafter is everlasting; it is also said that this means: do you not believe in that which befell the people of old as a result of their disbelief in the messengers?

[12:110]

(Till, when the messengers despaired) they despaired in the belief of their people (and thought) and knew and were certain, i.e. the messengers (that they) their people (were denied) the promise of the messengers; it is also said that this means: the people denied that which the messengers brought to them from Allah,

(then came unto them Our help) i.e. Our chastisement, destroying their people, (and whom We would was saved) i.e. the messengers and those who believed in them. (And our wrath) chastisement (cannot be warded from the guilty) from the idolaters.

[12:111]

(In their history) in their events, the event of Joseph and his brothers (verily there is a lesson) a sign (for men of understanding) for people endowed with intelligence. (It is no invented story) the Qur'an is not an invented story (but a confirmation of the existing (Scripture)) a confirmation of the Torah, the Gospel and all the others scriptures; it confirms the profession of monotheism and other legal rulings as well as the story of Joseph (and a detailed explanation of everything) a detailed explanation of the lawful and the unlawful, (and a guidance) from error (and a mercy) preventing from chastisement (for folk who believe) in Muhammad (pbuh) and in the Qur'an which was revealed to you from your Lord, and Allah knows the secrets of His Book'.
And of the surah in which the thunder is mentioned, which is all Meccan-save two verses (As for those who disbelieve, disaster ceases not to strike them because of what they do, or it dwells near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the appointed time) and (they who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whoever has true knowledge of the Scripture, is sufficient witness between me and you) which are Medinan-and it consists of 45 verses, 855 words and 3,506 letters:

Surah 13: The Thunder (*al-Ra'd*)

And of the surah in which the thunder is mentioned, which is all Meccan—save two verses (*As for those who disbelieve, disaster ceases not to strike them because of what they do, or it dwells near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the appointed time*) and (*they who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whoever has true knowledge of the Scripture, is sufficient witness between me and you*) which are Medinan—and it consists of 45 verses, 855 words and 3,506 letters:

[13:1]

And from his chain of transmitters on the authority of Ibn 'Abbas that he said in explanation of Allah's words (Alif. Lam. Mim. Ra.): '(Alif. Lam. Mim. Ra.) this means: I am Allah; I know what you do and say; it is also said that this is an oath by which Allah swore. (These are verses of the Scripture) this surah consists of verses of the Scripture. (That which is revealed unto thee from thy Lord is the Truth) He says: The Qur'an is the Truth from your Lord, (but most of mankind) the people of Mecca (believe not) in Muhammad (pbuh) or in the Qur'an.

[13:2]

(Allah it is who raised up the heavens) He created the heavens and raised them up above the earth (without visible supports) He says: you see them without support; it is also said that this means: they have supports which you do not see, (then mounted the Throne) Allah was on the Throne before He raised up the heavens; it is also said that this means: He established Himself on the Throne; and it is also said that this means: as far as His knowledge and power are concerned, that which is near and that which is far are all equal to Him, (and compelled the sun and the moon to be of service) He made the light emanating from the sun and the moon of service to the Children of Adam, (each runneth unto an appointed term) to a fixed time; (He ordereth the course) He looks into the affairs of the servants and He sends the angels with revelation, Scripture and misfortune; (He detaileth the revelations) He explains the Qur'an by expositing the commands and prohibitions, (that haply ye may be certain of the meeting with your Lord) that you may believe in resurrection after death.

[13:3]

(And He it is who spread out the earth) He spread out the earth on water (and placed therein firm hills) He created in the earth firm mountains as pillars (and flowing streams) and placed therein flowing rivers, (and of all fruits) and of all the different kinds of fruit (He placed therein two spouses) sweet and sour are one pair, the white and the red are another pair. (He covereth the night with the day) and the day with the night, i.e. He brings the day and removes the night and brings the night and removes the day. (Lo! Herein) in the difference of that which I have mentioned (verily are portents) signs (for people who take thought) in order to reflect.

[13:4]

(And in the Earth are neighbouring) adjacent (tracts) places: a bad, swampy land close to a good, fertile land, (vineyards and ploughed lands, and date-palms, like) which have the same roots, whether they are ten or less (and unlike) have different roots, (which are watered with one water) they are watered with the rain or water from rivers. (And We have made some of them to excel others in fruit) in bearing and taste. (Lo! Herein) in their difference and different colours (verily are portents) signs (for people who have sense) for people who believe that they are from Allah.

[13:5]

(And if thou wonderest) at their disbelief in you, (then wondrous is their saying) then their saying is more amazing, since they have said: (When we are dust, are we then forsooth (to be raised) in a new creation) are we going to be revived after we die and be raised with souls? (Such) those who deny the Resurrection (are they who disbelieve in their Lord; such) the disbelieving folk (have carcans on their necks) they have chains on their hands tied up to their necks; (such) those who are chained (are rightful owners of the Fire) the dwellers of hell, (they will abide therein) they will dwell therein, never to die or come out of it.

[13:6]

(And they bid thee) O Muhammad (hasten on the evil) to bring chastisement on them, out of derision (rather than the good) rather than ask you for their welfare, i.e. they do not ask you for your welfare, (when exemplary punishments) of those who have perished (have indeed occurred before them. But lo! thy Lord is rich in pardon for mankind) the people of Mecca (despite their wrong) despite their idolatry, that is if they repent and believe, (and lo! thy Lord is strong in punishment!) for those who do not repent of idolatry.

[13:7]

(Those who disbelieve) in Muhammad (pbuh) and in the Qur'an (say: If only some portent sign were sent down upon him) why is not some sign sent to him (from his Lord!) to prove his prophethood as it was sent to earlier messengers (Thou art) O Muhammad (a warner only) a warning messenger, (and for every folk a guide) a prophet; it is also said that this means: a caller who calls them to leave error and follow guidance.

[13:8]

(Allah knoweth that which every female beareth) whether it is a male or a female (and that which the wombs absorb) and the female whose pregnancy is less than nine months (and that which they grow) and the female whose pregnancy is more than nine months. (And everything) the increase, decrease, the delivery of the child and its stay in its mother's womb (with Him is measured).

[13:9]

(He is the Knower of the invisible) that which is unseen by the people (and the visible) that which the people know; it is also said that the invisible refers to that which will happen in the future while the visible refers to that which has already happened, (the Great) there is nothing greater than Him, (the High Exalted) there is nothing more exalted than Him.

[13:10]

(Alike of you) in the sight of Allah, as far as His knowledge is concerned (is he who hideth the saying) and works (and he who noiseth it abroad) and him who makes his speech and works public; Allah knows all this, (he who lurketh in the night) he who hides in the dark of the night (and he who goeth freely in the daytime) He says: or works, Allah knows what he does.

[13:11]

(For him are angels ranged before him) He has angels who succeed one another: the angels of the night succeed the angels of the day and vice versa (and behind him who guard him by Allah's command) and who drive him to the things destined. (Lo! Allah changeth not the condition of a folk) the blessing and safety of a people (until they (first) change that which is in their hearts) by failing to give thanks; (and if Allah willeth misfortune) a chastisement or destruction (for a folk there is none that can repel it) there is none that can repel Allah's decree concerning them, (nor have they) for those whom Allah wants to destroy (a defender) who can save them from Allah's chastisement; it is also said that this means: none can give them a refuge to which they can escape (beside Him) beside Allah.

[13:12]

(He it is Who showeth you the lightning) rain, (a fear) for the traveller in that his clothes will be soaked (and a hope) for the sedentary for his land gets irrigated, (and raises) He creates and raises (the heavy clouds) which carry rain.

[13:13]

(The thunder hymneth His praise) by His command; it is an angel; it is also said: it is the voice of the sky (and (so do) the angels) and also the angels hymn His praise (for awe of Him) the angels have awe towards Allah. (He launcheth the thunder bolts) i.e. fire (and smiteth with them whom He will) He destroys by means of fire whoever He will, referring here to Zayd Ibn Qays whom Allah destroyed by fire, along with his friend 'Amir Ibn al-Tufayl who was killed as a result of being stabbed in his waist (while they dispute (in doubt) concerning Allah) while they dispute with Muhammad (pbuh) concerning the Religion of Allah, (and He is mighty in wrath) His chastisement is severe.

[13:14]

(Unto Him is the real prayer) the Religion of the Truth: the confession that there is no god save Allah, which is the declaration of one's sincerity to Allah. (Those unto whom they pray) worship (beside Allah respond to them not at all) of benefit when they call upon them, (save as (if the response to) one who stretcheth forth his hands towards water) from far ((asking) that it may come unto his mouth and it will never reach it) in such state, hard as he may try. Allah says: just as water cannot possibly reach the mouth of such a man, the idols will also not benefit those who worship them. (The prayer of disbelievers) the worship of the disbelievers (goeth (far) astray) it is void and they will not find it.

[13:15]

(And unto Allah falleth prostrate) pray to and worship (whosoever is in the heavens) the angels (and the earth) the believing servants, (willingly) this refers to the dwellers of heaven for their worship is performed without any hardship (or unwillingly) this refers to the dwellers of earth, for their worship is performed with some hardship; it is also said that (willingly) is in reference to the sincere believers while (unwillingly) refers to the hypocrites; it is also said that (willingly) refers to those who were born Muslim while (unwillingly) refers to those who were coerced to embrace Islam, (as do their shadows) the shadows of those who prostrate to Allah also prostrate (in the morning and the evening hours) in the morning they do so on the right side and in the evening on the left side.

[13:16]

(Say) O Muhammad, to the people of Mecca: (Who is Lord) who is the Creator (of the heaven and the earth?) if they answer and say Allah, then fine; if not, (Say: Allah) is their Creator! (Say) O Muhammad: (Take ye) worship you (then (others) beside Him) beside Allah (for protectors) lords from among idols, (which, even for themselves, have neither benefit) neither procuring benefit (nor hurt) nor driving away harm? (Say) to them, O Muhammad: (Is the blind man equal to the seer) is the unbeliever equal to the believer, (or is darkness equal to light) i.e. disbelief and faith? (Or assign they) describe (unto Allah partners) from among idols (who created) creation (the like of His creation so that the creation (which they made and His creation) seemed alike to them) such that they do not distinguish Allah's creation from the creation of their idols? (Say) O Muhammad: (Allah is the Creator of all things) while their idols have created nothing, (and He is the One, the Almighty) He is All-Conquering above His created beings.

[13:17]

Allah then gave a simile of the Truth and falsehood, saying: (He sendeth down water from the sky) He says: He sent Gabriel with the Qur'an and explained therein the Truth and falsehood, (so that valleys flow according to their measure) so the illumined hearts bore the Truth in proportion of their size and light, (and the flood beareth) the darkened hearts bore ((on its surface) swelling foam) much falsehood due to their whims (from that which they felt in the Fire) this is another simile. He says: and of that which you cast in the fire of gold and silver contains adulteration just as the foam of the sea does have salt (in order to make ornaments) which you were. Allah says here: the Truth is like gold and silver which benefit people, and falsehood is like the impurities which are derived from the casting of gold and silver, which are of no benefit. Likewise falsehood benefits no one (and tools) ore and copper (riseth a foam like unto it) He says: these also have impurities, i.e. just as the foam of the sea. This is another simile. He says: the Truth is like ore and copper from which people benefit, just as people benefit from the Truth. And falsehood is like the impurities resulting from the casting of ore and copper, which are of no benefit, just as falsehood is of no benefit to anyone, (thus Allah coineth (the similitude of)) thus Allah explains (the true and the false. Then, as for the foam, it passeth away as scum upon the banks) it goes just as it comes: it is of no benefit to its owner, (while, as for that which is of use to mankind) pure water, gold, silver, ore and copper, (it remaineth in the earth) it is useful just as the Truth is. (Thus Allah coineth the similitudes) Allah explains the similes of the Truth and falsehood.

[13:18]

(For those who answered Allah's call) in the life of this world by accepting monotheism (is bliss) theirs is Paradise in the Hereafter; (and for those who answered not His call) the call of their Lord, thus rejecting monotheism, (if they had all that is in the earth) of gold and silver, (and therewith the like thereof) and its double with it, (they would proffer it as ransom) they would offer to ransom themselves. (Such will have a woeful reckoning) a severe chastisement, (and their habitation) their destination (will be hell, a dire abode) an evil resting place and destination.

[13:19]

(Is he who knoweth) who believes (that what is revealed unto thee from thy Lord) i.e. the Qur'an (is the Truth like him who is blind) disbeliever? (But only men of understanding) intelligent people (heed) take admonition from what is revealed to them in the Qur'an;

[13:20]

(Such as keep the pact of Allah) they fulfil the obligations of Allah, (and break not the covenant) they do not refrain from the obligations of Allah;

[13:21]

(Such as unite that which Allah hath commanded should be joined) of kinsfolk; it is also said that this means: of the belief in Muhammad (pbuh) and in the Qur'an, (and fear their Lord) and do works for the sake of their Lord, (and dread a woeful reckoning) and fear Allah's severe chastisement.

[13:22]

(Such as persevere) in fulfilling the commands of Allah and in bearing misfortune (in seeking their Lord's Countenance) in pursuit of their Lord's good pleasure (and are regular in prayer) and perform the five daily prayers (and spend of that which We bestow upon them) and give alms from that which We have given them (secretly) such that none knows of it except Allah (and openly) in front of people, (and overcome evil with good) they face evil speech with good speech. (Theirs) the reward of those who fit the description above in His saying: (But only men of understanding… and overcome evil with good) to these people (will be the sequel of the (heavenly) Home) i.e. Paradise.

[13:23]

Then Allah explained which of the abodes of Paradise it is question, by saying: (Gardens of Eden) the compartment of the All-Merciful which is the source of the prophets, the veracious, the martyrs and the righteous (which they enter, along with all who do right) those who profess monotheism (of their fathers) will also enter it (and their helpmeets) those among them who profess monotheism will enter it (and their seed) as will do those of their offspring who profess monotheism-they will all enter the Gardens of Eden. (The angels enter unto them from every gate) He says: every one of them has a tent made of a hollowed pearl which has 4,000 doors, and each door has a leaf from which an angel enters.

[13:24]

And the angel says: (Peace be unto you because you persevered) this Garden is yours because you persevered in observing Allah's commands and in bearing misfortunes. (Ah, passing sweet will be the sequel of the (heavenly) Home) how good is the Garden for you.

[13:25]

(And those who break the covenant of Allah) those who refrain from the obligations of Allah (after ratifying it) after making it sacred, more firm and confirmed, (and sever that which Allah hath commanded should be joined) of ties with one's kinsfolk as well as of belief in Muhammad (pbuh) and in the Qur'an, (and make mischief in the earth) through disbelief, idolatry, and calling to the worship of other than Allah: (theirs) the reward of those who are thus described (is the curse) Allah's wrath in the life of this world (and theirs the ill abode) i.e. the Fire in the Hereafter.

[13:26]

(Allah enlargeth livelihood for whom He will) Ibn 'Abbas said: "there are among His servants people who are only suited for an enlarged livelihood, such that a straitened livelihood would harm them; and there are among His servants people who are only suited for a straitened livelihood, such as an enlarged livelihood would harm them", i.e. Allah gives abundant wealth in the life of this world to whomever He wills as a devise from Him, (and straiteneth (it for whom He will)) He withholds abundant wealth from whomever He wills out of care from Him; (and they rejoice in the life of the world) they are pleased with that which is in the life of this world of comfort and merriment, (whereas the life of the world) what is in the life of this world of comfort and merriment (is but brief comfort) very little; it is compared to the worth of household stuffs such as a platter, bowl, saucepan, and similar things (as compared with the Hereafter) as compared with the lasting bliss of the Hereafter.

[13:27]

(Those who disbelieve) in Muhammad (pbuh) and in the Qur'an (say: If only a portent were sent down upon him) why is Muhammad (pbuh) not given a sign (from his Lord!) to prove his prophethood, as was given to earlier messengers, as he claims. (Say) O Muhammad: (Lo! Allah sendeth whom He will) whoever deserves it (astray) from His religion, (and guideth unto Himself) to His religion (all who turn (unto Him)) all those who betake themselves to Him,

[13:28]

(Who have believed) in Muhammad (pbuh) and in the Qur'an, (and whose hearts have rest) their hearts are content and quiescent (in the remembrance of Allah) in the Qur'an; it is also said that this means: in swearing by Allah. (Verily in the remembrance of Allah) the Qur'an and swearing by Allah (do hearts find rest!) i.e. they are content and quiescent.

[13:29]

(Those who believe) in Muhammad (pbuh) and in the Qur'an (and do right) acts of worship such none is aware of them except Allah: (Joy is for them) blessedness is for them; it is also said that this refers to a tree in Paradise, the trunk of which is made of gold and the leaves of vestments, the fruits of different colours and whose branches are in succession in Paradise, and under which are dunes of musk, ambergris and saffron, (and bliss (their) journey's end) Paradise is their returning place.

[13:30]

(Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in you) that with which We sent Gabriel to you, i.e. the Qur'an (while they are disbelievers in the Beneficent) they say: we do not know the Beneficent, except Musaylimah, the liar. (Say) the Beneficent: (He is my Lord; there is no God save Him. In Him do I put my trust) I trust in and rely on Him (and unto Him is my recourse) to Him is the return in the Hereafter.

[13:31]

Then the following was revealed about 'Abdullah Ibn Umayyah al-Makhzumi and his companions who said to the Prophet: make the mountains disappear by means of your Qur'an; or make springs gush out of them, just as David did with the fount of copper, as you claim; or bring for us a wind by means of which we travel to Historic Syria and return, just as it was done by Solomon, according to you; or bring our dead to life as did Jesus, as you claim. So Allah said: (Had it been possible for a Lecture) other than the Qur'an which has been revealed to Muhammad (pbuh) (to cause the mountains to move) by means of which mountains are made to disappear from the face of the earth, (or the earth to be torn asunder) by means of which to travel long distances, (or the dead to speak) or by means of which the dead are brought back to life, the Qur'an which was revealed to Muhammad (pbuh) would have done so. (Nay, but Allah's is the whole command) rather, Allah can do all these things, if He wills. (Do not those who believe) in Muhammad (pbuh) and in the Qur'an (know that had Allah willed, He could have guided all mankind)?) if he willed, He would have honoured all mankind with His religion (As for those who disbelieve) in the Scriptures and messengers, i.e. the disbelievers of Mecca, (disaster) a military detachment; and it is said this means: a thunderbolt (ceaseth not to strike them because of what they do) in their state of disbelief, (or it dwelleth near) or make camp with your Companions near (their home) near their city Mecca, in 'Usfan (until the threat of Allah) the Conquest of Mecca (come to pass. Lo! Allah faileth not to keep the tryst) i.e. the Conquest of Mecca; as it is said this means: resurrection after death.

[13:32]

(And verily messengers (of Allah) were mocked before thee) their people mocked them just as your people are mocking you, (but long I bore with those who disbelieved) but I gave respite to those who disbelieved. (At length I seized them) with chastisement, (and how (awful) was My punishment!) see how I upbraid them with chastisement.

[13:33]

(Is He Who is aware of the deserts of every soul) He says: Allah oversees every soul and that which it earns of good and evil, provision and warding off; is He therefore ((as he who is aware of nothing)? Yet they ascribe unto Allah partners) idols which they worship. (Say) to them, O Muhammad: (Name them)

enumerate their benefit and governance if they are Allah's partners. (Is it that ye would inform Him) are you going to inform Him (of something which He knoweth not) to exist (in the earth) which benefits or harms beside Allah? (Or is it but a way of speaking) or is it just out of false talk, false testimony and lying that they do worship them? (Nay, but their contrivance) their speech and deeds (is made seeming fair for those who disbelieve) in Muhammad (pbuh) and in the Qur'an (and they are kept from the right road) they were sent astray from Religion. (He whom Allah sendeth astray) from His religion, (for him there is no guide) no one to give him success.

[13:34]

(For them is torment in the life of the world) by being killed in Badr, (and verily the doom of the Hereafter is more painful) than the torment of the life of this world, (and they have no defender) no one to save them from this torment nor any refuge (from Allah) from Allah's torment.

[13:35]

(A similitude of the Garden) the likeness of the description of Paradise (which is promised unto those who keep their duty (to Allah)) those who ward off disbelief, idolatry and indecencies: (Underneath it) beneath its trees and habitations (rivers) rivers of wine, water, honey and milk (flow; its food is everlasting) its fruits are everlasting and never ending, (and its shade) is also everlasting and without any flaws; (this) Paradise (is the reward) the destination (of those who keep their duty) of those who ward off disbelief, idolatry and indecencies, (while the reward) the destination (of disbelievers is the Fire).

[13:36]

(Those unto whom We gave the Scripture) the Torah, the reference here is to 'Abdullah Ibn Salam and his companions (rejoice in that which is revealed unto thee) of the remembrance of the All-Merciful. (And of the clans) i.e. the Jews (there are who deny some of it) some of the Qur'an, except the surah of Joseph and the portions of it in which the All-Merciful is mentioned; it is also said that the clans her refers to the Confederates, i.e. the disbelievers of Mecca as well as other disbelievers, who deny some of the Qur'an in which the All-Merciful is mentioned. (Say) O Muhammad: (I am commanded only that I serve Allah) in all sincerity (and ascribe unto Him no partner. Unto Him I cry) I call people unto Him, (and unto Him is my return) my return in the Hereafter.

[13:37]

(Thus have We revealed it) thus have We sent Gabriel with the Qur'an, (a decisive utterance) the whole Qur'an is Allah's judgement (in Arabic) in the Arabic usage (and if thou shouldst follow their desires) their religion and Qiblah (after that which hath come unto thee of knowledge) after Abraham's Religion and Qiblah were made clear to you, (then truly wouldst thou have from Allah) from Allah's torment (no protecting friend) nearby to benefit you (nor defender) to save you from the torment.

[13:38]

(And verily We sent messengers (to mankind) before thee) just as We have sent you, (and We appointed for them wives) more than you have of wives, such as David and Solomon (and offspring) more than your offspring, such was the case with Abraham, Isaac and Jacob. This verse was revealed about the Jews because they said: Had Muhammad been a prophet, he would have been too preoccupied to get married, (and it was not (given) to any messenger that he should bring a portent) a sign (save by Allah's leave) save by Allah's command. (For everything there is a time prescribed) an appointed time.

[13:39]

(Allah effaceth what He will) from the scroll of the guardian angels which does not entail a reward or punishment, (and establisheth (what He will)) and leaves that which entails a reward or punishment, (and with Him is the source of ordinance) the source of the Book, i.e. the Preserved or Guarded Tablet, in which

nothing is added or taken away.

[13:40]

(Whether We let thee see something of that which We have promised them) of torment during your lifetime, (or make thee die (before its happening), thine is but conveyance (of the message)) on behalf of Allah, (Ours the reckoning) reward and punishment.

[13:41]

(See they not) i.e. the people of Mecca (how We visit the land) how We seize the land, (reducing it of) opening it up to Muhammad (pbuh) from (its outlying parts?) from its surrounding sides; it is also said that this refers to the death of the men of knowledge. ((When) Allah doometh) when He decrees the conquest of cities or the death of scholars (there is none that can postpone) there is nothing that can change this. (His doom, and He is swift at reckoning) His torment is severe; it is also said that this means: when He takes people to task, His reckoning is severe.

[13:42]

(Those who were before them) before the people of Mecca, such as Nimrod the son of Canaan the son of Sanjarib the son of Cush and his host (plotted) devised; (but all plotting is Allah's) the punishment for their plotting is with Allah. (He) Allah (knows that which each soul) whether believing or unbelieving (earneth) of good or evil. (The disbelievers) the Jews and all the disbelievers (will come to know for whom will be the sequel of the (heavenly) Home) i.e. Paradise; it is also said that this means: the disbelievers will come to know for whom is the upper hand on the Day of Badr and to whom Mecca will belong.

[13:43]

(They who disbelieve) in Muhammad (pbuh) and in the Qur'an (say: Thou art no messenger (of Allah)) O Muhammad, unless you bring us a witness who will testify that you are a messenger. Allah therefore said: (Say: Allah, and whosoever hath true knowledge of the Scripture) i.e. 'Abdullah Ibn Salam and his companions; it is also said that the reference here is to Asaf Ibn Barkhiyya, due to Allah's saying: (One with whom was knowledge of the Scripture) [27: 40]-and it is also said that this means: the one who has knowledge of the Scripture can explain the Qur'an-(is sufficient witness between me and you) that I am His Messenger and this Qur'an is His speech'.
And of the surah in which Abraham is mentioned, which is all Meccan and consists of 50 verses, 831 words and 3,434 letters:

Surah 14: Abraham (*Ibrahim*)

And of the surah in which Abraham is mentioned, which is all Meccan and consists of 50 verses, 831 words and 3,434 letters:

[14:1]

And from his own chain of transmitters on the authority of Ibn 'Abbas that he said in the explanation of Allah's words (Alif. Lam. Ra.): '(Alif. Lam. Ra.) He says: I am Allah: I see what you say and do; it is also said that it is an oath by which Allah swore. ((This is) a Scripture which We have revealed unto thee (Muhammad)) with which We have sent Gabriel to you (that thereby thou mayst bring forth mankind) that you may call the people of Mecca (from darkness unto light) to leave disbelieve and accept faith, (by the permission of their Lord) you call them by the command of their Lord, (unto the path) to Religion (of the Mighty) in His retribution against those who do not believe, (the Owner of Praise) in the eyes of him who professes His divine Oneness; it is also said that this means: the Praised One in His acts.

[14:2]

(Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth) of creation and wondrous things. (And woe) this refers to the hottest, narrowest and deepest valley in hell. This valley would cry: "O Lord! My heat is intense, my width is very narrow and my depth is so deep, so let me take revenge on those who disobeyed you and make that nothing takes revenge against me", (unto the disbelievers from an awful doom) a severe torment.

[14:3]

(Those who love the life of the world) those who prefer the life of this world (more than the Hereafter, and debar (men) from the way of Allah) and save people from Allah's religion and obedience (and would have it crooked) and would have it differently than it actually is: (such) the disbelievers (are far astray) from the Truth and guidance; it is also said that this means: they are in manifest error.

[14:4]

(And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them) in their own language what they have been commanded with and prohibited from; it is also said that this means: in a language through which it is possible for them to learn. (Then Allah sendeth whom He will astray) from His religion, (and guideth) to His religion (whom He will) whoever deserves to be guided. (He is the Mighty) in His kingdom and sovereignty; it is also said that this means: the Mighty in His retribution against those who do not believe, (the Wise) in His command and decree; it is also said that this means: the Wise in guiding some and misguiding others.

[14:5]

(We verily sent Moses with Our revelations) the nine signs: the hand, the staff, the flood, the locusts, the lice, the frogs, blood and the drought and shortage of foodstuff, (saying: Bring your people forth) invite your people (from darkness unto light) to embrace faith and leave disbelief. (And remind them of the days of Allah) of the days when Allah sent His chastisement; it is also said that this means: remind them of the days of Allah's mercy. (Lo! Therein) in what I have mentioned (are revelations) signs (for each steadfast) in obedience, (thankful (heart)) for the blessings bestowed upon him.

[14:6]

(And (remind them) how Moses said unto his people) the Children of Israel: (Remember Allah's favour unto you when He delivered you from Pharaoh's folk) from Pharaoh and his folk, the Copts, (who were afflicting you with dreadful torment, and were slaying your sons) at a young age (and sparing) and using (your women) when they are mature; (that was a tremendous trial from your Lord) that was a tremendous test from your Lord; it is also said that this means: saving you from such a tremendous trial was a great blessing from your Lord.

[14:7]

(And when your Lord proclaimed) when your Lord said and informed you in the Scripture: (If ye give thanks) for your success, safety, favour and blessings, (I will give you more) success, safety, favour and blessings; (but if ye are thankless) if you do not believe me or are ungrateful for the blessings bestowed upon you, (lo! my punishment is dire) for the one who disbelieves.

[14:8]

(And Moses said: Though you and all who are in the earth prove thankless) disbelieve, (lo! Allah verily is Absolute) He is free of need for your faith, (Owner of Praise) in the sight of he who professes His divine Oneness.

[14:9]

(Has not the history) the news (of those before you reached you) O people of Mecca: (the folk of Noah. and (the tribes of) 'Aad and Thamud) i.e. the people of Salih, (and those after them) after the folk of Salih, i.e. the people of Shu'ayb and others: how Allah destroyed them when they disbelieved in Him? (None save Allah knoweth them) none knows their numbers or their punishment save Allah. (Their messengers came unto them with clear proofs) they came to them with commands, prohibitions and signs, (but they thrust their hands into their mouths) He says: they rejected what the messengers brought to them; it is also said that this means: they thrust their hands into their mouths, as if saying: be quiet or we will silence you, (and said) to the messengers: (Lo! we disbelieve) we reject (in that wherewith ye have been sent) of Scripture and monotheism, (and lo! we are in grave doubt) in manifest doubt (concerning that to which ye call us) of Scripture and monotheism.

[14:10]

(Their messengers said: Can there be doubt concerning Allah) can there be any doubt regarding the divine Oneness of Allah, (the Creator of the heavens and the earth? He calleth you) to repent and profess monotheism (that He may forgive you your sins) which you committed in the time of ignorance (and reprieve you) without any punishment (unto an appointed term) to an ordained time, i.e. to the time of death. (They said) to the messengers: (Ye are but mortals) human beings (like us, who would fain turn us away from what our fathers used to worship) of idols. (Then bring some clear warrant) an edict or proof.

[14:11]

(Their messengers said unto them: We are but mortals) human beings (like you) we are but created beings like you, (but Allah giveth grace unto whom He will of His slaves) by bestowing upon them prophethood and total surrender to Him. (It is not ours) it behoves us not (to bring you a warrant) a decree or proof (unless by the permission of Allah) by the command of Allah. (In Allah let believers put their trust!) He says: the believers should rely on Allah.

[14:12]

They said to the messengers: "do yourselves put your trust in Allah so that you can see what He will do with you". The messengers said: (How should we not put our trust in Allah when He hath shown us our ways) when He favoured us with prophethood and complete surrender to Him? (We surely will endure that hurt ye do us) we will endure your physical harm through obedience of Allah. (In Allah let the trusting put their trust!) let them rely on Allah.

[14:13]

(And those who disbelieved said unto their messengers: Verily we will drive you out from our land) from our township, (unless ye return to our religion. Then their Lord inspired them) i.e. the messengers, ((saying):) be steadfast! (Verily We shall destroy the wrong-doers) the disbelievers,

[14:14]

(And verily We shall make you to dwell in the land) in their township and habitations (after them) after their destruction. (This) dwelling in their land (is for him who feareth My Majesty) standing before Me [on the Day of Judgement] (and feareth My threats) My chastisement.

[14:15]

(And they sought help) each people sought help against their prophet (and every froward) who turns away from the Truth and guidance (potentate) deceitful, arrogant person (was brought to naught) they got no help when they requested it;

[14:16]

(Hell is before him) Hell is before this arrogant person when he dies, (and he is made to drink a festering water) and he is made to drink what comes of his skin of puss and blood.

[14:17]

(Which he sippeth) he sips puss and holds it in his throat (but can hardly swallow, and death) the agony of death (cometh unto him from every side) from beneath every single hair that he has; it is also said that this means: the Fire surrounds him from every side (while yet he cannot die) from such a torment, (and before him) after sipping puss (is a harsh doom) harsher than drinking puss.

[14:18]

(A similitude of those who disbelieve in their Lord: Their works) He says: the works of those who disbelieve in their Lord (are as ashes which the wind bloweth hard upon a stormy day. They have no control of aught that they have earned) He says: they will not find the reward of their good works which were performed in their state of disbelief, just as one will not find ashes when the wind blows hard on it. (That is the extreme failure) the error which is far remote from the Truth or guidance.

[14:19]

(Hast thou not seen) have you not been informed, O Muhammad; Allah addressed His Prophet, but it is his people who are meant by this address: (that Allah hath created the heavens and the earth with truth) to explain the Truth and falsehood; it is also said that this means: He created them for evanescence and extinction? (If He will, He can remove you) He can destroy you, or make you die, O people of Mecca, (and bring (in) some new creation) and will create other beings who are better than you and more obedient to Allah.

[14:20]

(And that is no great matter for Allah) that is not very difficult for Allah; He says: it is not very difficult for Allah to destroy you and create different beings.

[14:21]

(They all) the leaders and the lowly among people (come forth unto their Lord) they emerge from the graves by Allah's command. (Then those who were despised) the lowly among people (say unto those who were scornful) towards faith, i.e. the leaders: (We were unto you a following) we obeyed your commands, (can ye then avert from us) bear on behalf of us (aught of Allah's doom? They say) i.e. the leaders: (Had Allah guided us) to His religion, (we should have guided you) we would have invited you to His religion. (Whether we rage) for being tormented (or patiently endure) or keep silent (is (now) all one for us: we have no place of refuge) or helper.

[14:22]

(And Satan) Iblis (says, when the matter hath been decided) when the people of Paradise enter Paradise and the people of hell enter hell; he says to the people of hell when they are in hell: (Lo! Allah promised you a promise of truth) He promised you that Paradise, hell, the Resurrection, the Reckoning, the Scale and the Bridge over hell are all true; (and I promised you) that there is no Paradise, hell, the Resurrection, the Reckoning, the Scale or the Bridge over hell, (then failed you) I lied to you. (And I had no power) proof, reason or power (over you save that I called unto you) to obey me (and ye obeyed me. So blame me not) for calling you, (but blame yourselves) for answering me. (I cannot help you) save you from the chastisement of hell, (nor can ye help me) nor can you save me from entering hell. (Lo! I disbelieved in that which ye before) before you associated it with me; it is also said that this means: I disbelieve today in that which you associate with me; he says: I disassociate myself from you and from your religion and from your

response to me before this, i.e. in the worldly life (ascribed to me) you associated with me. (Lo! For wrong-doers) for the disbelievers (is a painful doom) a severe torment that will extend to their hearts.

[14:23]

(And those who believed) in Muhammad (pbuh) and in the Qur'an (and did good works) acts of obedience such none knows them except Allah (are made to enter Gardens beneath which) beneath its trees and habitations (rivers) of wine, water, honey and milk (flow, therein abiding by permission of their Lord) by the command of their Lord, (their greeting) their favour (therein) in Paradise: (Peace!) when they meet therein, they greet one another.

[14:24]

(Seest thou you not) have you not been informed, O Muhammad, (how Allah coineth a similitude: A goodly saying) He says: how Allah has exposited the description of a goodly saying which is "there is no god save Allah", (as a goodly tree) which is the believer, (its root set firm) He says: the heart of the sincere believer is firm by means of "there is no god save Allah", (its branches reaching into heaven) He says: due to it the works of a sincere believer are accepted,

[14:25]

(Giving its fruit at every season) He says: the sincere believer performs goodness and acts of obedience to Allah at all times (by permission of its Lord?) He says: by command of its Lord; it is also said: the trait of a goodly saying insofar as its benefit and praise are concerned is like a goodly tree-the palm-tree-whose fruits are goodly. And the same goes for the believer. He says: the origin of the tree is firmly grounded in the soil by means of its roots, and so is the believer: he is firm by means of proof and argument. (Its branches reaching into heaven) He says: the branches of the palm-trees are raised towards the sky, and so are the works of the believer raised to heaven. (Giving its fruit at every season) He says: it yields fruits every six months by the will of its Lord, and so is the believer, he performs acts of goodness or obedience at all times. (Allah coineth the similitudes) thus Allah explains His divine Oneness by coining similes (for mankind in order that they may reflect) so that people may take heed and desire to profess His divine Oneness.

[14:26]

(And the similitude of a bad saying) associating partners with Allah (is as a bad tree) this refers to the idolater. He says: idolatry is blameworthy and no aspect of it is praiseworthy, just as the idolater is censored and there is nothing praiseworthy about him; it is also said that the bad tree refers to the colocynth which is bitter and useless, and so is the idolater: useless and censored, (uprooted from upon the earth, possessing no stability) it has no firmness on the face of the earth; and so is the idolater: he does not have any proof to cling to, just as the colocynth does not have roots which keep it firmly grounded. Moreover, while a person is an idolater none of his works are accepted.

[14:27]

(Allah confirmeth those who believe) in Muhammad (pbuh) and in the Qur'an; it is also said that this means: those who believed were on the day of the Covenant with a good disposition of the soul, and these are the felicitous people, (by a firm saying) the testification that there is no god but Allah (in the life of the world) so that they do not go back on it (and in the Hereafter) i.e. in the grave when asked about it, (and Allah sendeth wrong-doers) the idolaters (astray) from the testification of there is no god but Allah in the life of this world, so that they do not say it with a good disposition of the soul, nor in the grave nor when they come out of it. These are the people destined for damnation. (And Allah doeth what He will) whether it is sending astray or holding people firm; it is also said: (And Allah doeth what He will) about turning away Munkar and Nakir.

[14:28]

(Hast thou not seen) have you not been informed, O Muhammad, about (those who gave the grace of Allah in exchange) they changed the gift of Allah who bestowed upon them the Scripture and the messengers and instead opted (for thanklessness) disbelief in Muhammad (pbuh) and in the Qur'an. These are the Banu Umayyah and the Banu'l-Mughirah who fed the army of the unbelievers on the Day of Badr, (and led their people down to) they let the people of Mecca camp at (the Abode of Loss) the abode of destruction, i.e. the place of Badr; it is also said that the Abode of Loss refers to Gehenna,

[14:29]

Allah then said: ((Even to) hell? They are exposed thereto) they will enter it on the Day of Judgement. (A hapless end!) their abode and destination is Gehenna.

[14:30]

(And they set up rivals to Allah) they ascribed to Allah co-equals from among idols which they worshipped (that they may mislead (men) from His way) from His religion and obedience. (Say) O Muhammad, to the people of Mecca: (Enjoy life (while ye may)) in your state of disbelief (for lo! your journey's end will be the Fire) on the Day of Judgement.

[14:31]

(Tell) O Muhammad (My bondmen who believe) in Me and in My Scripture and messengers (to establish worship) the five daily prayers, complete with their ritual ablution, bowings, prostrations and that which is obligated in them in their prescribed times (and spend of that which We have given them) and give alms, (secretly and publicly) these are the Companions of Muhammad (pbuh) (before a day comes) this is the Day of Judgement (wherein there will be neither traffic) ransom (nor befriending) for the disbeliever, while the believer will benefit from his friendships.

[14:32]

Allah then declared His divine Oneness, saying: (Allah is He Who created the heavens and the earth, and causeth water) rain (to descend from the sky, thereby producing) the rain brought forth (fruits) different kinds of fruit (as food for you) and for all other created beings, (and maketh the ships to be of service) subservient (unto you, that they) i.e. the ships (may run upon the sea at His command) by His permission and will, (and hath made of service) subservient (unto you the rivers) they flow wherever you want;

[14:33]

(And maketh the sun and the moon, constant in their courses) until the Day of Judgement, (to be of service unto you) subservient to you, (and hath made of service) and made subservient (unto you the night and the day) which come and go.

[14:34]

(And He giveth you of all ye ask of Him) as well as that which you do not know even how to ask for, (and if ye would count the bounty of Allah) the blessings of Allah (ye cannot reckon it) you would not be able to remember them or give thanks for them. (Lo! Man) i.e. the disbeliever (is verily a wrong-doer) he associates others with Allah, (an ingrate) He disbelieves in Allah and in His blessings.

[14:35]

(And when Abraham said) after the building of the House: (My Lord!) O my Lord! (Make safe) such that no turmoil takes place and whoever is in fear finds safety in (this territory) Mecca, (and preserve me and my sons from serving idols) from worshipping idols or fire.

[14:36]

And preserve me (My Lord!) O my Lord! (Lo! they have led many of mankind astray) i.e. they were made to lead many people astray; it is also said that this means: many people went astray because of them. (But whoso followeth me) whoever follows my religion and obeys me, (he verily is of me) he follows my religion. (And whoso disobeyeth me) whoever opposes my religion, (still Thou art Forgiving) of whoever repent of among them, (Merciful) towards whoever dies repentant.

[14:37]

(Our Lord!) O our Lord! (Lo! I have settled some of my posterity) Ishmael and his mother Hagar (in an uncultivable valley) in a valley with no vegetation or crops (near unto Thy holy House) i.e. Mecca, (our Lord!) O our Lord! (that they may establish proper worship) so that they perform the prayer faced towards the Ka'bah; (so incline some hearts of men) the hearts of some men (that they may yearn towards them) long and head towards them every year, (and provide Thou them with fruits) with different kinds of fruit (in order that they may be thankful) so that they are grateful for your blessings.

[14:38]

(Our Lord!) O our Lord! (Lo! Thou knowest that which we hide) of the love of Ishmael (and that which we proclaim) of the love of Isaac; it is also said that this means: You know that which we hide of the love of Ishmael and what we proclaim of aloofness towards him. (Nothing in the earth or in the heaven is hidden from Allah) whether it is a good or evil work.

[14:39]

(Praise be to Allah) Thanks to Allah (Who hath given me, in my old age, Ishmael and Isaac!) he was then 100 years old and his wife Sarah was 99 years old. (Lo! my Lord is indeed the Hearer of Prayer) He answers prayers.

[14:40]

(My Lord!) O my lord! (Make me to establish proper worship) make me perform the prayer properly, (and some of my posterity (also)) he says: bless me and bless my offspring so that we perform the prayer properly; (our Lord!) O our Lord! (and accept the prayer) accept my worship.

[14:41]

(Our Lord!) O our Lord! (Forgive me) my sins (and my parents) and forgive my believing forefathers (and believers) and forgive all believing men and women (on the day when the account is cast) when there is reckoning and both the good and evil deeds are displayed, such as those whose good deeds outweigh their evil deeds will enter Paradise and those whose evil works outweigh their good deeds will enter hell; while those whose good works equal their evil works will be among the people of the Heights.

[14:42]

(Deem not that Allah is unaware of what the wicked do) do not think that Allah will not punish the idolaters for what they do. (He but gives them a respite till a day when eyes will stare (in terror)) the eyes of the disbelievers will stare in terror on the Day of Judgement.

[14:43]

(As they come hurrying on in fear) looking to the caller, (their heads upraised) stretching their necks; it is also said that this means: lowering down their heads, (their gaze returning not to them) out of fear and terror, (and their hearts as air) empty from all goodness; it is also said: neither coming out nor going back in.

[14:44]

(And warn mankind) warn the people of Mecca by means of the Qur'an (of a day) the Day of Badr; it is also said that this is a reference to the Day of Judgement (when the doom will come upon them, and those who did wrong) the idolaters (will say: Our Lord!) O our Lord! (Reprieve us for a little while) in the life of this world. (We will obey Your call) to monotheism (and will follow the messengers) we will obey the messengers. Allah will then say to them: (Did ye not swear before) before this, when you were in the life of the lower world (that there would be no end for you) in the life of the world and that there is no resurrection?

[14:45]

(And (have ye not) dwelt in the dwellings of those who wronged themselves (of old)) through idolatry and denial without take heed from their destruction (and (hath it not) become plain to you how We dealt with them) in this worldly life, (and made) struck (examples for you) in the Qur'an of all sorts: of promises, of threats, of mercy and of chastisement?

[14:46]

(Verily they have plotted their plot) they did their deed through their denial of the messengers, (and their plot is with Allah) the punishment of their deed is with Allah, (though their plot were one whereby the mountains should be moved) whereby the mountains should crumble; it is also said that this means: the plotting of Nimrod was such that the mountains would have crumbled, for the sounds of the Ark and eagles were heard.

[14:47]

(So think not that Allah will fail to keep His promise to His messengers) that He will help and destroy their enemies. (Lo! Allah is Mighty) in His dominion and sovereignty, (Able to Requite) Able to act in retribution against His enemies in this worldly life and in the Hereafter.

[14:48]

(On the day when the earth will be changed to other than the earth) it will be changed to a state other than the actual state. Its changing will take place by adding to and subtracting from it, and its valleys and mountains will be levelled down; and it is also said that this means: the earth will be changed to other than what it is now, (and the heavens (also will be changed)) they will be folded up in His right Hand (and they will come forth unto Allah) they emerge and become manifest to (the One, the Almighty) Who conquers His created being by means of death.

[14:49]

(Thou wilt see the guilty) the idolaters (on that day) the Day of Judgement (linked together in chains) with the satans.

[14:50]

(Their raiment of pitch) of black fire, like tar; it is also said that this means: their raiment are made of very hot, trickling tar, (and the Fire covering their faces).

[14:51]

They emerge and become manifest to Allah so (That Allah may repay each soul) whether it is a believing or a sinful soul (what it hath earned) of good or evil. (Lo! Allah is swift at reckoning) Allah is severe in His chastisement.

[14:52]

(This is a clear message for mankind) convey it them on behalf of Allah; it is also said: this is an exposition for them detailing commands and prohibitions, promises and threats, the lawful and the prohibited (in order that they may be warned thereby) that they may be warned by means of the Qur'an, (and that they may know) and acknowledge (that He is only One God) without a son or partner, (and that men of understanding) people endowed with intelligence (may take heed) through the Qur'an'.
And of the surah in which al-Hijr is mentioned, which is Meccan in its entirety and which consists of 654 words and 2,770 letters:

Surah 15: Al-Hijr

And of the surah in which al-Hijr is mentioned, which is Meccan in its entirety and which consists of 654 words and 2,770 letters:

[15:1]

And from his chain of transmitters on the authority of Ibn 'Abbas that he said in explanation of Allah's saying (Alif. Lam. Ra.): '(Alif. Lam. Ra.) He says: I am Allah, and I see; it is also said that this is an oath, Allah swore by the Alif and by the Lam and by the Ra. (These are verses of the Scripture) this surah consists of verses from the Scripture (and a plain Reading) He says: I swear by the Qur'an which makes plain the lawful and the prohibited, the commands and prohibitions.

[15:2]

(It may be that those who disbelieve) in Muhammad (pbuh) and in the Qur'an (wish ardently that they were Muslims) in this worldly life. He says: there may come a day when the disbeliever would wish that he was a Muslim. This is because when Allah takes out of hell whoever was a sincere believer and enters them into Paradise, the disbeliever wishes at that moment he had been a Muslim in this worldly life.

[15:3]

(Let them) O Muhammad (eat) without having any proof or resolve for that which lies ahead (and enjoy life) and live a life of disbelief and illicitness, (and let (false) hope beguile them) and let long hope preoccupy them from obeying Allah. (They will come to know!) they will come to know upon death and in the grave and on the Day of Judgement what will be done to them. This is a threat to them.

[15:4]

(And We destroyed no township) We destroyed no people of a township (but there was a known decree for it) except that there is an appointed term for their destruction.

[15:5]

(No nation can outstrip its term) He says: no nation perishes or is destroyed before the appointed time for its perishing or destruction (nor can they lag behind) no nation is given respite when its appointed time comes.

[15:6]

(And they) this refers to 'Abdullah Ibn Umayyah al-Makhzumi and his host who (say) to Muhammad (pbuh): (O thou unto whom the Reminder is revealed) O you who claim that Gabriel brought you the Qur'an, (lo! thou art indeed a madman!) who is inventing lies.

[15:7]

(Why bringest thou not angels unto Us) from heaven so that they bear witness that you are Allah's Messenger, (if thou art of the truthful?) in what you say.

[15:8]

Allah said: (We send not down the angels) from heaven (save with the Fact) with destruction or for taking their souls away, (and that case (the disbelievers) would not be tolerated) they would not be given any respite when the angels come down to them.

[15:9]

(Lo! We, even We, reveal the Reminder) We sent Gabriel with the Qur'an, (and lo! We verily are its) the Qur'an's (Guardian) from satans such that they do not add or diminish from it anything nor change its judgements; it is also said that this means: We are Guardian of Muhammad (pbuh) from the disbelievers and satans.

[15:10]

(We verily sent (messengers) before thee) O Muhammad, (among the factions of the men of old) among the groups of old.

[15:11]

(And never came there unto them a messenger) who was sent to them (but they did mock him) but they did deride the messenger.

[15:12]

(Thus do We make it) We leave denial (traverse the hearts of the guilty) the hearts of the idolaters:

[15:13]

(They believe not therein) such that they do not believe in Muhammad (pbuh) or in the Qur'an, or that chastisement will descend upon them, (though the example of the men of old have gone before) when they denied the messengers, just as your people have denied you, and Allah's norm concerning them was to punish and destroy them because of their denial.

[15:14]

(And even if We opened unto them) unto the people of Mecca (a Gate of Heaven) from which to enter (and they kept mounting through it) and they kept ascending and descending through it, i.e. like the angels.

[15:15]

(They) the disbeliever of Mecca (would say: Our sight is wrong) our sight is gone (nay, but we are folk bewitched) our minds have been seized; we have been bewitched.

[15:16]

(And verily in the heaven We have set mansions of the stars) by means of which people are guided in the darkness of the sea or land; it is also said that this means: castles, (and We have beautified it) the sky by means of the stars (for beholders) who look at it.

[15:17]

(And We have guarded it from every outcast devil) from every accursed devil who is chased away by the stars to prevent them, i.e. the satans, from listening to the angels,

[15:18]

(Save him who stealeth the hearing, and them doth a clear flame pursue) they are pursued by a bright, burning star.

[15:19]

(And the earth have We spread out) on water, (and placed therein) on the earth (firm hills) firm mountains as poles, (and caused each seemly thing) of vegetation and fruits in measured and known quantities. It is said this means: from every thing measured such as gold, silver, ore, copper, etc., (to grow therein) on the mountains; and it is said: on the earth.

[15:20]

(And We have given unto you) We have created for you (livelihoods therein) on the earth: vegetations and fruits and that which you eat, drink and wear, (and unto those for whom ye provide not) and He also provides livelihood for those to whom you do not provide such as birds and wild beasts; it is also said that this refers to children in the wombs of their mothers.

[15:21]

(And there is not a thing) of vegetation, fruits or rains (but with Us are the stores thereof) except that We have its keys; its keys are in Our Hand not in yours. (And We send it) i.e. rain (not down save in appointed measure) with a specific quantity and weight known to the One Who stores it.

[15:22]

(And We send the winds fertilising) trees and clouds, (and cause water) rain (to descend from the sky, and give it you to drink) on the earth. (It is not ye who are the holders of the store) of its keys (thereof) i.e. of the rain.

[15:23]

(Lo! and it is We, even We, Who quicken) We resurrect (and give death) in this worldly life, (and We are the Inheritor) We are the Owners of what is in the heavens and in the earth after the death of its inhabitant and also before their death.

[15:24]

(And verily We know the eager among you) i.e. those who have died of your fathers and mothers; it is also said that this means: those who come forward to the first line (and verily We know the laggards) those who are still alive among their sons and daughter; it is also said that this means: those who withdraw to the last line.

[15:25]

(Lo! your Lord will gather them together) the former and the latter. (Lo! He is Wise) He decreed that they will be mustered, (Aware) of their mustering, reward and punishment.

[15:26]

(Verily We created man) Adam (of potter's clay) of dry clay (of black mud altered) clay that stinks; it is also

said that this means: shaped clay.

[15:27]

(And the jinn) the first father of the jinn (did We create aforetime) before the creation of Adam (pbuh) (of essential fire) of smokeless fire.

[15:28]

(And (remember) when thy Lord said unto the angels) who were on the earth, there were 10,000 of them: (Lo! I am creating a mortal out of potter's clay of black mud altered) of stinking mud.

[15:29]

(So, when I have made him) so when I created his hands, legs, eyes and the rest of him (and have breathed into him of My Spirit) and placed the spirit into him, (do ye fall down, prostrating yourselves unto him) as a greeting.

[15:30]

(So the angels fell prostrate) to Adam (pbuh) (all of them together)

[15:31]

(Save Iblis), their chief. (He refused) he felt too proud (to be among the prostrate) to Adam (pbuh).

[15:32]

(He) Allah, Exalted is He, (said: O Iblis!) O you who have despaired of My mercy, (What aileth you that thou art not among the prostrate?) why do you not prostrate to Adam?

[15:33]

(He said: Why should I prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered?) he said: it is not becoming of me to prostrate to clay.

[15:34]

(He said) Allah said to him: (Then go thou forth from hence) from the form of angels; it is also said that this means: go forth from My favour and mercy; and it is also said that this means: go forth from the earth, (for verily you are outcast) accursed and banished from My mercy.

[15:35]

(And lo! the curse) My curse and the curse of the angels and all created beings (shall be upon you till the Day of Judgement) until the Day of Reckoning.

[15:36]

(He said) Iblis said: (My Lord!) O my Lord! (Reprieve me till the day when they are raised) from the grave; the accursed did not wish to taste death.

[15:37]

(He said) Allah said: (Then lo! thou art of those reprieved) you will be given respite

[15:38]

(Till an appointed time) the first blast of the Trumpet

[15:39]

(He said: My Lord) O my Lord, (Because Thou hast sent me astray) as you made me err from guidance, (I verily shall adorn the path of error) lusts and desires (for them) for the children of Adam (in the earth, and shall mislead them) make them to err (every one) from guidance.

[15:40]

(Save such of them as are Thy perfectly devoted slaves) those who are protected from me; it is also said that this means: those who profess monotheism.

[15:41]

(He said) then Allah, Exalted is He, said: (This is a right course) a noble and honoured course; it is also said that this means: it is incumbent upon Me to make those who obeyed you and those who entered with you cross; it is also said that this means: an established straight path which He is pleased with; it is also said that this means: this is a lofty course (incumbent upon Me):

[15:42]

(Lo! as for My slaves) My believing slaves, (thou hast no power) or strength (over any of them save such of the froward) such of the disbelievers (as follow thee) as obey you,

[15:43]

(And lo! for all such, hell will be the promised place) the destination of those who obey you.

[15:44]

(It hath seven gates) some higher than others: its highest is Gehenna and lowest al-Hawiyah, (and each gate hath an appointed portion) each gate has a specific number of disbelievers who will enter it.

[15:45]

(Lo! those who ward off (evil)) disbelief, idolatry, and indecencies, i.e. Abu Bakr, 'Umar and their fellow believers (are among Gardens and water springs) springs of pure water.

[15:46]

((And it is said unto them): Enter them) Allah, Exalted is He, will say to them on the Day of Judgement: enter Paradise (in peace) with peace and greetings; it is also said that this means: with safety and redemption from Us, (secure) from death and evanescence.

[15:47]

(And We remove whatever rancour) treachery and enmity that was between them in this worldly life (may be in their breasts. As brethren) in the Hereafter, (face to face, (they rest) on couches raised) upon visiting one another.

[15:48]

(Toil) tiredness or hardship (cometh not unto them there) in Paradise, (nor will they be expelled from

thence) expelled from Paradise.

[15:49]

(Announce, (O Muhammad) unto My slaves) tell my servants (that verily I am the Forgiving) of sins, (the Merciful) towards him who dies in a state of repentance.

[15:50]

(And that My doom is the dolorous doom) the painful doom for the one who does not repent and dies in a state of disbelief.

[15:51]

(And tell them of Abraham's guests) the Archangel Gabriel and the twelve angels who accompanied him.

[15:52]

((How) when they came in unto him) unto Abraham, (and said: Peace) they greeted him. (He said) Abraham said to them when they did not touch his food: (Lo! we are afraid of you) we are scared of you.

[15:53]

(They said: Be not afraid!) do not be scared of us, O Abraham! (Lo! we bring you good tidings of a boy possessing wisdom) in his tender years, clement in his old age.

[15:54]

(He said: Bring ye me good tidings (of a son) when old age hath overtaken me? Of what then can you bring good tidings?) now.

[15:55]

(They said: We bring thee good tidings in truth) that you will have a son. (So be not thou of the despairing) in relation to having a son.

[15:56]

(He said) Abraham said: (And who despaireth not the mercy of his Lord save those who are astray) those who disbelieve in Allah or are ungrateful for His blessings?

[15:57]

(He said) Abraham said to Gabriel and his aids: (And afterward what is your business) what is the matter, why did you come, O you messengers (of Allah)?)

[15:58]

(They said: We have been sent unto a guilty folk) to idolaters who brought destruction upon themselves because of their evil acts, meaning here the people of Lot.

[15:59]

((All) save the family of Lot) his daughters Za'ura and Raytha and his righteous wife [who was one of his wives]. (Them we shall deliver everyone) from destruction,

[15:60]

(Except his wife) his other wife, Wa'ilah the hypocrite, (of whom We had decreed that she should be of those who stay behind) and be destroyed.

[15:61]

(And when the messengers) Gabriel and his helpers (came unto the family of Lot) to Lot,

[15:62]

(He said: Lo! ye are folk unknown (to me)) you are unknown in our country, nor are we familiar with the wording of your greeting.

[15:63]

(They said: Nay, but we bring thee that concerning which they keep disputing) the torment in which they are in doubt,

[15:64]

(And bring thee the Truth) the news of the torment, (and lo! we are truth tellers) that a chastisement is coming down on them.

[15:65]

(So travel with thy household in a portion of the night) at the end of the night, at dawn, (and follow you their backs) walk behind them in the direction of Sa'ar . (Let none of you turn round) let none of you lag behind, (but go whither ye are commanded) towards Sa'ar.

[15:66]

(And We made plain the case to him) We commanded him to go to Sa'ar, (that the root of them (who did wrong)) the people of Lot (was to be cut at early morn) in the morning.

[15:67]

(And the people of the city came) to the house of Lot, (rejoicing at the news (of new arrivals)) and at the prospect of engaging in their evil acts.

[15:68]

(He said) Lot said to them: (Lo! they are my guests. Affront me not!) do not shame me in front of them.

[15:69]

(And keep your duty to Allah) fear Allah concerning that which is forbidden, (and shame me not!) do not humiliate me in front of my guests.

[15:70]

(They said: Have we not forbidden you) O Lot (from (entertaining) anyone?) from welcoming any strangers as guests.

[15:71]

(He said: Here are my daughters) it is also said that this means: here are the daughters of my people, I will marry you to them, (if ye must be doing (so)) if you want to get married.

[15:72]

(By thy life (O Muhammad)) Allah swore by the life of Muhammad (pbuh) and it is also said that He swore by His religion (they) i.e. the people of Lot (moved blindly) they did not see (in the frenzy of approaching death) because of their ignorance that they were heading towards their death.

[15:73]

(Then the (Awful) Cry) of chastisement (overtook them at the sunrise) when the sun was rising.

[15:74]

(And We utterly confounded them) We turned their location upside down, (and We rained upon them) upon their sodomites and sinners (stones of heated clay) coming down from the first heaven; it is also said that these stones were of manure and mud which were heated up like bricks.

[15:75]

(Lo! Therein) in that which We did to them (verily are portents) signs and lessons (for those who read the signs) it is also said that this means: for those who meditate; and also: for those who can see; and: for those who take admonition.

[15:76]

(And lo! It) i.e. the township of Lot (is upon a road still uneffaced) a road that they pass by all the time.

[15:77]

(Lo! Therein) in their destruction (is indeed a portent) a lesson (for believers).

[15:78]

(And the dwellers in the wood) i.e. the people of Shu'ayb (indeed were evil-doers) idolaters.

[15:79]

(So We took vengeance on them) in this worldly life by means of chastisement; (and lo! they both) the townships of Lot and Shu'ayb (are on a high road plain to see) and which they do pass by.

[15:80]

(And the dwellers in Al-Hijr) the people of Salih (indeed denied (Our) messengers) Salih and all the other messengers.

[15:81]

(And We gave them Our revelations) the camel as well as other things, (but they were averse to them) they denied them.

[15:82]

(And they used to hew out dwellings from the hills) from the mountains, (wherein they dwelt) secure) in the sense that they were safe from their collapse; it is also said that this means: safe from the torment.

[15:83]

(But the (Awful) Cry overtook them) as a chastisement (at the morning hour) in the morning,

[15:84]

(And that which they were wont to count as gain) their words, deeds and that which they worshipped (availed them not) against Allah's torment.

[15:85]

(We created not the heavens and the earth and all that is between them) of created beings and marvels (save with truth) in order to expound the Truth, falsehood and the proofs against them, (and lo! the Hour is surely coming. So forgive, O Muhammad, with a gracious forgiveness) turn away from them gently without using foul language nor feel alarmed at their denial. This was, however, abrogated by the verse of fighting.

[15:86]

(Lo! thy Lord! He is the All-Wise Creator) Who will resurrect those who believe in Him and those who do not believe in Him, and He also knows their reward and punishment.

[15:87]

(We have given thee seven of the oft repeated (verses)) He says: We honoured you with seven verses of the Qur'an which are read in every unit of the prayer, i.e. the opening chapter of the Book (al-Fatihah); it is also said that this means: We honoured you with the following of the Qur'an, for the whole Qur'an consists of pairs or couples: commands and prohibitions, promises and threats, the lawful and the unlawful, the abrogating and the abrogated, a literal meaning and an allegorical meaning, ambiguous verses and unambiguous verses, news of the past and events of the future, the praise of some people and the rebuke of others, (and the great Qur'an) He says: and We honoured you with the great, glorious and magnificent Qur'an just as We revealed the Torah and Gospel to the Jews and Christians.

[15:88]

(Strain not thine eyes towards) covet not (that which We cause some wedded pairs among them) men from the Banu Qurayzah and the Banu'l-Nadir; it is also said that this refers to men from the Quraysh-because that with which We honoured you, prophethood, the Qur'an and Islam, is far greater than that which We have given them (to enjoy) in terms of wealth, (and be not grieved on their account) do not grieve for their destruction if they choose not to believe, (and lower thy wing (in tenderness) for the believers) be compassionate with them.

[15:89]

(And say: Lo! I, even I, am a plain warner) I am a messenger warning you against Allah's chastisement, in a language that you all understand,

[15:90]

(Such as We send down) on the Day of Badr (for those who make division) the folk who were slain in the valley, i.e. Abu Jahl Ibn Hisham, al-Walid Ibn al-Mughirah al-Makhzumi, Hanzalah Ibn Abi Sufyan and 'Utbah and Shaybah the sons of Rabi'ah as well as all their companions who were killed at Badr,

[15:91]

(Those who break the Qur'an into parts) they said many different things about the Qur'an; some said it was

magic, others said it was poetry, others said it was a form of divination; some said it was fables of the people of old while others said that it was mere lies invented by the Prophet.

[15:92]

(Them, by thy Lord) O Muhammad; Allah here swore by Himself, (We shall question) on the Day of Judgement, (every one),

[15:93]

(Of what they used to do) and say in this worldly life; it is also said that this means: they will be questioned about their abstention from the profession of "there is no god but Allah".

[15:94]

(So proclaim that which thou art commanded) He says: reveal your matter in Mecca, (and withdraw from the idolaters).

[15:95]

(Lo! We defend thee from the scoffers) We have lifted from you the burden of those who deride you,

[15:96]

(Who set some other god along with Allah) they acknowledge different other gods along with Allah. (But they will come to know) what will be done with them. Allah destroyed, in the span of one night and one day, each one of them by means of a different torment. These were five in number, among them was al-'As Ibn Wa'il al-Sahmi who was stung by something and died on the spot, may Allah keep him far from His mercy. And among them was al-Harth Ibn Qays al-Sahmi who ate salted fish which made him very thirsty. He drank so much water that his stomach burst open and he died, may Allah ruin him. And among them was al-Aswad Ibn 'Abd al-Muttalib whose head Gabriel banged on a tree and then hit his face with thorns until he died, may Allah curse him. And among them is al-Aswad Ibn 'Abd Yaghuth who left his house in an extremely hot day and was caught by the simoom such that his colour turned black and resembled an Abyssinian. He went back to his house, but they refused to open the door for him. He banged the door with his head so hard that he died, may Allah forsake him. And among them was al-Walid Ibn al-Mughirah al-Makhzumi who died as a result of an arrow which grazed his anklebone, may Allah banish him. All these people used to say before they died: "the Lord of Muhammad (pbuh) has killed me".

[15:97]

(Well know We that thy bosom) O Muhammad (is at times oppressed by what they say) in their denial of you, and that you are a poet, a magician, a liar and a diviner,

[15:98]

(But hymn the praise of thy Lord) pray by the command of your Lord, (and be of those who make prostration (unto Him)) of those who prostrate to Him; it is also said that this means: of those who are obedient to Him.

[15:99]

(And serve your Lord) persevere in obeying your Lord (till the inevitable cometh unto thee) i.e. until death comes to you'.
And of the surah in which the bees are mentioned, which is all Meccan, except for four verses which were revealed in Medina-(If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.), (Endure thou patiently (O Muhammad). Thine endurance

is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.), (Then lo! thy Lord for those who become fugitives after they had been persecuted, and then fought and were steadfast lo! your Lord afterward is (for them) indeed Forgiving, Merciful), and (And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew)-and which consists of 128 verses, 1,841 words and 6,707 letters:

Surah 16: The Bees (*al-Nahl*)

And of the surah in which the bees are mentioned, which is all Meccan, except for four verses which were revealed in Medina—(*If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.*), (*Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.*), (*Then lo! thy Lord for those who become fugitives after they had been persecuted, and then fought and were steadfast lo! your Lord afterward is (for them) indeed Forgiving, Merciful*), and (*And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew*)—and which consists of 128 verses, 1,841 words and 6,707 letters:

[16:1]

And from his chain of transmitters on the authority of Ibn 'Abbas that he said: 'When the words of Allah (The reckoning draws near for mankind…) [21:1] and (The hour drew near…) [54:1], people waited whatever time Allah willed them to wait, but nothing happened. So they said: "O Muhammad! When will the torment which you promised us happen?" As a response, Allah revealed: (The commandment of Allah will come to pass) the chastisement of Allah has come. The Prophet (pbuh) was sitting at that point and he suddenly stood, having no doubt in his mind that the chastisement had come. But immediately after that, Allah said: (so seek not ye to hasten it) i.e. the chastisement, at which the Prophet (pbuh) sat down. (Glorified) Allah exonerated Himself from having a son or partner (and Exalted be He) He is too elevated and absolves Himself (above all that they associate (with Him)) of idols.

[16:2]

(He sendeth down the angels) i.e. Gabriel and the angels with him (with the Spirit of His command) with prophethood and scripture by His command (unto whom He will of His bondmen) He means Muhammad and other prophets, ((saying): Warn mankind) warn mankind by means of the Qur'an and recite it until they say (that there is no god save Me, so keep your duty unto Me) so obey me and profess my divine Oneness.

[16:3]

(He hath created the heavens and the earth with truth) for the Truth; it is also said that this means: for evanescence and extinction. (High be He exalted) He exonerates Himself (above all that they associate (with Him)) of idols.

[16:4]

(He hath created man) the reference here is to Ubayy Ibn Khalaf al-Jumahi (from a drop of) stinking (fluid, yet behold! he is an open opponent) openly arguing in favour of falsehood, saying: Who will revive these bones when they rot away?

[16:5]

(And the cattle) i.e. the camels (hath He created, whence ye have warm clothing) made of their skin (and uses) you drink their milk and use them as a means of transport, (and whereof ye eat) and you eat their

meat.

[16:6]

(And wherein is beauty for you) a beautiful scene, (when ye bring them home) back from pasture, (and when ye take them out to pasture).

[16:7]

(And they bear your loads) your luggage and provision (for you unto a land) i.e. Mecca (ye could not reach save with great trouble to yourselves) except with great toil. (Lo! your Lord is Full of Pity) towards him who believes, (Merciful) by deferring your chastisement.

[16:8]

(And horses and mules and asses (hath He created) that ye may ride them) in the way of Allah, (and for ornament) they are good to look at. (And He createth that which ye know not) He says: He created things that you do not know, since He has not named them to you.

[16:9]

(And Allah's is the direction of the way) He is the guide whether it is in the sea or on the land, (and some (roads) go not straight) they are crooked and one cannot find one's way through them. (And had He willed He would have led you all aright) in your way whether you are in the sea or on the land; it is also said that (And Allah's is the direction of the way) means: it is Allah Who guides to monotheism, and some of the religions are crooked and unjust such as Judaism, Christianity and Zoroastrianism. And if Allah had willed, He would have guided you all to His religion.

[16:10]

(He it is Who sendeth down water) rain (from the sky, whence ye have drink) from the rain which remains in springs and rivers, (and whence are trees) and by means of which tress and vegetation grow (on which ye send your beasts to pasture) on which your cattle are sent to pasture.

[16:11]

(Therewith) by means of water (He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! Herein) in all the different kinds of fruit and of their tastes (is indeed a portent) a sign and a lesson (for people who reflect) upon that which Allah has created for them.

[16:12]

(And He hath constrained the night and the day and the sun and the moon to be of service unto you) to be subservient to you, (and the stars are made subservient by His command) by His leave. (Lo! Herein) in the subservience of that which I have mentioned (indeed are portents) signs (for people who have sense) for people who act and believe that it is Allah Who made all these things subservient.

[16:13]

(And whatsoever He hath created for you in the earth of diverse hues) of different species of plants and fruits and other things, (lo! Therein) in the different things that Allah has created (is indeed a portent) a sign and lesson (for people who take heed) for people who take admonition from that which is in the Qur'an.

[16:14]

(And He it is Who hath constrained the sea to be of service) to be subservient (that ye eat fresh meat) i.e.

fish (from thence, and bring forth from thence) from the sea (ornaments) embellishments: pearls and other things (which ye wear. And thou seest the ships ploughing it) you see the ships coming and going in the sea by means of the same wind (that ye (mankind) may seek of His bounty) of His deeds; it is also said that this means: of His provision, (and that haply ye may give thanks) to His bounty.

[16:15]

(And He hath cast into the earth firm hills) firm mountains (that it) the earth (quake not with you, and streams) and He made rivers flow therein for your own benefit (and roads) and He made therein roads (that ye may find a way) in order that you find your way therein.

[16:16]

(And landmarks (too)) mountains and other things for travellers, (and by the star) and by the sun, the moon and the North Star (they) the travellers (find a way) by means of them when travelling on land and in the sea.

[16:17]

(Is He then Who createth) Allah (as him who createth not?) as him who cannot create: i.e. idols. (Will ye not then remember?) will you not take heed in that which Allah has created for you?

[16:18]

(And if ye would count the favour of Allah ye cannot reckon it) it is also said that this means: you will not be able to give thanks to it. (Lo! Allah is indeed Forgiving) He pardons, (Merciful) towards whoever repents.

[16:19]

(And Allah knoweth that which ye keep hidden) of good or evil (and that which ye proclaim) of good or evil.

[16:20]

(Those unto whom they cry) they worship (beside Allah created naught) they cannot create anything like Our creation, (but are themselves created) they are themselves carved.

[16:21]

((They are) dead) they are lifeless idols, (not living. And they know not when they) i.e. the idols (will be raised) from the graves and give account; it is also said that this means: the disbelievers do not know when they will give account for their deeds; and it is also said: the angels do not know when they will give account.

[16:22]

(Your God is One God) He knows this, not your idols. (But as for those who believe not in the Hereafter) those who do not believe in resurrection after death (their hearts refuse to know) acknowledge Allah's divine Oneness, (for they are proud) too proud to believe.

[16:23]

(Assuredly Allah knoweth that which they keep hidden) of hatred, resentful envy, plotting and treachery (and that which they proclaim) of vilification, slander and violent confrontation. (Lo! He loveth not the proud) those who are too proud to believe.

[16:24]

(And when it is said unto them) to those who were later killed in the valley of Badr: (What hath your Lord revealed?) What does Muhammad (pbuh) say to you on behalf of your Lord? (they say: (Mere) fables of the men of old) the mere lies and tales of the people of old.

[16:25]

(That they may bear their burdens) their sins (undiminished on the Day of Resurrection, with somewhat of the burdens) as well as the sins (of those whom they mislead) those whom they drove away from Muhammad (pbuh) and from the Qur'an and faith (without knowledge) or proof. (Ah! evil is that which they bear!) evil are the sins which they bear, i.e. those who were slain at the valley of Badr among the leaders of Quraysh.

[16:26]

(Those before them plotted) against their prophets, just as the leaders of Quraysh who were slain in the valley of Badr plotted against Muhammad (pbuh); the reference here is to the tyrant Nimrod who built the tower, (so Allah struck at the foundations of their building) Allah extracted their tower from its foundation, (and then the roof fell down upon them) the tower fell upon him (from above them, and the doom came on them) through this destruction (whence they knew not);

[16:27]

(Then on the Day of Resurrection He will disgrace them) chastise and humiliate them (and will say) Allah will say on the Day of Judgement: (Where are My partners) where are the idols which you claimed are My partners, (for whose sake ye opposed (My Guidance)) for whose sake you opposed My guidance and declared enmity towards My prophets? (Those who have been given knowledge) i.e. the angels (will say: Disgrace this day) the chastisement on this Day of Judgement (and evil) the Fire and hardship (are upon the disbelievers),

[16:28]

(Whom the angels cause to die) on the Day of Badr (while they are wronging themselves) through disbelief. (Then will they make full submission (saying)) they will answer; it is also said that this means: they resign to Allah, saying: (We used not to do any wrong) we did not worship anything beside Allah nor did we associate partners with Him. (Nay!) Allah will say: nay! (Surely Allah is Knower of what ye used to do) and say and worship beside Allah.

[16:29]

(So enter the gates of hell, to dwell therein for ever) neither to die nor leave it. (Woeful indeed will be the lodging of the arrogant) the abode of the disbelievers is Gehenna.

[16:30]

(And it is said unto those who ward off (evil)) disbelief, idolatry and indecencies; the reference here is to 'Abdullah Ibn Mas'ud and his fellow believers: (What hath your Lord revealed?) what does Muhammad (pbuh) say to you from your Lord? (They say Good) the profession of Allah's divine Oneness and keeping ties of kinship: (For those who do good) for those who profess monotheism (in this world there is a good (reward)) Paradise on the Day of Judgement (and the home of the Hereafter) i.e. Paradise (will be better) than this worldly life and all there is in it. (Pleasant indeed will be the home of those who ward off (evil)) disbelief, idolatry, and indecencies.

[16:31]

(Gardens of Eden) this is the chamber of the All-Merciful (which they enter) on the Day of Judgement,

(underneath which) beneath its trees and dwellings (rivers) of wine, water, honey and milk (flow, wherein) in Paradise (they have what they will) whatever they desire and like. (Thus Allah repayeth those who ward off (evil)) disbelief, idolatry, and indecencies.

[16:32]

(Those whom the angels cause to die (when they are) good) they are pure from associating any partners with Allah (they say: Peace be unto you!) from Allah. (Enter the Garden) because of your faith and share it (because of what ye used to do) and say of good things in your worldly life.

[16:33]

(Await they) what are the people of Mecca waiting for after their disbelief (aught save that the angels should come unto them) to take away their souls (or your Lord's command should come to pass?) or that the chastisement of your Lord should come to destroy them. (Even so) just as your people denied you and vilified you so (did those before them) they denied their prophets and vilified them. (Allah wronged them not) when He destroyed them, (but they did wrong themselves) through their idolatry and denial of the prophets,

[16:34]

(So that the evil of what they did) so the punishment for what they did and said of transgressions (smote them, and that which they used to mock surrounded them) the punishment for mocking the prophets was decreed and inflicted upon them; it is also said that this means: the punishment which they were mocking descended upon them.

[16:35]

(And the idolaters) the people of Mecca (say: Had Allah willed, we had not worshipped aught beside Him) of idols, (we and our fathers) before us, (nor had we forbidden aught) of al-Bahirah, al-Sa'ibah, al-Wasilah and al-Ham (without (command from) Him) for it is indeed Allah who commanded us to do so. (Even so) just as did your people lie about Allah by forbidding some crops and cattle, so (did those before them) lie about Allah. (Are the messengers charged) the messengers are entrusted (with aught save plain) in a plain language (conveyance (of the message)) from Allah?

[16:36]

(And verily We have raised in every nation) We have sent to every people (a messenger) just as We have sent you to your people, ((proclaiming): Serve Allah) believe in Allah's divine Oneness (and shun false gods) and leave the worship of idols; it is also said that this means: leave the worship of Satan; and it is also said that this means: leave the worship of soothsayers. (Then some of them) We sent messengers ((there were) whom Allah guided) to His religion, and so they accepted faith from the messengers, (and some of them (there were) upon whom error had just hold) it was decreed that they would not accept faith from the messengers. (Do but travel in the land and sea) reflect upon (the nature of the consequence for the deniers!) the end result of those who denied the messengers.

[16:37]

(Even if thou (O Muhammad) desirest their right guidance) their profession of Allah's divine Oneness, (still Allah assuredly will not guide) to His religion (him who misleadeth) His created beings from His religion, because this makes him undeserving of His religion. (Such) the disbelievers of Mecca (have no helpers) no one to save them from Allah's chastisement.

[16:38]

(And they swear by Allah their most binding oaths) when a man swears by Allah, he swears by his most

binding oaths ((that) Allah will not raise up him who dieth) that is after he dies. (Nay, but it is a promise (binding) upon Him) upon Allah (in truth) that He will raise again him who dies is incumbent and it will surely happen, (but most of mankind) the people of Mecca (know not) this nor believe in it,

[16:39]

(That he may explain unto them) to the people of Mecca (that wherein they differ) that which they oppose in the matter of Religion, (and that those who disbelieved) in Muhammad (pbuh) and in the Qur'an and the Day of Judgement (may know that they were liars) in this worldly life when they claimed that there is no Paradise, hell, resurrection or reckoning.

[16:40]

(And Our word unto a thing) Our command for the advent of the Hour, (when We intend it, is only that We say unto it: Be! and it is).

[16:41]

(And those who became fugitives for the cause of Allah) in obedience of Allah from Mecca to Medina (after they had been oppressed) after being tortured by the people of Mecca; the reference here is to 'Ammar Ibn Yasir, Bilal [Ibn Rabah], Suhayb [al-Rumi] and their fellow believers, (We verily shall give them goodly) an honoured and safe land with lawful gains (lodging in the world) in Medina, (and surely the reward of the Hereafter is greater) than that of this worldly life, (if they but knew) and they did know;

[16:42]

(Such as are steadfast) towards the harm of the disbelievers (and put their trust in Allah) and not in any one beside Him; this refers to 'Ammar and his fellow believers.

[16:43]

(And We sent not (as Our messengers) before thee) O Muhammad (other than men) human beings like you (whom We inspired) with commands and prohibitions and signs. (Ask the followers of the Remembrance) the followers of the Torah and the Gospel (if ye know not!) that Allah always sent human messengers.

[16:44]

(With clear proofs) with commands, prohibitions and signs (and writings) the events of the scriptures of the people of old; (and We have revealed unto thee the Remembrance) We have sent Gabriel with the Qur'an (that thou mayst explain to mankind that which hath been revealed for them) that with which they were commanded in the Qur'an, (and that haply they may reflect) upon what they were commanded in the Qur'an.

[16:45]

(Are they who plan ill deeds) associating partners with Allah (then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not) it will come?

[16:46]

(Or that He will not seize them in their going to and fro) in their trade (that there be no escape for them) from Allah's chastisement?

[16:47]

(Or that He will not seize them with a gradual wasting) of their leaders and companions? (Lo! thy Lord is

indeed Full of Pity, Merciful!) towards him who repents; it is also said that this means: He is full of pity in that He defers His punishment.

[16:48]

(Have they) the people of Mecca (not observed all things that Allah hath created) of trees and beasts, (how their shadows incline to the right) in the morning (and to the left) in the afternoon, (making prostration unto Allah) and their shadows also making prostration to Allah in the morning and in the afternoon, (and they are lowly?) and they are obedient.

[16:49]

(And unto Allah maketh prostration whatsoever is in the heavens) of the sun, moon and stars (and whatsoever is in the earth of living creatures) of beasts and birds, (and the angels (also)) do prostrate in heaven, (and they are not proud) to prostrate to Allah.

[16:50]

(They fear their Lord above them) Who is above them on the throne, (and do) i.e. they say (what they are bidden) meaning the angels.

[16:51]

(Allah hath said: Choose not) worship not (two gods) i.e. Himself as well as the idols. (There is only One God) without a son or partner. (So of Me, Me only, be in awe) fear Me in relation to worshipping idols.

[16:52]

(Unto Him belongeth whatsoever is in the heavens and the earth) of created beings and marvels, (and religion is His for ever) it is also said that this means: sincerely unto Him. (Will ye then fear) worshipping (any other than Allah?)

[16:53]

(And whatever of comfort ye enjoy, it is from Allah) not from the idols. (Then, when misfortune) when hardship (reacheth you, unto Him) unto Allah (ye cry for help) and beseech.

[16:54]

(And afterward, when He hath rid you of the misfortune) when He removes hardship from you, (behold! a set of you) a group of you (attribute partners to their Lord) i.e. idols,

[16:55]

(So as to deny that which We have given them) of bounty and thus say it was given to us through the intercession of our gods. (Then enjoy life (while you may)) live in disbelief and the forbidden, (for ye will come to know) what will be done to you.

[16:56]

(And they assign a portion) a share for men to the exclusion of women (of that which We have given them) of cattle and crops (unto what they know not) and say: Allah commanded us to do so. (By Allah! but ye will indeed be asked) on the Day of Judgement (concerning (all) that ye used to invent) to lie about Allah.

[16:57]

(And they assign unto Allah daughters) they say: the angels are Allah's daughters. (Be He glorified!) Allah exonerates Himself from having children or partners (and unto themselves what they desire) of sons;

[16:58]

(When if one of them receiveth tidings of the birth of a female, his face remaineth darkened) with grief, (and he is wroth inwardly) grief stricken and is inwardly devastated.

[16:59]

(He hideth himself from the folk) he stays away from his folk (because of the evil) because of the dislike (of that whereof he hath bad tidings) because of the baby girl who was born to him, and hates to divulge it, ((asking himself): Shall he keep it) alive (in contempt) despite humiliation and hardship, (or bury it beneath the dust) alive. (Verily evil is their judgement) evil is their choice: they prefer sons for themselves and ascribe daughters to Allah.

[16:60]

(For those who believe not in the Hereafter) in resurrection after death (is an evil similitude) i.e. the Fire, (and Allah's is the Sublime Similitude) the most sublime attribute: Godhood and Lordship without offspring or partners. (He is the Mighty) in His retribution against those who do not believe in Him, (the Wise) He ordered that none should be worshipped beside Him.

[16:61]

(If Allah were to take mankind to task for their wrong-doing) their idolatry, (he would not leave hereon) on the face of the earth (a living creature) a jinn or human being, (but He reprieveth them to an appointed term) He reprieves them to the time of their destruction, (and when their term cometh) when the time of their destruction comes (they cannot put (it) off an hour nor (yet) advance (it)) nor can they be destroyed before their appointed term.

[16:62]

(And they assign unto Allah that which they (themselves) dislike) they say that Allah has daughters when they themselves do not like to have daughters, (and their tongues expound the lie) they speak lies (that the better portion will be theirs) i.e. sons will be theirs; it is also said that this means: Paradise will be theirs; and it is also said that this means: how could Paradise be theirs? (Assuredly theirs will be the Fire, and they will be abandoned) it is also said that this means: they are excessive people both in their words and deeds.

[16:63]

(By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fair-seeming unto them) he made their religion fair-seeming to them. (So he is their patron this day) in this worldly life and their companion in hell, (and theirs will be a painful doom) in the Hereafter.

[16:64]

(And we have revealed the Scripture unto thee) We did send Gabriel to you with the Qur'an (only that thou mayst explain unto them that wherein) in Religion (they differ) they opposed, (and (as) a guidance) from error (and a mercy) from chastisement (for a people who believe) in it.

[16:65]

(Allah sendeth down water) rain (from the sky and therewith reviveth the earth after her death!) after being dry and affected by drought (Lo! Herein) in the revival of that which I have mentioned (is indeed a portent) a sign (for a folk who hear) who obey and believe.

[16:66]

(And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood), We extract (pure milk palatable to the drinkers) savoury to the drinkers.

[16:67]

(And of the fruits of the date-palm, and grapes, whence ye derive strong drink) intoxicants. But this is abrogated; it is also said that this means: you derive food from it (and (also) good nourishment) a lawful nourishment such as vinegar, treacle, raisin and other things. (Lo! Therein) in that which I have mentioned to you, (is indeed a portent) a sign (for people who have sense) for people who believe.

[16:68]

(And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch) and in that which they build;

[16:69]

(Then eat of all fruits) from all types of fruits, (and follow the ways of your Lord, made smooth (for thee)) made tractable for you. (There cometh forth from their bellies) from the bellies of bees (a drink diverse of hues) red, yellow and white, (wherein) in honey there (is healing for mankind) from illness; it is also said that this means: there is in the Qur'an healing for mankind. (Lo! Herein) in that which I have mentioned there (is indeed a portent) a sign and lesson (for people who reflect) on what I have created.

[16:70]

(And Allah createth you, then causeth you to die) He takes away your souls when your lifespan expires, (and among you is he who is brought back to the most abject stage of life, so that he knoweth) he understands (nothing after (having had) knowledge) before this state. (Lo! Allah is Knower) of the transformation of his creation, (Powerful) to turn them from one state to another.

[16:71]

(And Allah hath favoured some of you above others in provision) this verse was revealed about the delegation of Najran who claimed that Jesus was the son of Allah. So Allah revealed this verse to tell people that He has favoured some people to the exclusion of others in relation to the possession of wealth and servants. (Now those who are more favoured) with wealth and servants (will by no means hand over their provision to those (slaves) whom their right hands possess, so that they) i.e. the master and the slave (may be equal with them in respect thereof) about wealth. They said: "We will not do so nor are we happy about this", and so Allah said: (Is it then the grace of Allah that they deny?) Do you like for Me what you do not like for yourselves, and thus deny the Oneness of Allah?

[16:72]

(And Allah hath given you wives of your own kind) a human being like yourselves, (and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you) he made your provision softer and more wholesome that the provision of beasts. (Is it then in vanity that they believe) is it in Satan and idols that they believe (and in the grace of Allah) and in the Oneness of Allah and His religion (that they disbelieve?)

[16:73]

(And they worship beside Allah that which owneth) that which is capable of (no provision whatsoever for them) i.e. idols (from the heavens) by means of rain (or the earth) by means of vegetation, (nor have they

(whom they worship) any power) to do so.

[16:74]

(So coin not similitudes for Allah) do not ascribe sons and partners and co-equals to Allah. (Lo! Allah knoweth) that He has no son or partner; (ye know not) this, O congregation of disbelievers.

[16:75]

Allah then gave a parable regarding the believer and the disbeliever, saying: (Allah coineth a similitude: (on the one hand) a (mere) chattel slave) Allah explained the traits of this slave, (who hath control of nothing) he has no power to spend or do any good, and in this respect he is just like the disbeliever from whom no good ever comes, (and (on the other hand) one on whom We have bestowed a fair provision) abundant wealth (from Us, and he spendeth thereof secretly) between him and his Lord (and openly) between him and other people for the sake of Allah; this is the simile of the sincere believer. (Are they equal) in their reward and obedience? (Praise be to Allah!) gratitude is due to Allah and divine Oneness is also Allah's. (But most of them know not) the parable of the Qur'an. It is also said that this verse was revealed about 'Uthman Ibn 'Affan and an Arab man called Abu'l-'Is Ibn Umayyah.

[16:76]

Then Allah gave a simile regarding Himself and the idols, saying: (And Allah coineth a similitude) Allah explains the traits of (two men, one of them dumb, having control of nothing) he cannot talk, this is the idol, (and he is a burden on his owner) his guardian and relatives; (whithersoever he directeth him) or call him (to go) east or west, (he bringeth no good) he does not respond to his caller with any good; this is the parable of the idol. (Is he equal) in terms of bringing benefit and driving away harm, i.e. the idol (with one who enjoineth justice) the Oneness of Allah (and followeth a straight path) i.e. Allah's divine Oneness, meaning Allah?

[16:77]

(And Unto Allah belongeth the Unseen of the heavens and the earth) that which is hidden from the servants, (and the matter of the Hour (of Doom)) in its swiftness (is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things) the Resurrection as well as other things.

[16:78]

(And Allah brought you forth from the wombs of your mothers knowing nothing) not knowing different kinds of things; it is also said that this means: not knowing anything, (and gave you hearing) with which you hear goodness (and sight) with which you see goodness (and hearts) with which you perceive goodness (that haply ye might give thanks) so that you give thanks to Allah for his blessings and believe in Him.

[16:79]

(Have you not seen) O people of Mecca, so that you realise Allah's power and divine Oneness (the birds obedient) subservient (in mid-air) flying between the sky and earth? (None holdeth them save Allah) after they fly. (Lo! Herein) in holding in mid-air, (verily, are portents) signs for Allah's divine Oneness (for a people who believe) that they are held in mid-air by Allah.

[16:80]

Then Allah mentioned his blessings so that they thank Him and believe in Him, saying: (And Allah hath given you in your houses) the houses of mud (an abode) and dwelling, (and hath given you (also), of the hides of cattle) of their wool, fur and hair, (houses) i.e. tents and canopies (which ye find light (to carry) on the day of migration) travel (and on the day of pitching camp; and of their wool) the wool of sheep (and their fur) the fur of camels (and their hair) the hair of goats, (caparison) wealth (and comfort) benefit (for a while)

until their extinction or wearing out.

[16:81]

(And Allah hath given you, of that which He hath created) from trees, gardens and mountains, (shelter from the sun) from heat; (and hath given you places of refuge) caves and grottos (in the mountains, and hath given you coats to ward off the heat from you) in the summer and cold in the winter, (and coats (of armour) to save you from your own foolhardiness) from the arms of your own enemies. (Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him)) in order that you believe; it is also said that this means: in order that you be safe from injury, according to another reading.

[16:82]

(Then, if they turn away) from faith, (thy duty (O Muhammad) is but plain conveyance (of the message)) from Allah in a language that you understand.

[16:83]

When the Prophet (pbuh) mentioned to them all those blessings, they agreed that all those blessings came from Allah, but then they denied this afterward, and said: no, we have all these blessings through the intercession of our gods. Allah said in response: (They know the favour of Allah) they acknowledge that all these blessings are from Allah (and then deny it) saying: we got them through the intercession of our gods. (Most of them are ingrates) all of them are disbelievers in Allah.

[16:84]

(And (bethink you of) the day when We raise up of every nation) We take from every people (a witness) a prophet who testifies that he conveyed the message to them, (then there is no leave for disbelievers) to speak, (nor are they allowed to make amends) nor are they allowed to return to this worldly life.

[16:85]

(And when those who did wrong) disbelieve (behold the doom, it will not be made light for them) it will not be lifted from them, (nor will they be reprieved) nor will the chastisement of Allah be deferred.

[16:86]

(And when those who ascribed partners to Allah behold those partners of theirs) their gods, (they will say: Our Lord!) O our Lord! (these are our partners) our gods (unto whom we used to cry instead of Thee) they commanded us to worship them. (But they will fling to them the saying) i.e. the idols will answer them and say: (Lo! ye verily are liars!) in what you say: we never commanded you to worship us nor were we aware of your worship.

[16:87]

(And they proffer unto Allah submission on that day) both the worshipper and that which he worshipped in this worldly life will surrender to Allah, Exalted is He, (and all that they used to invent hath failed them) their lies about Allah will go in vain; it is also said that this means: the idols which they falsely worshipped will be occupied with themselves.

[16:88]

(For those who disbelieve) in Muhammad (pbuh) and in the Qur'an, (and debar (men) from the way of Allah) from the religion and obedience of Allah, (We add doom) the doom of snakes, scorpions, hunger, thirst, biting cold and other things (to doom) to the doom of hell (because they wrought corruption) because of what they said and did of transgressions and idolatry.

[16:89]

(And (bethink you of) the day when We raise in every nation) when We take from every group (a witness) a prophet (against them) testifying that he conveyed the message to them (of their own folk) a human being like them, (and We bring thee) O Muhammad (as a witness against these) against your people; it is also said that this means: a witness for your nation that they had accepted the message. (And We reveal the Scripture unto thee) and We send Gabriel to you with the Qur'an (as an exposition of all things) of the lawful and unlawful, the commands and prohibitions, (and a guidance) from error (and a mercy) preventing from chastisement (and good tidings for those who have surrendered (to Allah)) that they will have Paradise.

[16:90]

(Lo! Allah enjoineth justice) Allah's divine Oneness (and kindness) through fulfilling the obligations; it is also said that this means: kindness to people, (and giving to kinsfolk) i.e. keeping ties with one's kinsfolk, (and forbideth lewdness) all transgressions (and abomination) that which is not known in the Shari'ah or Sunnah (and wickedness) overbearing and oppression. (He exhorteth you) He forbids you from engaging in lewdness, abomination and wickedness (in order that ye may take heed) in order that you take admonition from the parable of the Qur'an.

[16:91]

(Fulfil the covenant of Allah when ye have covenanted). This verse was revealed about the tribes of Kindah and Murad; it is also said that this means: honour your pledges when you swear by Allah, (and break not your oaths) i.e. the pledges that you pledge between yourselves (after the asseveration of them) after ascertaining and confirming them, (and after ye have made Allah surety over you) i.e. a Witness over you; it is also said that this means: a Guardian over you. Meaning: both parties made their pledge and said: Allah is witness that we will honour our pledge. (Lo! Allah knoweth what ye do) whether you break or honour your pledges.

[16:92]

(And be not) in terms of breaking pledges (like unto her) i.e. Ra'itah, the fool (who unravelleth the thread, after she has made it strong, to thin filaments, making your oaths) your pledges (a deceit) and treachery (between you because of a nation) a group (being more numerous than (another) nation) another group. (Allah only trieth you thereby) He tests you with your numerousness; and it is also said: He tests you with the breaking of pledges, (and He verily will explain to you on the Day of Resurrection that wherein ye differed) in the matter of religion.

[16:93]

(Had Allah willed He could have made you (all) one nation) He could have made you followers of one religion: the religion of Islam, (but He sendeth whom He will astray) from His religion; he who is not deserving of it (and guideth whom He will) to His religion; he who is deserving of it, (and ye will indeed be asked) on the Day of Judgement (of what ye used to do) of good or evil in your states of disbelief or faith; it is also said that this means: of what you used to do in terms of honouring or breaking your pledges.

[16:94]

(Make not your oaths) your pledges (a deceit) cheating, plotting and trickery (between you, lest a foot should slip) lest you should slip from Allah's obedience as a person's foot slips (after being firmly planted and ye should taste evil) hell (forasmuch as ye debarred (men) from the way of Allah) from Allah's religion and obedience, (and yours should be an awful doom) in the Hereafter.

[16:95]

(And purchase not a small gain at the price of Allah's covenant) i.e. swearing by Allah falsely to obtain a small worldly gain. (Lo! that which Allah hath) of reward (is better for you) than what you have of wealth, (if ye did but know) the reward of Allah; it is also said that this means: if you believe in the reward of Allah.

[16:96]

(That which ye have) of wealth (is wasted away, and that which Allah hath) of reward (remaineth. And verily We shall pay those who are steadfast) in refraining from making a false pledge and acknowledge the Truth (a recompense) their reward in the Hereafter (in proportion to the best of what they used to do) because of their beneficence in this worldly life.

[16:97]

(Whosoever doeth right) sincerely between him and his Lord and acknowledges the Truth, (whether male or female, and is a believer) and, in addition, a sincere one, (him verily We shall quicken with good life) spent in obedience; it is also said that this means: a good life spent in contentment; and it is also said that this means: a good life spent in Paradise, (and We shall pay them a recompense) their reward in the Hereafter (in proportion to the best of what they used to do) because of their beneficence in this worldly life. This verse was revealed about 'Abdan Ibn al-Ashu' and Imra' al-Qays al-Kindi regarding a dispute over a plot of land.

[16:98]

(And when thou recitest the Qur'an) so if you want, O Muhammad, to recite the Qur'an at the beginning of the prayer or at any other time, (seek refuge in Allah) say: I seek refuge in Allah (from Satan the outcast) the accursed, the one stoned with a shooting star, the debarred from Allah's mercy.

[16:99]

(Lo! he hath no power) a way or overpowering (over those who believe) in Muhammad (pbuh) and in the Qur'an (and put trust in their Lord) and not in anyone else and further consign all their matters to Allah.

[16:100]

(His power) way and overpowering (is only over those who make a friend of him) those who obey him, (and those who ascribe partners unto Him (Allah)).

[16:101]

(And when We put a revelation) when We send Gabriel with an abrogating verse (in place of (another) revelation) in place of another abrogated verse, (and Allah knoweth best what He revealeth) and Allah knows the probity of that with which He commands His servants, (they say) the disbelievers of Mecca say: (Lo! thou art but inventing) from yourself, O Muhammad. (Most of them know not) that Allah commands His servants with that which is good for them.

[16:102]

(Say) to them, O Muhammad: (The holy Spirit) the holy Gabriel (hath revealed it) i.e. the Qur'an (from thy Lord) O Muhammad (with truth) with the abrogating and the abrogated, (that it may confirm (the faith of)) that it may gladden and set at rest the hearts of (those who believe) in Muhammad (pbuh) and in the Qur'an, (and as guidance) from error (and good tidings for those who have surrendered (to Allah)) that they will have Paradise.

[16:103]

(And We know well) O Muhammad (that they) i.e. the disbelievers of Mecca (say: Only a man) Jabr and

Yasar (teacheth him) the Qur'an. (The speech of him at whom they falsely hint) incline and ascribe this to (is outlandish) Hebraic, (and this is clear Arabic speech) He says: the Qur'an is in the usage of the Arabic language.

[16:104]

(Lo! those who disbelieve the revelations of Allah) i.e. Muhammad (pbuh) and the Qur'an, (Allah guideth them not) to His religion, i.e. He does not guide those who do not deserve to be guided; it is also said that this means: He does not guide them to the right proof nor save them from the Fire (and theirs will be a painful doom) a severe chastisement.

[16:105]

(Only they invent falsehood) about Allah those (who believe not Allah's revelations) i.e. Muhammad (pbuh) and the Qur'an, (and (only) they are the liars) about Allah.

[16:106]

(Whoso disbelieveth in Allah after his belief) in Him, deserves Allah's wrath (save him who is forced thereto) except the person who is coerced into disbelief (and whose heart is still content with Faith). This verse was revealed about 'Ammar Ibn Yasir (but whoso findeth ease in disbelief) whosoever utters words of disbelief willingly: (On them is wrath from Allah. Theirs will be an awful doom) the most awful torment in this worldly life. This verse was revealed about 'Abdullah Ibn Sa'd Ibn Abi Sarh.

[16:107]

(That) torment (is because they have chosen the life of the world) they preferred this worldly life (rather than the Hereafter) and chose disbelief instead of faith, (and because Allah guideth not) to His religion nor save them from His torment (the disbelieving folk) who do not deserve it.

[16:108]

(Such are they whose hearts and ears and eyes Allah hath sealed. And such are the heedless) of the Hereafter and further shun it; it is also said that this means: they are heedless of Allah's divine Oneness, and deniers of it.

[16:109]

(Assuredly) truly, O Muhammad (in the Hereafter they are the losers). This verse was revealed about those disbelievers who mocked Muhammad and the Qur'an.

[16:110]

(Then lo! thy Lord) O Muhammad (for those who do evil in ignorance) intentionally even if they are ignorant of committing it (and afterward repent) after committing such an evil (and amend) their work between themselves and their Lord-(lo! (for them) thy Lord is afterward) after repentance (indeed Forgiving, Merciful) towards them.

[16:111]

(On the Day) the Day of Judgement (when every soul) righteous or sinful (will come pleading) arguing (for itself) for its cause; it is also said: it will come with its satan; and it is also said: it will come with its spirit, (and every soul) righteous or sinful (will be repaid what it did) for what it did whether it is good or evil, (and they will not be wronged) their good deeds will not be decreased nor will their evil deeds increased.

[16:112]

(Allah coineth a similitude: a township) Allah explains the characteristic of the people of Mecca: Abu Jahl, al-Walid and their host (that dwelt secure) its inhabitants were safe from the enemy, fighting, hunger and being taken captives (and well content) its inhabitants were well settled, (its provision coming to it) food and fruits were brought to it (in abundance from every side) of the earth, (but it disbelieved in Allah's favours) its inhabitants disbelieved in Muhammad (pbuh) and in the Qur'an, (so Allah made it experience the garb of dearth and fear) so Allah punished its inhabitants with hunger, which lasted seven years, and also with the fear of fighting Muhammad, Allah, bless him and give him peace, and his Companions (because of what they used to do) because of what they said and did with Muhammad (pbuh) of hostility.

[16:113]

(And verily there had come unto them a messenger) Muhammad (pbuh) (from among them) a Qurayshite Arab like themselves, (but they had denied him) they denied the revelation he brought to them, (and So the torment seized them) Allah's torment in the form of hunger, killing and being taken captive seized them (while they were wrong-doers) disbelievers.

[16:114]

(So eat of the lawful and good food which Allah hath provided for you) of crops and cattle and wholesome things, (and thank) and remember (the bounty of your Lord if it is Him ye serve) if it is really Him you want to worship through the prohibition of some cattle and crops. If you have done so to worship Allah, then make them lawful, for worshipping Allah entails making lawful that which you have made forbidden.

[16:115]

(He hath forbidden for you only carrion) which He commanded you to immolate (and blood) shed blood (and swine flesh and that which hath been immolated in the name of any other than Allah) and that which is intentionally immolated in other than the name of Allah, or in the name of idols; (but he who is driven thereto) he who is forced to indulge in what is made unlawful by Allah, (neither craving) declaring it lawful (nor transgressing) intentionally eating without being forced to, (lo! then Allah is Forgiving) of eating carrion, (Merciful) since He gave a legal dispensation to eat carrion in case of dire necessity.

[16:116]

(And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: “This) crop and cattle (is lawful) for men, (and this is forbidden”,) for women (so that ye invent a lie against Allah) by means of it. (Lo! those who invent a lie against Allah will not succeed) they will neither be safe nor escape Allah's chastisement.

[16:117]

(A brief enjoyment (will be theirs)) they will abide in this worldly life but for a short period; (and theirs a painful doom) in the Hereafter.

[16:118]

(And unto those who are Jews) those who stirred away from Islam, i.e. the Jews (We have forbidden that which We have already) before this surah, and specifically in surah al-An'am (related unto thee) that which We have named to you. (And We wronged them not) because of what We forbade them of meats and fats, (but they were wont to wrong themselves) they were wont to harm, i.e. He forbade them those things because of their sins.

[16:119]

(Then lo! thy Lord) O Muhammad (for those who do evil in ignorance) intentionally even if they are ignorant

of committing it (and afterward repent) after committing such an evil (and amend) their work between themselves and their Lord - (lo! (for them) thy Lord is afterward) after repentance (indeed Forgiving, Merciful) towards them.

[16:120]

(Lo! Abraham was a nation) a leader who was emulated (obedient to Allah, by nature upright) sincerely surrendered to Allah, (and he was not of the idolaters) he did not follow the idolaters in their religion;

[16:121]

(Thankful for His bounties) thankful to Allah for the bounties He had bestowed upon him; (He chose him) He selected him for prophethood and Islam (and He guided him unto a straight path) He made him firm on an established path with which He is pleased, i.e. Islam.

[16:122]

(And We gave him good in the world) We gave him a righteous progeny; it is also said that this means: good praise; it is also said that this means: We gave him good mention and praise among people, (and in the Hereafter he is among the righteous) with his forefathers among the messengers in Paradise.

[16:123]

(And afterward We inspired thee (O Muhammad)) We commanded you ((saying): Follow the religion of Abraham) adhere to the religion of Abraham, (as one by nature upright) surrendered to Allah. (He was not of the idolaters) he did not follow the religion of the idolaters.

[16:124]

(The Sabbath was appointed) was made sacrosanct (only for those who differed concerning it) concerning the day of Friday, (and lo! thy Lord will judge between them) between the Jews and Christians (on the Day of Resurrection concerning that wherein they used to differ) concerning that which they used to oppose in religion.

[16:125]

(Call unto the way of thy Lord) the religion of your Lord (with wisdom) with the Qur'an (and fair exhortation) exhort them with the exhortations of the Qur'an, (and reason with them in the better way) with the Qur'an; it is also said that this means: by means of "there is no god but Allah". (Lo! thy Lord is best aware of him who strayeth from His way) from His religion, (and He is Best Aware of those who go aright) to His religion.

[16:126]

(If ye punish) mutilate, (then punish) mutilate (with the like of that wherewith ye were afflicted) with the like of that which your dead were mutilated. (But if ye endure patiently) and abstain from mutilation, (verily it is better for the patient) in the Hereafter.

[16:127]

(Endure thou patiently) their harm, O Muhammad. (Thine endurance is only by (the help of) Allah) by Allah's given success. (Grieve not for them) grieve not for the destruction of those who derided you, (and be not in distress because of that which they devise) because of what they say about you and do to you.

[16:128]

(Lo! Allah is with those who keep their duty unto Him) those who ward off disbelief, idolatry and indecencies

(and those who are doers of good) in their speech and action and further profess Allah's divine Oneness'. And of the surah in which the Children of Israel are mentioned, which is Meccan in its entirety-except for the verses concerning the news of the delegation of Thaqif and the story when the Jews said “this is not a land of prophets” upon which Allah said: (And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee. (Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change. Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed. And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate. And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power) which are Medinan-and it consists of 110 verses, 1,533 words and 6,400 letters:

Surah 17: The Night Journey (*al-Isra'*)[24]

And of the surah in which the Children of Israel are mentioned, which is Meccan in its entirety—except for the verses concerning the news of the delegation of Thaqif and the story when the Jews said “this is not a land of prophets” upon which Allah said: (*And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee. (Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change. Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed. And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate. And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power*) which are Medinan—and it consists of 110 verses, 1,533 words and 6,400 letters:

[17:1]

And from his own narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Glorified be): '(Glorified be) He says: He is far exalted above and exonerated from having a son or partner (He Who carried His servant) He Who took His servant Muhammad, peace be on him, (by night) at the beginning of the night (from the Inviolable Place of Worship) from the Sacred Precinct, from the house of Umm Hani' the daughter of Abu Talib (to the Far Distant Place of Worship) far in distance, but close to heaven, i.e. the Mosque of Jerusalem (the neighbourhood whereof We have blessed) with water, trees and fruits, (that We might show him) that We might show Muhammad (pbuh) (of Our tokens!) of Our marvels, for all the things He saw that night were marvels of Allah. (Lo! He, only He, is the Nearer) of what the Quraysh say, (the Seer) He sees them just as He sees His servant Muhammad (pbuh).

[17:2]

(We gave unto Moses the Scripture) We gave Moses the Torah in one instalment, (and We appointed it a guidance for the Children of Israel) from error, (saying: Choose) worship (no guardian) no lord (beside Me).

[17:3]

((They were) the seed of those whom We carried (in the ship) along with Noah) i.e. in the loins of those who were carried in the ship with Noah. (Lo! He) i.e. Noah (was a grateful slave) he was thankful whenever he ate, drank or put on his clothes; he always said: thanks to Allah.

[17:4]

[24] Pickthall erroneously calls this surah “The Children of Israel” (Banu Isra'il).

(And We decreed) in the Torah (for the Children of Israel in the Scripture: Ye verily will work corruption) you will indeed commit acts of disobedience (in the earth twice, and ye will become great tyrants) it is also said that this means: you will be mightily overpowered.

[17:5]

(So when the time for the first of the two) the first of the two punishments; it is also said that this means: the first of the two corruptions (came, We roused against you slaves of Ours) Nebuchadnezzar and the host of the king of Babylon (of great might) of tremendous fighting skills (who ravaged (your) country) who killed you in the streets in the middle of your country, (and it was a threat performed) a decreed threat that surely takes place, that if you do such-and-such I will do this to you. Thus they stayed in captivity of Nebuchadnezzar for 90 years until Allah helped them with Koresh from Hamadan [Persia].

[17:6]

(Then we gave you once again your turn against them) through Koresh's defeat of Nebuchadnezzar; it is also said that this means: and We had pity on you and thus gave you once again your turn against them, (and We aided you with wealth and children and made you more in soldiery) We made you more in men and numbers,

[17:7]

((Saying): If ye do good) if you confess Allah's Oneness, (ye do good for your own souls) the reward for that is Paradise, (and If ye do evil) and if you associate partners with Allah, (it is for them (in like manner)) the punishment for that is upon them. They remained in comfort, merriness, abundance of men and numbers, and triumph over the enemy for 220 years until Allah roused against them Titus. (So, when the time for the second (of the judgements) came) the second of the two punishment or the second of the two corruptions ((We roused against you others of Our slaves) to ravage you) by killing you and taking you as captives, i.e. Titus the son of Espianos the Roman, (and to enter the Temple) Jerusalem (even as they entered it the first time) even as Nebuchadnezzar and his host entered it the first time, (and to lay waste all that they conquered with an utter wasting).

[17:8]

(It may be that your Lord will have mercy on you) after that, (but if ye repeat (the crime) We shall repeat (the punishment)) it is also said that this means: if you return to doing good, We will return to bestowing mercy on you, (and We have appointed hell a dungeon) a prison and jail (for the disbelievers).

[17:9]

(Lo! this Qur'an guideth) leads (unto that which is straightest) unto that which is more correct: the testimony that there is no god except Allah; it is also said that this means: unto that which is more plain, (and giveth tidings unto the believers) who are sincere in their faith (who do good works) solely between themselves and their Lord (that theirs will be a great reward) an abundant reward in Paradise.

[17:10]

(And that those who believe not in the Hereafter) those who do not believe in resurrection after death, (for them We have prepared a painful doom) in the Hereafter.

[17:11]

(Man) i.e. al-Nadr Ibn al-Harth (prayeth for evil) prays for curses and chastisement to descend on himself and his family (as he prays for good) as he prays for well-being and mercy; (for man) al-Nadr Ibn al-Harth (was ever hasty) he is hasty to encounter chastisement.

[17:12]

(And we appoint the night and the day two portents) two signs; the reference here is to the sun and the moon. (Then We make dark the portent of the night) the light of the sign of the night, i.e. the moon, (and We make) and leave (the portent of the day) i.e. the sun (sight giving) bright and clear, (that ye may seek bounty from your Lord) the bounty of this worldly life and that of the Hereafter, (and that ye may know) and that you may know through the increase and decrease of the phases of the moon (the computation of the years and the reckoning) how to count days and months; (and everything) the lawful and the unlawful, the commands and prohibitions (have We exposited with a clear expositing) We have clearly explained it in the Qur'an.

[17:13]

(And every man's augury) the scroll containing his answer to [the angels] Munkar and Nakir in the grave (have We fastened to his own neck) it is also said that this refers to every man's good and evil deeds; and it is also said that it refers to whether he is felicitous or damned, (and We shall bring forth for him on the Day of Resurrection a book which he will find) he will be given (wide open) containing his good and bad deeds.

[17:14]

And it will be said to him: (Read thy book. Thy soul sufficeth as reckoner against thee this day) your soul is a witness of what you did.

[17:15]

(Whosoever goeth right) whosoever believes, (it is only for (the good of) his own soul that he goeth right) the reward for his belief will go to himself, (and whosoever erreth) and whoever disbelieves, (erreth only to its hurt) the punishment for his disbelief will be against his soul. (No laden soul can bear another's load) no soul laden with sin shall bear another person's sins with a good disposition of the soul, but rather she will bear them through retaliation; it is also said that this means: no soul will be punished for the sins committed by another soul; and it is also said that this means: no soul shall be chastised for the sins of another. (We never punish) a folk by causing their destruction (until We have sent) to them (a messenger) in order to establish a proof against them.

[17:16]

(And when We would destroy a township We send commandment to its folk who live at ease) We send commandments to its leaders and tyrants to obey; it is also said that this means: We increase the number of its chiefs, tyrants and wealthy people; and it is also said that this means: We rouse against them their tyrants and leaders, (and afterward they commit abomination therein) they commit acts of disobedience therein, (and so the Word (of doom) hath effect for it) its destruction takes effect, (and We annihilate it with complete annihilation) We completely destroy them.

[17:17]

(How many generations) of old (have we destroyed since Noah!) since the people of Noah (And Allah sufficeth as knower and Beholder of the sins of His slaves) that they were destroyed even We have not explained this to you; and We know their sins and chastisement.

[17:18]

(Whoso desireth that (life) which hasteneth away) i.e. this worldly life by performing that which was made obligatory upon him, (We hasten for him therein) We give him in this worldly life (that We will) to give (for whom We please) to destroy in the Hereafter. (And afterward We have appointed) We have decreed (for him hell; he will endure the heat thereof, condemned, rejected) and deprived from the reward of any good

deed. This verse was revealed about Marthad Ibn Thumamah.

[17:19]

(And whoso desireth the Hereafter) i.e. Paradise by performing that which was made obligatory upon him (and striveth for it with the effort necessary) strives to enter Paradise by performing the acts that lead to it, (being a believer) and besides this he is a sincere believer; (for such, their effort) their works (findeth favour (with their Lord)) their works are accepted. This verse was revealed about Bilal the Muezzin.

[17:20]

(Each do We supply) provision, (both these) the obedient people (and those) and the disobedient people, (from the bounty of thy Lord) from the provision of your Lord. (And the bounty of thy Lord) and the provision of your Lord (can never be walled up) withheld from either the obedient or sinful person.

[17:21]

(See) O Muhammad (how We prefer one above another) in this worldly life by means of wealth and servants, (and verily the Hereafter) in the Hereafter (will be greater in degrees) greater merits for the believers (and greater in preferment) for the believers who will have more rewards and higher degrees.

[17:22]

(Set not up) do not pronounce (with Allah any other god (O man) lest thou sit down reproved) reproaching yourself, (forsaken) by your Lord.

[17:23]

(Thy Lord hath decreed) your Lord has commanded, (that ye worship none save Him) that you declare the divine Oneness of none save Allah, Exalted is He, (and (that you show) kindness to parents) be dutiful to them. (If one of them) one of the parents (or both of them to attain old age with thee, say not "Fie" unto them) do not address them with foul language (nor repulse them) nor be harsh with them, (but speak unto them a gracious word) kind words.

[17:24]

(And lower unto them the wing of submission) humble yourself to them (through mercy) be compassionate towards them, (and say: My Lord! Have mercy on them both) if they are Muslims (as they did care for me when I was little).

[17:25]

(Your Lord is best aware of what is in your minds) what is in your hearts of goodness and kindness towards the parents. (If ye are righteous) if you are dutiful towards your parents, (then lo! He was ever Forgiving unto those who turn (unto Him)) He forgives those who repent. This verse was revealed about Sa'd Ibn Abi Waqqas.

[17:26]

(Give the kinsman his due) enjoin keeping ties with kinsmen, (and the needy) enjoin beneficence towards the needy, (and the wayfarer) enjoin honouring the guest for three days, (and squander not (your wealth) in wantonness) and do not squander your wealth in other than the right of Allah, if it is a very small amount; it is also said that this means: do not squander your wealth in other than in obedience of Allah.

[17:27]

(Lo! the squanderers) those who squander their wealth in other than the right of Allah (were ever brothers of the devils) the aids of the devils, (and the devil was ever an ingrate to his Lord).

[17:28]

(But if thou turn away from them) if you turn away from your kinsmen and the needy because of diffidence and mercy, (seeking mercy from thy Lord) waiting for the mercy of your Lord, (for which thou hope) to come to you; it is also said that this means: if you are waiting for some wealth to come to you, (then speak unto them a reasonable word) promise them kindly that you will give them something in the future.

[17:29]

(And let not thy hand be chained to thy neck) let your hand not refrain from spending and giving gifts as would the person whose hand is chained to his neck (nor open it) in spending and giving gifts (with a complete opening) in spendthriftness. He says: do not give everything you have to one needy person or to one relative and leave all the rest, (lest thou sit down) lest you remain (rebuked) reproached by the needy and kinsmen, (denuded) cut off from kinsmen and the needy, without any wealth left. It is also said that this verse was revealed about a woman who asked for the shirt of the Prophet (pbuh). The latter took his shirt off, gave it to her and remained with his top bare. So Allah forbade him from doing so, telling him: do not open your hand completely when spending to the extent that you take off your shirt and give it away, and thus remain naked and blamed by people for remaining naked.

[17:30]

(Lo! thy Lord) O Muhammad (enlargeth the provision) He enlarges wealth (for whom He will) of His servants as an act of consideration towards them, (and straiteneth (it for whom He will)) and He makes His provision straitened for some of His servants out of consideration for them. (Lo, He was ever Knower, Seer) of the enlarging and straitening (of His slaves) regarding that which is good for His servants.

[17:31]

(Slay not your children). This verse was revealed about the tribe of Khuza'ah who used to bury their new born daughters alive, and so Allah forbade them from doing so, telling them not bury their daughters alive, (fearing a fall to poverty) for fear of humiliation and poverty, (We shall provide for them) i.e. for your daughters (and for you. Lo! the slaying of them) burying them alive (is great sin) is a tremendous sin which deserves a great punishment.

[17:32]

(And come not near unto adultery) secretly or openly. (Lo! it is an abomination) a transgression and sin (and an evil way) to choose.

[17:33]

(And slay not the life) of a believing person (which Allah hath forbidden) to slay (save with right) through stoning, application of the law of retaliation or because of apostasy. (Whoso is slain wrongfully) and intentionally, (We have given power) a cause and pretext against the killer, if he wishes he can kill him and if he wishes he can spare him, and if he wishes he can take blood money instead (unto his heir) the heir of the victim, (but let him not commit excess in slaying) if he kills the killer of the victim. Thus, he should not kill other than the killer himself; it is also said that this means, according to another reading: do not kill ten people to avenge the killing of one person. (Lo! he will be helped) for in that case, he will be killed and cannot be spared.

[17:34]

(Come not near the wealth of the orphan save with that which is better) through generating profit from it

and by means of preserving it (till he come to strength) 15 or 18 years old; (and keep the covenant) that you pledged in the name of Allah between you and people. (Lo! of the covenant) the one who breaks the covenant (it will be asked) why he broke it on the Day of Judgement.

[17:35]

(Fill the measure) perfect measurement (when ye measure) to others, (and weigh with a right balance) with a fair balance; (that) perfecting measurement and weighing and fulfilling one's pledge (is meet) is better than breaking covenants and cheating in measure, (and better in the end) in the end result.

[17:36]

((O man), follow not) say not (that whereof thou hast no knowledge) whereby you say: I know, when you have no knowledge; or say: I saw, when you have not seen anything; or say: I heard, when you have not heard anything. (Lo! the hearing) that which you hear (and the sight) and that which you see (and the heart) and that which you hope for (of each of these) about each of these (it will be asked) on the Day of Judgement.

[17:37]

(And walk not in the earth exultant) showing haughtiness and arrogance. (Lo! thou canst not rend the earth) by means of your arrogance, (nor canst thou stretch to the height of the hills) nor reach the height of the mountains.

[17:38]

(The evil of all that) from which I have prohibited you (is hateful in the sight of thy Lord) is bad and hateful in the sight of your Lord.

[17:39]

(This) which I have commanded you with (is (part) of that wisdom) in the Qur'an (wherewith thy Lord hath inspired you) commanded thee ((O Muhammad). And set not up) and pronounce not (with Allah any other god, lest thou be cast into hell, reproved) reproached by your soul, (abandoned) deprived of all that which is good.

[17:40]

(Hath your Lord then distinguished you) chosen you ((O men of Mecca) by giving you sons, and hath chosen for Himself females from among the angels) as daughters? (Lo! verily you speak) about Allah (an awful word!) which deserves a severe punishment; it is also said that this means: you speak an awful word as a lie about Allah.

[17:41]

(We verily have displayed) We have indeed explained (in this Qur'an) Our promises and warnings (that they may take heed) that they may be admonished, (but it) the threat of the Qur'an (increaseth them in naught save aversion) from faith.

[17:42]

(Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then had they sought a way against the Lord of the Throne) they would have sought status and prestige with Allah; it is also said that this means: they would have sought to rise up to Him.

[17:43]

(Glorified is He) He exonerated Himself from having a son or partner, (and High Exalted) He is free of and too lofty (above what they say!) of idolatry.

[17:44]

(The seven heavens and the earth and all that is therein) of created beings (praise Him, and there is not a thing) among plants (but hymneth his praise) His command; (but ye understand not their praise) you do not understand the language in which it is said. (Lo! He is ever Clement) with His servants since He does not hasten punishment on them, (Forgiving) of those who repent.

[17:45]

(And when thou recitest the Qur'an) in Mecca (We place between thee, and those who believe not in the Hereafter) those who do not believe in resurrection after death, meaning: Abu Jahl and his host (a hidden barrier) a veiled barrier.

[17:46]

(And We place upon their hearts veils) coverings (lest they should understand it) such that they do not understand the Truth, (and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'an) saying: there is no god but Allah, (they turn their backs) they return to their idols and resume the worship of their deities (in aversion) of what you say.

[17:47]

(We are best aware of what they wish to hear) the recitation of the Qur'an (when they give ear to you) when they listen to your recitation, i.e. Abu Jahl and his host (and when they take secret counsel) about your matter; some of them say you are a sorcerer, some a soothsayer, some a madman and others say you are a poet, (when the evil-doers say) when the idolaters say to one another: (Ye follow but a man bewitched) you follow Muhammad and he is bewitched.

[17:48]

(See) O Muhammad (what similitudes they coin for thee) how they liken you to a bewitched person, (and thus are all astray) and thus are wrong in what they say, (and cannot find a road!) out of what they said; and it is also said that this means: they cannot find a proof from what they say.

[17:49]

(And they say) i.e. al-Nadr Ibn al-Harth and his host: (When we are) rotten (bones and fragments) scattered dust, (shall we, forsooth, be raised up) shall we be revived (as a new creation) shall the spirit be renewed in us after death?

[17:50]

(Say) to them, O Muhammad: (Be ye stones) whether you are stones or something harder (or iron) or even stronger than iron,

[17:51]

(Or some created thing that is yet greater in your thoughts) i.e. death! You will nonetheless be resurrected after death. (Then they will say: Who shall bring us back (to life)) who will revive us? (Say) to them, O Muhammad: (He who created you at the first) in the wombs of your mothers. (Then will they shake their heads at thee) in amazement at what you say to them, (and say: When will it be) when will be what you are promising us? (Say: It will perhaps) and 'perhaps' from Allah means that it is ordained (be soon);

[17:52]

Then He explained to them further, saying: (A day) on a Day (when He will call you) when Seraphiel will call you upon the blowing of the trumpet (and ye will answer with His praise) you will answer the caller of Allah by His command, (and ye will think that ye have tarried but a little while) you will think that you have stayed in your graves but a short time.

[17:53]

(Tell My bondmen) 'Umar and his fellow believers (to speak) to say to the disbelievers (that which is kindlier) i.e. greet them and be kind to them. (Lo! the devil soweth discord among them) when you treat them harshly. (Lo! the devil is for man an open foe) his enmity is quite manifest. This injunction was before they were commanded to fight.

[17:54]

(Your Lord is best aware of you) He knows what is best for you. (If He will, He will have mercy on you) and save you from the people of Mecca, (or if He will, He will punish you) and arouse them against you. (We have not sent thee (O Muhammad) as a warden over them) such that you will be taken to task over them.

[17:55]

(And thy Lord is best aware of all who are in the heavens and the earth) of the believers and what is best for them. (And we preferred some of the Prophets above others) through bestowing upon some Our friendship and speaking directly to others, (and unto David We gave the Psalms) and We gave Moses the Torah, Jesus the Gospel and Muhammad (pbuh) the Qur'an.

[17:56]

(Say) O Muhammad, to Khuza'ah who worshipped the jinn, thinking they were angels: (Cry unto those (saints and angels) whom ye assume (to be gods)) you worship (beside Him) apart from Allah in times of hardship, (yet they have no power to rid you of misfortune) they cannot remove hardship from you (nor to change) nor transfer this hardship to someone else.

[17:57]

(Those unto whom they cry) worship (seek the way of approach to their Lord) seek nearness and merit with their Lord, (which of them shall be the nearest) to Allah; (they hope for His mercy) His Paradise (and they fear His doom. Lo! the doom of thy Lord is to be shunned) safety has not been granted to them.

[17:58]

(There is not a township but We shall destroy it) We shall destroy its people (ere the Day of Resurrection, or punish it with dire punishment) with the sword and diseases. (That) destruction and torment (is set forth in the Book (of Our decrees)) is written in the Guarded Tablet.

[17:59]

(Naught hindereth Us from) We were not hindered from (sending portents) the proofs they requested (save that the folk of old denied them) except the denial of the people of old, for upon denial of these proofs, We shall destroy them just as We destroyed those before them. (And We gave Thamud the she-camel) We gave the people of Salih a pregnant she-camel (a clear portent) a clear sign for the prophethood of Salih (but they did wrong about her) they denied the sign and killed her. (We send not portents) signs (save to warn) from torment, for We destroy them if they do not believe in them.

[17:60]

(And (it was a warning) when We told thee: Lo! thy Lord encompasseth mankind) He is aware of the people of Mecca: those who will believe and those who will not, (and We appointed the vision) We did not show you the vision (which We showed thee) in your nocturnal ascension (as an ordeal for mankind) as a misfortune for the people of Mecca, (and (likewise) the Accursed Tree in the Qur'an) and the same applies to the mention of the Zaqqum tree in the Qur'an. (We warn them) by the Zaqqum tree, (but it) the warning (increaseth them in naught save gross impiety) save further engagement in transgression.

[17:61]

(And when We said unto the angels) who were on the earth: (Fall down prostrate before Adam) a prostration of greeting (and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay?)

[17:62]

(He said: Seet Thou this (creature) whom Thou hast honoured above me) by means of this prostration, (if Thou give me grace) if you reprieve me (until the Day of Resurrection I verily will seize) I will cause to slip, overpower and dominate (his seed, save but a few) who are protected from me.

[17:63]

(He said: Go, and) Allah said to him: and know that (whosoever of them followeth thee) in your religion (lo! your payment, ample payment) an abundant portion.

[17:64]

(And excite any of them) make slip any of them (whom thou canst with your voice) with your call; and it is also said that this means: with your wind instruments, singing and all other abominable ways, (and urge) and gather; and it is also said this means: seek against them the help of (your horse) the horses of idolaters (and foot) the foot soldiers of the idolaters (against them, and be a partner in their wealth) unlawful wealth (and children) illegitimate children, (and promise them) that there is no Paradise or hell. (Satan promiseth them only to deceive) he promise them nothing except falsehood.

[17:65]

(Lo! My (faithful) bondmen) who are protected from you (over them thou hast no power) you have no way to get to them or overcome them, (and your Lord sufficeth as (their) guardian) He guarantees that which He promised; it is also said: He is Protector.

[17:66]

((O mankind), your Lord is He Who driveth for you the ship upon the sea that you may seek of His bounty) so that you seek of His provision; and it is also said this means: so that you seek of his knowledge. (Lo! He was ever Merciful towards you) by deferring your punishment; it is also said that this means: He is ever merciful towards whoever repents amongst you.

[17:67]

(And when harm) hardship and tribulation (toucheth you upon the sea, all unto whom ye cry (for succour) fail) you leave the idols which you worship, and you do not ask them to save you, (save Him (alone)) you only ask Allah to save you, (but when He bringeth you safe to land, ye turn away) from thanking Him and declaring His divine Oneness, (for man) the disbelieving man (was ever thankless) He denies the bounties of Allah.

[17:68]

(Feel ye) O people of Mecca (then secure that He will not cause a slope of the land to engulf you) just as Korah was engulfed, (or send) or that He will not send (a sandstorm upon you,) stones upon you as He did send on the people of Lot, (and then ye will find that ye have no protector) no one to help you?

[17:69]

(Or feel ye) O people of Mecca (secure that He will not return you to that (plight)) to the sea (a second time, and send against you a hurricane of wind and drown you) in the sea (for your thanklessness) for your denial of Allah and your ingratitude towards His bounty, (and then ye will not find therein that ye have any avenger against Us) for drowning you?

[17:70]

(Verily We have honoured the children of Adam) by giving them hands and feet. (We carry them on the land) on the backs of beasts (and the sea) aboard ships, (and have made provision of good things for them) We made their provision better and finer than the provision of beasts, (and have preferred them above many of those whom We created) of animals (with a marked preferment) in forms, feet and hands.

[17:71]

(On the day) the Day of Judgement (when We shall summon all men with their record) with their prophet; and it is also said that this means: with their register; and it is also said that this means: with their callers to guidance and error, (whoso is given his book in his right hand such will read their book) their good deeds (and they will not be wronged a shred) their good deeds will not be diminished nor will their evil deeds be increased.

[17:72]

(Whoso is blind) from giving thanks (here) about these bounties (will be blind in the Hereafter) about the bliss of Paradise, (and yet further from the road). It is also said that this means: whoever is in this worldly life blind to seeing the proof and exposition, will be in the Hereafter even more blind and farther away from proof.

[17:73]

(And they indeed strove hard) they almost succeeded (to beguile thee (Muhammad) away) to drive you away and make you slip (from that wherewith We have inspired thee) regarding the breaking of their idols, (that thou shouldst invent) that you should say (other than it against Us) other than what We commanded you to do: breaking their idols; (and then would they have accepted thee as a friend) because of following them. This verse was revealed about Thaqif.

[17:74]

(And if We had not made thee wholly firm) if We had not protected and preserved you (thou mightest almost have inclined unto them a little) regarding that which they requested from you.

[17:75]

(Then) if you had granted to them what they requested (had We made thee taste a double (punishment) of living) the chastisement of this worldly life (and a double (punishment) of dying) the chastisement of the Hereafter, (then hadst thou found no helper against Us) you would not find anyone to save you from Us.

[17:76]

(And they indeed wished to scare thee from the land) the land of Medina (that they might drive thee forth from thence) to Historic Syria, (and then) if they succeeded in driving you away from Medina (they would have stayed (there) but a little after thee) before We destroy them.

[17:77]

((Such was Our) method in the case of those whom We sent before you (to mankind)) We destroyed them once their messengers departed from amongst them, (and thou wilt not find for Our method) Our punishment (aught of power to change) it does not alter.

[17:78]

(Establish worship) perform the prayer, O Muhammad, (at the going down of the sun) after noon: the prayers of Zuhr and 'Asr (until the dark of night) and after the advent of the night: the prayers of Maghrib and 'Isha', (and (the recital of) the Qur'an at dawn) the prayer of the morning. (Lo! (the recital of) the Qur'an at dawn) the prayer of the morning (is ever witnessed) is witnessed by the angels of the night and the angels of the day.

[17:79]

(And some part of the night awake for it) to recite the Qur'an and to pray after sleeping a little, (a largess for thee) a merit for you; it is also said that this means: you alone are enjoined to do so. (It may be) and the expression 'may be' when used in connection with Allah means: it is a requisite (that thy Lord will raise thee to a praised estate) the station of intercession whereof you will be praised by the people of old and the people of new.

[17:80]

(And say: My Lord!) O my Lord! (Cause me to come in with a firm incoming) he says: cause me to come to Medina with a firm incoming, he said this when he was leaving Medina (and to go out) of Medina (with a firm outgoing) after staying there and cause me to enter Mecca; it is also said that this means: cause me to come in the grave with a firm incoming, and cause me to come out of the grave on the Day of Judgement with a firm outgoing. (And give me from Your presence) from You (a sustaining Power) a help that is free of abasement or rejection.

[17:81]

(And say: Truth hath come) Muhammad (pbuh) has come with the Qur'an; it is also said that this means: Islam has become triumphant and Muslims numerous (and falsehood hath vanished away) Satan, idolatry and its people all perished. (Lo! Falsehood) Satan, idolatry and its adherents (is ever bound to vanish) is ever bound to perish.

[17:82]

(And We reveal of the Qur'an) We explain in the Qur'an (that which is a healing) a clarification against blindness; it is also said that this means: a clarification against disbelief, idolatry and hypocrisy (and a mercy) which prevents from chastisement (for believers) in Muhammad (pbuh) and in the Qur'an (though it increase the evil-doers) the idolaters; that which is revealed in the Qur'an increases them (in naught save ruin) loss.

[17:83]

(And when We make life pleasant unto man) i.e. the disbeliever, when We bestow upon him abundant wealth and a comfortable life, (he turneth away) from giving thanks or making supplications to Allah (and is averse) stirs away from faith; (and when ill) hardship and poverty (toucheth him he is in despair) from Allah's mercy. This verse was revealed about 'Utbah Ibn Rabi'ah.

[17:84]

(Say) O Muhammad: (Each one) of you (doth according to his rule of conduct) according to his intention and the state in which he is in; it is also said that this means: according to his standpoint and natural disposition, (and thy Lord is best aware of him whose way is right) whose religion is correct.

[17:85]

(They will ask thee) O Muhammad (concerning the Spirit) it was the people of Mecca-Abu Jahl and his host-who asked. (Say: The Spirit is by command of my Lord) the Spirit is of the marvels of my Lord; it is also said that this means: it is the restricted knowledge of my Lord, (and of knowledge) which is with Allah (ye have been vouchsafed) you have been given (but little).

[17:86]

(And if We willed We could withdraw that which We have revealed unto thee) We could keep away that with which We have sent Gabriel to inspire you, (then wouldst thou find no guardian) and it is said that this means: no helper (for thee against Us in respect thereof).

[17:87]

((It is naught) save mercy) blessing (from thy Lord) He preserved the Qur'an in your heart. (Lo! His kindness unto you) through granting you prophethood and Islam (was ever great) was tremendous indeed.

[17:88]

(Say) O Muhammad to the people of Mecca: (Verily, though mankind and the jinn should assemble to produce the like of this Qur'an) conveying therein commands and prohibitions, promises and threats, abrogating and abrogated verses, clear and ambiguous verses and the events of the past and of the future, (they could not produce the like thereof though they were helpers one of another).

[17:89]

(And verily We have displayed for mankind) We have exposited for the people of Mecca (in this Qur'an all kinds or similitudes) parables of all sorts, such as threats and promises, (but most of mankind refuse aught save disbelief) they refused to submit and remained firm in their disbelief.

[17:90]

(And they say) i.e. 'Abdullah Ibn Umayyah al-Makhzumi and his host: (We will not put faith in thee) we will not believe you (till thou cause a spring to gush forth from the earth for us) from the earth of Mecca for us;

[17:91]

(Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein) i.e. in their middle (abundantly);

[17:92]

(Or thou cause the heaven to fall upon us piecemeal) as a punishment, (as thou hast pretended, or bring Allah and the angels as a warrant) as witnesses for what you say;

[17:93]

(Or thou have a house of gold) and silver; (or thou ascend up into heaven) and bring with you the angel to

testify that you are Allah's messenger to us, (and even then we will put no faith in thine ascension) to heaven (till thou bring down for us a book) from Allah to us (that we can read) in which we find that you are Allah's messenger to us. (Say) to them, O Muhammad: (My Lord be glorified!) I exonerate my Lord from having a son or partner, (Am I naught save a mortal messenger?) he says: I am only a human messenger, like all previous messengers.

[17:94]

(And naught prevented mankind) the people of Mecca (from believing) in Allah (when the guidance) Muhammad (pbuh) and the Qur'an (came unto them save that they said) these words: (Hath Allah sent a mortal as (His) messenger) to us?

[17:95]

(Say) O Muhammad, to the people of Mecca: (If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger) for we send angel messengers only to angels and human messengers to humans.

[17:96]

(Say) O Muhammad, to the people of Mecca: (Allah sufficeth for a witness between me and you) that I am a messenger to you (Lo! He is) in relation to sending messengers to His servants (Knower, Seer of His slaves) those who believe and those who do not.

[17:97]

(And he whom Allah guideth) to His religion, (he is led aright) to His religion; (while, as for him whom He sendeth astray) from His religion, (for them) for the people of Mecca (thou wilt find no protecting friends beside Him) to lead them to guidance, (and We shall assemble them) We shall drag them (on the Day of Resurrection on their faces) to the Fire, (blind) seeing nothing, (dumb) saying nothing (and deaf) hearing nothing; (their habitation) their destination (will be hell; whenever it abateth) whenever the Fire abates and its flames subside, (We increase the flame for them) We add more fuel to it.

[17:98]

(That) chastisement (is their reward) their lot (because they disbelieved Our revelations) Muhammad (pbuh) and the Qur'an (and said) and the disbelievers of Mecca said: (When we are) rotten (bones and) scattered (fragments shall we, forsooth, be raised up) revived (as a new creation?) the spirit is renewed in us? This can never happen!

[17:99]

(Have they) i.e. the people of Mecca (not seen that Allah Who created the heavens and the earth is Able to create) to revive (the like of them, and has appointed for them an end) a term (whereof there is no doubt) as far as the believers are concerned? (But the wrong-doers) the idolaters (refuse aught save disbelief) they rejected this and stayed firm in their disbelief.

[17:100]

(Say) O Muhammad, to the people of Mecca: (If you possessed the treasures of the mercy of my Lord) if you possessed the keys to the stores of the provision of my Lord, (ye would surely hold them back for fear of spending) for fear of becoming poor, (for man) i.e. the disbelieving man (was ever grudging) parsimonious, stingy and tight-fisted.

[17:101]

(And verily We gave unto Moses nine tokens clear proofs (of Allah's Sovereignty)) nine clear signs: the hand, the staff, the flood, the locusts, the lice, blood, the years of drought and the disappearance of properties. (Do but ask the Children of Israel) 'Abdullah Ibn Salam and his followers (how he) Moses (came unto them, then Pharaoh said unto him: Lo! I deem thee one bewitched, O Moses) I think that you are possessed.

[17:102]

(He said) Moses said to him: (In truth thou knowest) O Pharaoh (that none sent down these (portents)) these signs (save the Lord of the heavens and the earth as proofs) as an indication and sign of my prophethood, (and lo! (for my part) I deem) I know and believe (thee lost, O Pharaoh) that you are a lost disbeliever.

[17:103]

(And he wished to scare them from the land) the land of Jordan and Palestine, (but We drowned him) in the sea (and those with him, all together).

[17:104]

(And We said unto the Children of Israel after him) after his destruction: (Dwell in the land) the land of Jordan and Palestine; (but when the promise of the Hereafter) when resurrection after death; and it is also said that this means: when Jesus son of Mary descends (cometh to pass we shall bring you as a crowd gathered out of various nations.)

[17:105]

(With truth have We sent it down) We have sent Gabriel to Muhammad (pbuh) with the Qur'an, (and with truth hath it descended) he descended with the Qur'an. (And We have sent thee) O Muhammad (as naught else save a bearer of good tidings) of Paradise (and a warner) from hell.

[17:106]

(And (it is) a Qur'an) And We have sent Gabriel with the Qur'an (that We have divided) We explained therein the lawful and unlawful, the commands and prohibitions, (that thou mayst recite it unto mankind at intervals) in a composed manner, deliberately and thoughtfully, (and We have revealed it by (successive) revelation) We have exposited it clearly; it is also said that this means: We have sent Gabriel with the Qur'an in different phases, each time with two or three verses, and so on and so forth.

[17:107]

(Say) O Muhammad, to them: (Believe therein) believe in the Qur'an (or believe not) this is a threat to them, (lo! those who were given knowledge) those who were given knowledge of the Torah and are aware of the description and attributes of Muhammad (pbuh) (before it) before the Qur'an, (when it is read unto them) when the Qur'an is read to them, (fall down prostrate on their faces, adoring) they prostrate to Allah,

[17:108]

(Saying: Glory to our Lord!) they exonerate Allah from having a son or partner. (Verily the promise of our Lord) regarding the sending of Muhammad (pbuh) (must be fulfilled) is true and must happen.

[17:109]

(They fall down on their faces) in prostration, (weeping) in their prostration, (and it increaseth humility in them) this was revealed about 'Abdullah Ibn Salam and his companions.

[17:110]

(Say) to them, O Muhammad: (Cry unto Allah, or cry unto the Beneficent, unto whichsoever ye cry (it is the same). His are the most beautiful names) the most sublime attributes such as knowledge, power, hearing, sight; so call Him by using them. (And thou (Muhammad), be not loud voiced in thy worship) do not be too loud in your recitation of the Qur'an during prayer so that the idolaters do not harm you (nor yet silent therein) such that your Companions cannot hear you, (but follow a way between) a middle ground between loud and silent recitation.

[17:111]

(And say: Praise be to Allah) gratitude and divinity are Allah's, (Who hath not taken unto Himself a son) from amongst the angels or humans such that he inherits His dominion, (and Who hath no partner in the Sovereignty) such that he shows enmity towards Him, (nor hath He any protecting friend) a helper (through dependence) from among the Jews and Christians; it is also said that this means: He has not been humiliated such that He needs a helper from the Jews or Christians. (And magnify Him with all magnificence) deem Him far exalted above what the Jews, Christians and idolaters say about Him; and Allah knows better the secrets of His Book.
And of the surah in which the Cave is mentioned, which is all Meccan except for two Medinan verses in which 'Uyaynah Ibn Hisn al-Fazari was mentioned, and it consists of 111 verses, 1,567 words and 6,460 letters:

Surah 18: The Cave (al-Kahf)

And of the surah in which the Cave is mentioned, which is all Meccan except for two Medinan verses in which ‘Uyaynah Ibn Hisn al-Fazari was mentioned, and it consists of 111 verses, 1,567 words and 6,460 letters:

[18:1]

And from his own narration on the authority of Ibn 'Abbas that he said regarding the meaning of Allah's words (Praise be to Allah): '(Praise be to Allah) He says: gratitude is Allah's and divinity is His (Who hath revealed the Scripture) who has sent Gabriel with the Qur'an (unto His slave) Muhammad (pbuh) (and hath not placed therein any crookedness) He did not reveal it as different from the Torah, the Gospel or other Scriptures, as far as divine Oneness and the attributes and description of Muhammad (pbuh) are concerned. This verse was revealed about the Jews when they claimed that the Qur'an was different from all previous Scriptures,

[18:2]

((But hath made it) straight) and it is also said that this means: custodian over all other Scriptures, (to give warning) so that Muhammad (pbuh) gives warning by means of the Qur'an (of stern punishment from Him, and to bring) and so that Muhammad brings the Qur'an (unto the) sincere (believers who do good works) between them and their Lord (the news that theirs will be a fair reward) they will have a fair reward in Paradise.

[18:3]

(Wherein they will abide for ever) they will abide in this reward forever: never to die or be removed from it;

[18:4]

(And to warn) and so that Muhammad (pbuh) warns by means of the Qur'an (those who say: Allah hath chosen a son) i.e. the Jews, Christians and idolaters,

[18:5]

((A thing) whereof they have no knowledge) they have no proof or argument for what they claim, (nor (had) their fathers) nor did their fathers have any knowledge. (Dreadful is the word) dreadful is the word of idolatry (that cometh out of their mouths) that is uttered by their mouth. (They speak naught but a lie) about Allah.

[18:6]

(Yet it may be, if they believe not in this statement) if they do not believe in this Qur'an, (that thou) O Muhammad (wilt torment thy soul) kill yourself (with grief over their footsteps) for them.

[18:7]

(Lo! We have placed all that is in the earth) of male and female (as an ornament thereof) as an embellishment for the earth (that we may try them) that We may test them: (which of them is best in conduct) which of them is more sincere in works. It is also said that this means: We have made all that which is on earth of plants, trees, beasts, and comfort an ornament for the earth so that We test them which of them is more unattached to, and shunning of, this world.

[18:8]

(And lo! We shall make) change (all that is therein) of ornament into (a barren mound) a smooth dust with no vegetation.

[18:9]

(Or deemest thou) O Muhammad (that the People of the Cave and the Inscription) whereof the names of these youth and their story were inscribed; it is also said that the inscription refers to the valley where this cave was; and it is also said that it refers to a city (are a wonder among Our portents) such as the sun, the moon, the sky, the earth, the stars, the oceans and even that which is more wonderous than this?

[18:10]

(When the young men fled for refuge to the Cave) when a group of youth entered the Cave (and said) when they entered the cave: (Our Lord!) O our Lord! (Give us mercy from Thy presence) i.e. make us hold firmly to your religion (and shape for us right conduct in our plight) make for us a way out.

[18:11]

(Then We sealed up their hearing) We cast sleep over them, such that they slept (in the Cave for a number of years) 309 years.

[18:12]

(And afterward We raised them up) We woke them up just as We sent them to sleep (that We might know) We might see (which of the two parties) the believers or the disbelievers (would best calculate the time) the duration (that they had tarried) in the Cave.

[18:13]

(We narrate unto thee) We exposit to you (their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance) in insight into the matter of their religion; it is also said that this means: We made them firm in their faith.

[18:14]

(And We made firm their hearts) We preserved their hearts with faith; it is also said that: We inspired them to hold fast to patience (when they stood forth) when they left the disbelieving emperor Decius (Duqyanus) (and said: Our Lord is the Lord of the heavens and the earth. We cry unto) we worship (no god beside Him, for then should we utter an enormity) for then we would be telling lies and falsehood about Allah.

[18:15]

(These, our people, have chosen (other) gods) they have worshipped idols (beside Him though they bring no clear warrant) a clear proof ((vouchsafed) to them) that Allah commanded them to worship them. (And who doth greater wrong than he who inventeth a lie concerning Allah) that He has a partner?

[18:16]

(And when ye withdraw from them) and when you leave them and their religion (and that which they worship) of idols beside Allah, therefore worship none (except Allah, then seek refuge in the Cave) enter this Cave; (your Lord will spread for you) He will bestow upon you (of His mercy) of His blessings (and will prepare for you a pillow in your plight) He will prepare for you that which will be kind towards you tomorrow. All this was said by the group of youth.

[18:17]

(And thou mightest have seen the sun when it rose move away) decline (from their cave to the right) the right of the Cave, (and when it set go past them on the left) the left of the Cave, (and they were in the cleft thereof) on a side of the Cave; it is also said that this means: they were in a space which was reached by the light of day. (That) which I have mentioned of their story (was (one) of the portents of Allah) of the marvels of Allah. (He whom Allah guideth) to His religion, (he indeed is led aright) to his religion, (and he whom He sendeth astray, for him thou wilt not find a guiding friend) who might lead him to the guidance.

[18:18]

(And thou wouldst have deemed them) O Muhammad (waking) not sleeping (though they were asleep, and we caused them to turn over to the right and the left) once each year so that the earth does not eat away their flesh, (and their dog) Qatmir (stretching out his paws on the threshold) at the entrance of the Cave. (If thou hadst observed them closely) in that state (thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them) and you would have been sacred of them.

[18:19]

(And in like manner We awakened them), after 309 years, (that they might question one another) so that they might talk to one another. (A speaker from among them) this is their chief and leader: Maxmillian (Maksilmina) (said : How long have ye tarried) in this Cave after you slept? (They said: We have tarried a day) and when they left the cave and saw that the sun did set yet, they said: (or some part of a day. (Others) said) i.e. Maxmillian: (Your Lord best knoweth what ye have tarried) after you slept. (Now send one of you) Yamblichus (Yamlikha) (with this your silver coin unto the city) of Ephesus (Afsus), (and let him see what food is purest there) the largest quantity; it is also said that this means: the best of bread and most lawful slaughtered meat (and bring you a supply thereof. Let him be courteous) when buying (and let no man) let no Magian (know of you) find out about you.

[18:20]

(For they, if they) the Magians (should come to know of you, will stone you) kill you (or turn you back to their religion) Zoroastrianism; (then ye will never prosper) you will never escape from Allah's punishment.

[18:21]

(And in like manner We disclosed them (to the people of the city)) the city of Ephesus, the believers among

them and the disbelievers, and their king of the time was a believer called Yustafad, the king Decius had died long before that (that they might know) both the believers and disbelievers (that the promise of Allah) resurrection after death (is true) takes place, (and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves) when their words differed among themselves, (they said) i.e. the disbelievers said: (Build over them a building) a church because they are followers of our religion; (their Lord knoweth best concerning them. Those who won their point said) those whose argument did not prevail, i.e. the believers: (We verily shall build a place of worship over them) because they are followers of our religion; their difference being about this point.

[18:22]

((Some) will say) the Christians of Najran, al-Sayyid and his followers who were Nestorians, will say: (They were three) they were three young men in the Cave, (their dog) Qatmir (the fourth, and (some) say) al-'Aqib and his followers who were Jacobite Christians will say: (Five) they were five young men, (their dog the sixth, guessing at random) without having definite knowledge; (and (some) say) the followers of al-Malik who were Melkites: (Seven) they were seven young men, (and their dog the eighth. Say) to them, O Muhammad: (My Lord is best aware of their number. None knoweth them save a few) among the believers. Ibn 'Abbas, may Allah be pleased with him and with his father, said: "I am among those few: they were eight young men, and the dog". (So contend not concerning them) so do not argue with them concerning the number of the sleepers of the Cave (except with an outward contending) unless you recite the Qur'an to them outwardly, (and ask not any of them to pronounce concerning them) do not ask any one of them about their number; enough is what Allah has clarified to you.

[18:23]

(And say not) O Muhammad (of anything: Lo! I shall do that tomorrow) or I shall say that tomorrow,

[18:24]

(Except if Allah will) unless you second it by saying: if Allah will. (And remember thy Lord) without exception (when thou forgettest) even if it is after a while, (and say: It may be that my Lord guideth me) and lead me (unto a nearer way of truth than this) a more correct and certain way than this. This verse was revealed about the Prophet (pbuh) for he said to the idolaters of Mecca when they asked him about the spirit: "tomorrow, I will answer you", and he forgot to say "if Allah wills".

[18:25]

(And (it is said) they tarried in their Cave three hundred years and add nine) before Allah made them wake up.

[18:26]

(Say) O Muhammad: (Allah is best aware how long they tarried) after that. (His is the Invisible of the heavens and the earth) His is that which is hidden from the servants. (How clear of sight is He and keen of hearing!) so hear and know what I see and know about them and their matter (They have no protecting friend beside Him) they have no one to protect them beside Allah; it is also said that this means: the people of Mecca have no close one to benefit them against Allah's chastisement, (and He maketh none to share in His government) in His dominion of the Unseen.

[18:27]

(And recite that which hath been revealed unto thee of the Scripture of thy Lord) He says: recite to them the Qur'an, neither increasing nor decreasing anything from it. (There is none who can change His words, and thou wilt find no refuge beside Him) beside Allah.

[18:28]

(Restrain thyself along with those who cry unto their Lord) who worship their Lord (at morn and evening) the reference here is to Salman al-Farisi and his fellow believers, (seeking His Countenance) by worshipping Him they seek only Allah's Countenance and good pleasure; (and let not your eyes overlook them, desiring the pomp of the life of the world) the embellishment of this worldly life; (and obey not him whose heart We have made heedless of Our remembrance) of Our divine Oneness, (who followeth his own lust) by worshipping the idols (and whose case) and whose words (hath been abandoned) at a loss. This verse was revealed about 'Uyaynah Ibn Hisn al-Fazari.

[18:29]

(Say) to 'Uyaynah: ((It is) the Truth) there is no deity except Allah (from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve) this is a threat from Allah; it is also said that this means: for whomever Allah wants faith, he will believe; and for whomever He does not want faith, he will not believe. (Lo! We have prepared for disbelievers) for 'Uyaynah and his host (Fire. Its tent encloseth them) the extent of the Fire surrounds them. (If they ask for showers) if they ask for water to drink, (they will be showered with water like molten lead) like boiling oil or hot liquid silver (which burneth the faces. Calamitous the drink and ill the resting place!) evil is their dwelling; He says: evil is the abode of their companions: the satans and the disbelievers.

[18:30]

(Lo! as for those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) between them and their Lord, (Lo! We suffer not the reward of one whose work is goodly to be lost) We thwart not the reward of him whose works are sincere.

[18:31]

(As for such, theirs will be Gardens of Eden) the compartment of the All-Merciful, (wherein rivers) rivers of wine, water, honey and milk (flow beneath them) i.e. beneath their trees and habitations; (therein) in Paradise (they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon) sitting in Paradise on (thrones therein) on canopies. (Blest the reward) in Paradise, (and fair the resting place!) He says: fair is the abode: the abode of their companions: the prophets and righteous.

[18:32]

(Coin for them a similitude) explain to the people of Mecca, the description of: (Two men) two brothers from the Children of Israel, one of whom is a believer, Yehuda, and the other a disbeliever, Abufatrus, (unto one of whom) the disbeliever (We had assigned two gardens of grapes, and We had surrounded both with date-palms and had put between them) between the gardens (tillage) a plantation.

[18:33]

(Each of the gardens gave its fruit) every year (and withheld naught thereof. And We caused a river to gush forth therein) in their middle.

[18:34]

(And he had fruit) the garden had fruits; or according to a different reading: wealth. (And he said unto his comrade) the believer: Yehuda, (when he spake with him) bragging to him about his wealth: (I am more than thee in wealth, and stronger about men) I have more servants.

[18:35]

(And he went into his garden, while he (thus) wronged himself) through his disbelief. (He said: I think not that all this will ever perish).

[18:36]

(I think not that the Hour will ever come) will ever take place, (and if indeed I am brought back unto my Lord) as you claim (I surely shall find better than this) garden (as a resort) as a returning place.

[18:37]

(And his comrade) the believer, (while he disputed with him) such that he may renounce his disbelief, (exclaimed: Disbelievest thou in Him Who created thee of dust) He created you from Adam and Adam is from dust, (then of a drop (of seed)) of your father, (and then fashioned you a man) of an upright stature?

[18:38]

(But) I say (He is Allah, my Lord) my Creator and Provider, (and I ascribe unto my Lord no partner) among idols.

[18:39]

(If only, when thou enteredst thy garden, thou hadst said: That which Allah willeth (will come to pass)!) this is from Allah and not from me. (There is no strength save in Allah!) this is only through Allah's power, not through my own power. (Though thou seest me as less than you in wealth and children) and servants in the life of this world.

[18:40]

(Yet it may be) 'may be' when used in connection to Allah denotes a requisite (that my Lord will give me) in the Hereafter (better than your garden) in the life of this world, (and will send on it) on your garden (a bolt) of fire (from heaven, and some morning it will be a smooth hillside) smooth dust,

[18:41]

(Or some morning the water thereof) the water of the garden (will be lost in the earth) will sink in the earth, out of reach (so that thou canst not make search for it) so that you cannot access it.

[18:42]

(And his fruit was beset (with destruction)) his garden was destroyed; or, according to another reading: his wealth was destroyed. (Then began he to wring his hands) out of regret (for all that he had spent upon it) upon the garden; it is also said that this means: upon all the fruits it contained, (when (now) it was all ruined on its trellises, and to say) on the Day of Judgement: (Would that I had ascribed no partner to my Lord!) would that I had ascribed no idols to my Lord!

[18:43]

(And he had no troop of men to help him as against Allah) i.e. against Allah's punishment, (nor could he save himself) from Allah's punishment.

[18:44]

(In this case is protection only from Allah) i.e. on the Day of Judgement, dominion and sovereignty belong only to Allah, (the True) the Just. (He is best for reward) He is the best of those who reward, (and best for consequence) and the One who gives the best outcome.

[18:45]

(And coin for them) explain to the people of Mecca (the similitude of the life of the world) in its permanence and evanescence (as water) as rain (which We send down from the sky, and the vegetation of the earth mingleth with it) the water mixes with the vegetation of the earth (and then becometh dry twigs that the winds scatter) such that nothing remains of it. Likewise, the life of this world will vanish and nothing of its adornment will remain. (Allah is Able to do all things) He is Able to make the life of this world vanish and the Hereafter subsist.

[18:46]

Allah then mentions the comfort that the life of this world contains, saying: (Wealth and children are an ornament of life of the world) but they do not last just as dry twigs do not. (But the good deeds which endure) the five daily prayers; it is also said that the reference here is to: that which is lasting in reward. Good deeds include the saying of: "Glory be to Allah, praise be to Allah, there is no deity save Allah and Allah is the greatest", (are better in thy Lord's sight for reward) for recompense, (and better about hope) the prayer is the best work by means of which the servants can be helpful.

[18:47]

(And (bethink you of) the Day when We remove the hills) from the face of the earth (and ye see the earth emerging) from beneath mountains, (and We gather them) for the Resurrection (together so as to leave not one of them behind).

[18:48]

(And they are set before thy Lord) they were led before your Lord (in ranks) all together, and Allah says to them: (Now verily have ye come unto Us as We created you at the first) without wealth or children. (But you thought) you said in the life of the world (that We had set no tryst for you) that We had set no appointed term for the Resurrection.

[18:49]

(And the Book is placed) on people's right and left hands; the scrolls fell on people's hands like snow flakes, (and thou seest the guilty) the idolaters and the hypocrites (fearful of that which is therein) in the Book, (and they say: What Kind of a book is this that leaveth not a small thing) of our deeds (nor a great thing) it is said that the small thing is a smile and the great thing is laughter (but has counted it) except that it is preserved and written down! (And they find all that they did) of good or evil (confronting them) written down, (and thy Lord wrongeth no one) He does not decrease the good deeds of anyone nor increase the evil deeds of anyone; it is also said that this means: He does not diminish the good deeds of the believer nor leave the evil deeds of the unbeliever.

[18:50]

(And (remember) when We said unto the angels) who were on the earth: (Fall prostrate before Adam) a prostration of greeting, (and they fell prostrate, all save Iblis) their leader. (He was of the jinn) of the tribe of the jinn, (so he rebelled against his Lord's command) he disobeyed his Lord and refused to prostrate to Adam. (Will ye choose him) will you worship him (and his seed for your protecting friends) as lords (instead of Me) instead of Allah, (when they are an enemy unto you) whose enmity is quite manifest? (Calamitous is the exchange) in worship; it is also said that this means: evil is that which they exchanged: they exchanged the worship of Allah with the worship of Satan; and it is also said: they exchanged the protecting friendship of Allah with the protecting friendship of Satan (for evil-doers) for idolaters!

[18:51]

(I made them not) i.e. the angels and the satans (to witness the creation of the heavens and the earth) when I created them, (nor their own creation) when I created them; it is also said that this means: I did not seek the help of angels and satans to create the heavens and the earth or to create them; (nor choose I

misleaders) the disbelievers, the Jews, Christians and idol worshippers (for (My) helpers).

[18:52]

(And (be mindful of) the Day) which is the Day of Judgement (when He will say) to idol worshippers: (Call those partners of Mine) i.e. your deities (whom ye pretended) whom you worshipped and claimed they were My partners so that they defend you against my chastisement. (Then they will cry unto them, but they will not hear their prayer) they did not respond to them, (and We shall set a gulf of doom between them) We shall set a valley of fire between the worshippers and those who were worshipped; it is also said that this means: We set destruction between them in the Hereafter instead of the love and affection which was between them in the life of this world.

[18:53]

(And the guilty) and the idolaters (behold the Fire and know) and are ascertained (that they are about to fall therein) that they shall enter the Fire, (and they find no way of escape thence):

[18:54]

(And verily We have displayed) We have explained (for mankind) for the people of Mecca (in this Qur'an all manner of similitudes) all forms of threats and promises in order that they take heed and, hence, believe, (but man) Ubayy Ibn Khalaf al-Jumahi (is more than anything contentious) in respect to falsehood; it is also said that this means: no one is more contentious than man.

[18:55]

(And naught hindereth mankind) the people of Mecca, those who sponsored the army that fought against Muslims at Badr (from believing) in Muhammad (pbuh), and in the Qur'an (when the guidance) Muhammad (pbuh) and the Qur'an (cometh unto them, and from asking for forgiveness of their Lord) repent of disbelief and accept faith, (unless (it be that they wish) that the judgement of the men of old should come upon them) unless the destruction of the people of old should seize them (or (that) they should be confronted) on the Day of Badr (with the Doom) with the sword.

[18:56]

(We send not the messengers save as bearers of good news) Paradise for the believers (and warners) against hell for the disbelievers. (Those who disbelieve) in the scriptures and messengers (contend with falsehood) with idolatry (in order to refute) to nullify (the Truth) and guidance (thereby. And they take Our revelations) Our scriptures and messengers (and that wherewith they are threatened) of chastisement (as a jest) and mockery.

[18:57]

(And who doth greater wrong) none is more wrong (than he who hath been reminded of the revelations of his Lord) he who has been admonished with the revelations of his Lord, (yet turneth away from them) in denial (and forgetteth what his hands send forward) and forgets the sins committed by his hands? (Lo! on their hearts We have placed coverings so that they understand not) the Truth and guidance, (and in their ears a deafness) so that they hear not the Truth and guidance. (And though thou) O Muhammad (call them to the guidance) to Allah's divine Oneness, (in that case they can never be led aright) they will not believe.

[18:58]

(Thy Lord is the Forgiver, Full of Mercy) in that He defers His chastisement. (If He took them to task (now) for what they earn) for their idolatry, (He would hasten on the doom for them) in this worldly life; (but theirs is an appointed term) for their destruction (from which) from Allah's chastisement (they will find no escape) they will find no refuge.

[18:59]

(And (all) those townships!) And all the people of the townships of old (We destroyed them when they did wrong) when they disbelieved, (and We appointed a fixed time for their destruction).

[18:60]

Allah then mentioned the story of Moses with Khidr. It so happened that it came to Moses's mind that there is no servant on the face of the earth who is more knowledgeable than him. And so Allah said to Moses: "I have a servant on earth who is more obedient to Me and more knowledgeable than you, and this servant is Khidr". Moses said: "O Lord! Guide me to him". He said: "Take with you salted fish and walk along the sea shores until you find a rock in which there is the fountain of life. Sprinkle some of the water on the fish until it comes back to life. There you will meet Khidr". Allah said: (And when Moses said unto his servant) his servant was Shajardah Joshua ben Nun, an Israelite nobleman. He was his servant in the sense that he kept his company and served him: (I will not give up until I reach the point where the two rivers meet) where sea water meets with river water, i.e. where the Persian Gulf and the Mediterranean Sea meet, (though I march on for ages) or I will continue going on for years.

[18:61]

(And when they reached the point where the two met) between the two seas, (they forgot their fish) they forgot the matter of their fish, (and it took its way into the waters, being free).

[18:62]

(And when they had gone further) from the rock, (he said unto his servant) Shajardah: (Bring us our breakfast. Verily we have found fatigue in this our journey).

[18:63]

(He said) Joshua said: (Didst thou see) O Moses, (when we took refuge on the rock, and I forgot the fish) the matter of the fish (and none but Satan caused me to forget to mention it) to you, (it took its way into the waters by a marvel) it was dry land.

[18:64]

(He said) Moses said: (This is that which we have been seeking) as an indication from Allah to Khidr (they retraced their steps again) they went back, following their own footsteps.

[18:65]

(Then found they) at the rock (one of Our slaves) i.e. Khidr, (unto whom We had given mercy from Us) He says: We favoured him with prophethood, (and had taught him knowledge from Our presence) the knowledge of future events.

[18:66]

(Moses said unto him: May I follow thee) may I keep your company, (to the end that thou mayst teach me right conduct of that which thou hast been taught) that you may teach me guidance and that which is right?

[18:67]

(He said) O Moses: (Lo! thou canst not bear with me) for you may see me doing something that you will not be able to bear.

[18:68]

When Moses said he will be able to bear anything, Khidr said: (How canst thou) O Moses (bear with that whereof thou canst not compass any knowledge) that the explanation of which you have not been given?

[18:69]

(He said: Allah willing, thou shalt find me) O Khidr (patient) in relation to that which I see from you (and I shall not in aught gainsay thee) I will not disobey your command.

[18:70]

(He said) Khidr said: (Well, if thou go with me) if you keep my company, O Moses, (ask me not concerning aught) about what I do (till I myself mention of it unto you) until I proceed to explain it to you.

[18:71]

(So the twain set out) so both Khidr and Moses (pbut) set out (till, when they were in the ship) to cross over, (he made a hole therein) Khidr made a hole in the ship. ((Moses) said) to him: (Hast thou made a hole therein to drown the folk thereof? Thou verily hast done a dreadful thing) towards the people of the ship.

[18:72]

(He said) Khidr said to him: (Did I not tell thee) O Moses (thou couldst not bear with me?)

[18:73]

((Moses) said: Be not wroth with me that I forgot) your advice, (and be not hard upon me for my fault) do not tax me severely for my fault.

[18:74]

(So the twain journeyed on till, when they met a lad) between two townships, (he slew him) Khidr killed him. ((Moses) said: What! Hast thou) O Khidr (slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing) you have committed a horrendous, evil act.

[18:75]

(He said) Khidr said: (Did I not tell thee) O Moses (that thou couldst not bear with me? Did I not tell you that you might see me doing something that you will not be able to tolerate?

[18:76]

((Moses) said: If I ask thee) O Khidr (after this) after killing this soul (concerning aught, keep not company with me. Thou hast received an excuse from me) you have an excuse to part company with me.

[18:77]

(So they twain journeyed on till, when they came unto the folk of a certain township) Antioch, (they asked its folk for food) they asked its inhabitants for bread, (but they refused to make them guests) they refused to give them food. (And they found therein a wall upon the point of falling into ruin, and he repaired it) Khidr repaired it. ((Moses) said: If thou hadst wished) O Khidr, (thou couldst have taken payment for it) in the form of bread that we could eat.

[18:78]

(He said) Khidr said: (This is the parting between thee and me) O Moses! (I will announce unto thee the interpretation of that thou couldst not bear with patience).

[18:79]

(As for the ship) in which I made a hole, (it belonged to poor people working on the river) transporting people across the river, (and I wished to mar it) I wished to damage it, (for there was a king) called Jalandi (behind them) ahead of them (who is taking every ship by force) and this is why I damaged it.

[18:80]

(And as for the lad) whom I killed, (his parents were believers) and of the greatest people of that township (and We feared lest he should oppress them) and your Lord Knew that he will overburden them (by rebellion and disbelief) by means of his rebellion and disobedience, and by lying in oath and so He killed him.

[18:81]

(And We intended that their Lord should change him for them for one) another child (better in purity) righteous (and nearer to mercy) who is more keen to keep ties of kinship. Allah gave them instead of him a girl who later married a prophet and from whom she gave birth to a prophet at whose hand a great number of people were guided. The son killed by Khidr, whose name was Jaysur, was, on the other hand, a disbeliever, a thief and a murderer. This is why Khidr killed him.

[18:82]

(And as for the wall) which I repaired, (it belonged to two orphan boys) called Asram and Suraym (in the city) of Antioch, (and there was beneath it a treasure belonging to them) it was a tablet of gold containing knowledge and wisdom and written on it: "In the name of Allah, the Beneficent, the Merciful. I am really amazed regarding a person who believes in death: how could he ever be happy; and amazed at a person who believes in the evanescence of this worldly life and the fluctuation of its people: how he can find tranquillity in it; there is no deity except Allah and Muhammad is the Messenger of Allah (pbuh)" (and their father had been righteous) he was a trustworthy man called Kashih, (and your Lord intended that they should come to their full strength) that they should reach the age of puberty (and should bring forth their treasure) i.e. their golden tablet (as a mercy from their Lord) as a blessing from your Lord; it is also said that this means: as an inspiration from your Lord; (and I did it not upon my own command) I did not do it from my own initiative. (Such is the interpretation of that wherewith thou couldst not bear).

[18:83]

(They) the people of Mecca (will ask thee) O Muhammad (of Dhu'l-Qarnayn) about the event of Dhu'l-Qarnayn. (Say) to them, O Muhammad: (I shall recite unto you a remembrance of him) I shall recite to you an explanation of his event.

[18:84]

(Lo! We made him strong in the land and gave unto every thing a road) the knowledge of the roads and constellation.

[18:85]

(And he followed a road) he set out on a road,

[18:86]

(Till, when he reached the setting place of the sun) where the sun sets, (he found it setting in a muddy spring) a blackened, muddy and stinking spring; it is also said that this means: a hot spring, (and found a

people thereabout) these people were disbelievers: (We said: O Dhu'l-Qarnayn!) We inspired him (Either punish) either kill them until they accept to believe that there is no deity except Allah (or show them kindness) or you pardon them and let them be.

[18:87]

(He said: As for him who doth wrong) as for him who disbelieves in Allah, (we shall punish him) in this worldly life by killing him, (and then he will be brought back unto his Lord) in the Hereafter, (who will punish him) by means of the Fire (with awful punishment!) with a severe punishment.

[18:88]

(But as for him who believeth) in Allah (and doeth right) sincerely to Allah, (good will be his reward) Paradise will be his reward in the Hereafter, (and We shall speak unto him a mild command) we shall speak to him in a kind manner.

[18:89]

(Then he followed a road) toward the East.

[18:90]

(Till, when he reached the rising place of the sun, he found it rising on a people for whom We had appointed no helper therefrom) these people had no shelter to protect them from the sun, they had no mountains, trees or clothes. They were naked creatures who were blind to the Truth.

[18:91]

(So (it was)) just as he reached the West, so did he reach the East. (And We knew all concerning him) We knew what he had of information and exposition.

[18:92]

(Then he followed a road) he set out towards the East, to Byzantium.

[18:93]

(Till, when he came between the two mountains, he found upon their hither side) between the two mountains (a folk that scarce could understand a saying) from other people.

[18:94]

(They said) to the interpreter: (O Dhu'l-Qarnayn! Lo! Gog and Magog are spoiling the land) they are destroying our land, they eat our dates, loot our crops and kill our offspring; it is also said that this means: they devour people, for Gog and Magog were two men from the descendent of the children of Yapheth; it is also said that they were called Gog and Magog due to their sheer number. (So may we pay thee tribute) a reward; and it is also said that this means a wage, according to a different reading, (on condition that thou set a barrier between us and them?)

[18:95]

(He said: That wherein my Lord hath established me) the dominion that my Lord has given me is (better) than your reward or wage. (Do but help me with strength) they said: "which strength do you want from us" and he said: "the strength of blacksmiths", (I will set between you and them a bank) a barrier.

[18:96]

(Give me pieces of iron till, when he had levelled up (the gap) between the cliffs, he said: Blow!) and so they blew into the Fire (till, when he had made it a fire) He says: when the iron became as hot as the Fire and thus melted, (he said: Bring me molten copper to pour thereon) to pour on the wall.

[18:97]

(And (Gog and Magog) were not able to surmount) to climb over it, (nor could they pierce (it)) from beneath.

[18:98]

(He said: This) wall (is a mercy from my Lord) to you; (but when the promise of my Lord cometh to pass) and Gog and Magog break free, (He will lay it low) He will break it, (for the promise of my Lord) that they will break free (is true) and this will surely take place.

[18:99]

(And on that day) the day when Gog and Magog break free; and it is also said: the day of return from Byzantium in that they were not able to defeat it, (We shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering).

[18:100]

(On that day) the Day of Judgement (We shall present hell) We shall reveal hell (to the disbelievers) before they enter it, (plain to view) clear for them to see,

[18:101]

(Those whose eyes were hoodwinked) those whose eyes were blind (from My reminder) to My divine Oneness and Scripture, (and who could not bear to hear) the recitation of the Qur'an due to their hatred of the Prophet Muhammad (pbuh).

[18:102]

(Do the disbelievers) in Muhammad (pbuh) and in the Qur'an (reckon that they can choose My bondmen) can worship My servants (as protecting friends beside Me?) think that they can choose my servants as deities beside Me; thinking that they will help them in this life and in the Hereafter? It is also said that this means: is it enough that the disbelievers choose to worship My servants as deities? (Lo! We have prepared hell as a welcome for the disbelievers).

[18:103]

(Say) O Muhammad: (Shall We inform you who will be the greatest losers by their works) in the Hereafter?

[18:104]

(Those whose effort goeth astray) those whose works are thwarted (in the life of the world) these are the Kharijites; and it is also said that this refers to anchorites, (and yet they reckon that they do good work) and yet think that they are doing righteous works.

[18:105]

(Those are they who disbelieve in the revelations of their Lord) they disbelieve in Muhammad (pbuh) and in the Qur'an, (and in the meeting with Him) i.e. in resurrection after death. (Therefore their works) their good works (are vain) are thwarted, (and on the Day of Resurrection We assign no weight to them) to their

works; it is also said that this means: not an atom weight of their works will be weighed on the Day of Judgement.

[18:106]

(That is their reward: hell, because they disbelieved) in Muhammad (pbuh) and in the Qur'an, (and made a jest) and mockery (of Our revelations) Our Scripture (and Our messengers) Muhammad (pbuh) and others.

[18:107]

(Lo! those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) acts of obedience, secretly between themselves and their Lord, (theirs are the Gardens of Paradise) the highest rank therein, (for welcome) as a dwelling for them,

[18:108]

(Wherein they will abide, with no desire to be removed from thence) to another place.

[18:109]

(Say) O Muhammad to the Jews: (Though the sea became ink for the Words of my Lord) for the knowledge of my Lord, (verily the sea would be used up before the Words of my Lord were exhausted) it is also said that 'the Words of my Lord' means: the disposition of my Lord, (even though We brought the like thereof to help) as an addition.

[18:110]

(Say) O Muhammad: (I am only a mortal like you) I am a human being like you. (My Lord inspireth in me) through Gabriel (that your God is only One God) and He has no son or partner. (And whoever hopeth for the meeting with his Lord) whoever fears resurrection after death, (let him do righteous work) sincerely, and secretly between him and his Lord, (and make none sharer of the worship due unto his Lord) he should not show off or associate in the worship of his Lord anything or anyone; it is also said that this means: he should not associate in his obedience of his Lord anything or anyone. This verse was revealed about Jundub Ibn Zuhayr al-'Amiri'.
And of the surah in which Mary is mentioned, which is all Meccan and contains 98 verses, 962 words and 3,302 letters:

Surah 19: Mary (*Maryam*)

And of the surah in which Mary is mentioned, which is all Meccan and contains 98 verses, 962 words and 3,302 letters:

[19:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of (Kaf. Ha. Ya. Ain. Sad): '(Kaf. Ha. Ya. 'Ayn. Sad.) this is an expression of praise with which Allah praised Himself. He says: Kaf means He is Sufficient (Kafi), Ha means He is the guiding One (Hadi), 'Ayn means He is Possessor of knowledge ('Alim), and Sad means He is Possessor of Truth (Sadiq); it is also said that Kaf means He is Sufficient unto His servants, Ha means He guides His servants, Ya means His hand is above His creation, and 'Ayn means He knows the affairs of His servants, and Sad means He is true in His promise. It is also said that Kaf is from the Generous (Karim), Ha is from the One who guides (Hadi), Ya is from Clement (Halim), 'Ayn from the One who possesses knowledge ('Alim), and Sad from the Truthful (Sadiq), or from the Veracious (Sudduq). It is also said that (Kaf. Ha. Ya. Ain. Sad) is an oath by means of which Allah swore.

[19:2]

(A mention of the mercy of your Lord) He says: this a mention of your Lord (unto His servant Zachariah) His mercy unto him was by giving him a son.

[19:3]

(When he cried unto his Lord) Zachariah called his Lord in the sanctuary (a cry in secret) in secret from his people,

[19:4]

(Saying: My Lord!) O my Lord! (Lo! the bones of me wax feeble) my body has become weak (and my head is shining with grey hair, and I have never been unblest in prayer to You, my Lord) he said: my prayers were never rejected by You, O my Lord.

[19:5]

(Lo! I fear my kinsfolk) i.e. the inheritors (after me) i.e. there is no one after me to inherit my office and position, (since my wife) Hannah the sister of the mother of Mary the daughter of Amran ('Imran) the son of Matthan (Mathan) (is barren) and gives birth to no children. (Oh, give me from Thy presence) from You (a successor) a son,

[19:6]

(Who shall inherit of me) who shall inherit my office and position (and inherit (also) of the house of Jacob) if they have an office and kingship, for the family of Jacob were John's maternal uncles. (And make him, my Lord, acceptable (unto Thee)) make him well pleasing to you and righteous.

[19:7]

And so Gabriel called him, saying: (O Zachariah! Lo! We bring you tidings of a son whose name is John) Yahya in Arabic, because he has breathed life (ahya) into his mother's womb; (We have given the same name to none before (him)) We have not given before a son to Zachariah whose name is John; it is also said that this means: there was no one before him whose name was John.

[19:8]

(He said) Zachariah said to Gabriel: (My Lord!) my master, (How can I have a son when my wife is barren and I have reached infirm old age) how can I have a son when my wife is barren and my body has become dry?; it is also said that this means: how can I have a son when my wife is barren and I am seventy two years of age?

[19:9]

(He said) Gabriel said to him: (So (it will be)) just as I have told you. (Thy Lord saith: It is easy for Me) i.e. his creation is easy for Me, (even as I created thee) O Zachariah (before) before John, (when thou wast naught).

[19:10]

(He said: My Lord!) O my Lord! (Appoint for me some token) some sign when my wife becomes pregnant. (He said: Thy token is that thou, with no bodily defect, shall not speak unto mankind) will not be able to speak to people (three nights) without suffering dumbness or any other illness.

[19:11]

(Then he came forth unto his people from the sanctuary) from the prayer hall, (and signified to them) he made gestures to them; and it is also said: he wrote on the ground to them: (Glorify your Lord at break of day and fall of night) pray to Him in the morning and at night.

[19:12]

(O John!) Allah said to John when he reached the age of puberty and understanding: (Hold the Scripture) act according to that which is in the Torah, seriously and diligently. (And We gave him) and We gave John (wisdom) understanding and knowledge (when a child) when he was still young.

[19:13]

(And compassion from Our presence) and We gave him compassion from Our presence towards his parents, (and purity) as an act of charity to them; it is also said that this means: We gave righteousness with regard to his religion; (and he was devout) he was obedient to his Lord,

[19:14]

(And dutiful towards his parents) he was kind to his parent. (And he was not arrogant) in his practice of Religion, ready to hurt when angry, (rebellious) disobedient of his Lord.

[19:15]

(Peace on him) safety, forgiveness and bliss from Us to John (the day be was born, and the day he dieth and the day he shall be raised alive) from his grave!

[19:16]

(And make mention) O Muhammad (of Mary) of the event of Mary (in the Scripture) in the Qur'an, (when she had withdrawn from her people to a chamber looking East) east of their house,

[19:17]

(And had chosen seclusion from them) so that she purifies herself after the end of her menses. (Then We sent unto her Our Spirit) Our Messenger Gabriel when she had finished purifying herself (and it assumed for her the likeness of a perfect man).

[19:18]

(She said) Mary said: (Lo! I seek refuge in the Beneficent One from thee, if thou art God-fearing [taqiyya]) if you are obedient to the All-Merciful; it is also said that Taqiyy was the name of an evil man and she thought that he was that man, which explains why she sought refuge in Allah from him.

[19:19]

(He said) Gabriel said to her: (I am only a messenger of thy Lord, that I may bestow on thee) that Allah may bestow on you (a faultless son) a righteous son.

[19:20]

(She said) Mary said to Gabriel (pbuh): (How can I have a son when no mortal hath touched me) when no husband has come near me, (neither have I been unchaste) neither have I been an adulteress!

[19:21]

(He said) Gabriel said to her: (So (it will be)) just as I have told you. (Thy Lord saith: It is easy for Me) it is

easy for Me to create him without a father. (And (it will be) that We may make of him a revelation) a token and admonition (for mankind) for the Children of Israel: a son without a father (and a mercy from Us) to whoever believes in him, (and it is a thing ordained) it is a thing decreed, that he shall be a son without a father.

[19:22]

(And she, conceived him) she bore him for nine months; and it is also said: her pregnancy lasted one day, (and she withdrew with him) i.e. to deliver him (to a place) far away from people.

[19:23]

(And the pangs of childbirth drove her unto the trunk of the palm-tree) a dry palm-tree. (She said: Oh, would that I had died ere this) this child; and it is said that this means: before this day (and had become a thing of naught, forgotten) an abandoned thing which is never mentioned! And it is also said that this means: a still born child.

[19:24]

(Then (one) cried unto her from below her) i.e. Gabriel, (saying: Grieve not) O Mary over the birth of Jesus! (Thy Lord hath placed a rivulet beneath thee) a prophet beneath you; it is also said that this means: Jesus cried unto her from beneath her: grieve not your Lord has placed a stream beneath you,

[19:25]

(And shake the trunk of the palm-tree towards you, thou wilt cause ripe dates to fall upon thee).

[19:26]

(So eat) the date (and drink) from the stream (and be consoled) by the birth of Jesus (pbuh). (And if thou meetest any mortal) and if you meet any human being, after today (say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal) and then be silent until Jesus speaks after you.

[19:27]

(Then she brought him) i.e. Jesus (to her own folk, carrying him) when he was forty days old. (They said: O Mary! thou hast come with an amazing thing) you have come with an abominable act.

[19:28]

(Oh sister of Aaron!) O you who resembles Aaron in worship-Aaron was a righteous man, one of the best among people-; and it is also said that Aaron was an evil man and so they compared her to him; and it is also said that Aaron was her half brother from her father side. (Your father was not a wicked man) your father was not an adulterer (nor was your mother a harlot) nor was your mother a whore.

[19:29]

(Then she pointed to him) she pointed to Jesus (pbuh) that they should speak to him. (They said: How can we tale to one who is in the cradle, a young boy) forty days old?

[19:30]

Jesus then spoke to them, (He spake: Lo! I am the slave of Allah. He hath given me the Scripture) He taught me the Torah and the Gospel while still in my mother's womb (and hath appointed me a Prophet) after my mother delivered me,

[19:31]

(And hath made me blessed) and has made me a teacher of goodness (wheresoever I may be) or stay, (and hath enjoined upon me prayer) and enjoined upon me the perfection of the prayer (and alms giving) acts of charity (so long as I remain alive) as long as I live,

[19:32]

(And (hath made me) dutiful towards her who bore me) and kind to my mother, (and hath not made me arrogant) in the practice of religion, ready to hurt when angry, (unblest) and has not made me disobedient to Him.

[19:33]

(Peace on me the day I was born) safety to me from Satan's touch when I was born, (and the day I die) and safety to me from the compression of the grave when I die, (and the day I shall be raised alive) when I am resurrected alive from the grave!

[19:34]

(Such was Jesus, son of Mary) such was the event of Jesus, son of Mary: ((this is) a statement of the Truth concerning which they doubt) i.e. the Christians, for some of them said he is Allah, and some said he was the son of Allah and some of them claimed he was Allah's partner.

[19:35]

(It befitteth not (the Majesty of) Allah that He should take unto Himself a son Glory be to Him!) Allah absolves Himself from taking a son or partner. (When He decreeth a thing) when He wants to create a son without a father, (He saith unto it only: Be! and it is) a son without a father, just like Jesus.

[19:36]

When Jesus brought the Message to his people, he said: I am the servant of Allah and His messiah, (And lo! Allah is my Lord) my Creator and Provider (and your Lord) your Creator and Provider. (So serve Him) profess His divine Oneness. (That) the monotheism with which I am enjoining you (is the right path) an established religion with which Allah is pleased, i.e. Islam.

[19:37]

(The sects) the disbelievers (among them differ) some saying He is Allah, some he is the son of Allah and some Allah's partner: (but woe) a river in Gehenna containing puss and blood; it is also said that this means: severe chastisement (unto the disbelievers) who became different sects regarding Jesus (from the meeting of an awful Day) from the chastisement of the Day of Judgement.

[19:38]

(See and hear them) how well they will see and hear (on the Day they come unto Us) this is the Day of Judgement, that Jesus is not Allah, His son or partner! (Yet the evil-doers) the idolaters (are today) in this worldly life (in error manifest) in manifest disbelief because of saying that Jesus is Allah, His son or His partner.

[19:39]

(And warn them) O Muhammad (of the Day of anguish) of the Day of regret (when the case hath been decided) when the reckoning is over and the people of Paradise enter Paradise and the people of hell enter hell and Death is slain. (Now they are in a state of carelessness) in a state of ignorance and blindness

concerning it, (and they believe not) in Muhammad (pbuh) in the Qur'an or in resurrection after death.

[19:40]

(Lo! We inherit the earth and all who are thereon,) We possess the earth; it is also said that this means: We cause to die whoever is in the earth and give them life again (and unto Us they are returned) on the Day of Judgement such that I reward them for their deeds: a good deed for a good deed and an evil deed for an evil deed.

[19:41]

(And make mention (O Muhammad) in the Scripture of Abraham) the event of Abraham. (Lo! he was a saint) he believed in faith, (a prophet) sent to people, informing them on behalf of his Lord.

[19:42]

(When he said unto his father) Azar: (O my father! Why worshippest thou) beside Allah (that which heareth not) when called upon (nor seeth) when you worship it, (nor can in aught avail thee) from Allah's chastisement?

[19:43]

(O my father! Lo! there hath come unto me) from Allah (of knowledge) of exposition (that which came not unto thee) that whoever worships other than Allah will torment him with the Fire. (So follow me) regarding Allah's religion, (and I will lead thee on a right path) I will guide you to a just path and erect path that Allah is pleased with which is Islam.

[19:44]

(O my father! Serve not the devil) do not obey the devil concerning the worship of idols. (Lo! the devil is a rebel unto the Beneficent) the devil is a disbeliever in Allah.

[19:45]

(O my father! Lo! I fear) I know (lest a punishment from the Beneficent overtake thee) if you do not believe in Him (so that thou become a comrade of the devil) a companion of the devil in hell.

[19:46]

(He said) Azar said: (Rejectest thou my gods) do you reject the worship of my deities, (O Abraham? If thou cease not) from what you say, (I shall surely stone thee) I will kill you. (Depart from me a long while!) stay away from me as long as you live; it is also said that this means: leave me and do not speak with me for a long time.

[19:47]

(He said) Abraham said: (Peace be unto thee! I shall ask forgiveness of my Lord for thee) I will pray to Allah for you. (Lo! He was ever gracious unto me) He knows, if He wants to answer my prayer.

[19:48]

(I shall withdraw from you) I will leave you (and that unto which ye pray beside Allah) of idols, (and I shall pray unto my Lord) I shall worship my Lord. (It may be that) 'may be' in connection with Allah denotes a requisite, (in prayer unto my Lord) in worship of my Lord, (I shall not be unblest) I shall not be rejected.

[19:49]

(So, when he had withdrawn from them) when he left them (and that which they were worshipping beside Allah) of idols. (We gave him Isaac) the cheerful (and Jacob) the son of his son. (Each of them) Abraham, Isaac and Jacob (We made a prophet) We favoured them with prophethood and Islam.

[19:50]

(And We gave them of Our mercy) We gave him of Our bounty a righteous son and a lawful property, (and assigned to them a high and true renown) We favoured them with being praised by others.

[19:51]

(And make mention in the Scripture of Moses) the event of Moses. (Lo! he was chosen) he was protected from disbelief, idolatry and indecency; it is also said that this means according to a different variant: he was chosen for worship and for the proclamation of Allah's divine Oneness, (and he was a messenger (of Allah)) to the Children of Israel, (a prophet) informing on behalf of Allah, Exalted is He.

[19:52]

(We called him from the right slope of the Mount) We called him from his right side at the mountain, (and brought him nigh in communion) and brought him very close to the extent that he heard the screeching of the pen; it is also said that this means: We spoke to him from a near distance.

[19:53]

(And We bestowed upon him of Our mercy) from Our blessing (his brother Aaron, a prophet (likewise)) a helping assistant.

[19:54]

(And make mention in the Scripture of Ishmael) of the event of Ishmael. (Lo! he was a keeper of his promise) whenever he promised he kept his promise, (and he was a messenger (of Allah)) to his people (a prophet) informing on behalf of Allah.

[19:55]

(He enjoined upon his people worship) he enjoined upon his people perfection of the prayer (and alms giving) by giving the poor-due and alms, (and was acceptable in the sight of his Lord) he was righteous.

[19:56]

(And make mention in the Scripture of Idris) of the event of Idris. (Lo! he was a saint) he believed in his faith, (a prophet) informing on behalf of Allah;

[19:57]

(And We raised him to high station) in Paradise.

[19:58]

(These are they) those whom I mentioned: Abraham, Ishmael, Isaac, Jacob, Moses, Aaron, Jesus, Idris and all the prophets (unto whom Allah showed favour from among the prophets) Allah favoured them with prophethood, the message and Islam, (of the seed of Adam and of those whom We carried (in the ship) with Noah) the offspring of Noah, (and of the seed of Abraham) Ishmael and Isaac (and Israel) and of the offspring of Jacob: Joseph and his brothers, (and from among those whom We guided) those whom We favoured with faith (and chose) for Islam and the emulation of the Prophet (pbuh) i.e. 'Abdullah Ibn Salam

and his followers. (When the revelations of the Beneficent) expositing the commands and prohibitions (were recited unto them, they fell down, adoring and weeping) they prostrate themselves and weep out of fear of Allah.

[19:59]

(Now there hath succeeded them a later) evil (generation who have ruined worship) they abstained from the performance of the prayer (and have followed lusts) they occupied themselves with the pleasures of this worldly life and indulged in marrying half sisters from their fathers' side. The reference here is to the Jews. (But they will meet deception) a valley in Gehenna.

[19:60]

(Save him who shall repent) of the Jews (and believe) in Muhammad (pbuh) and in the Qur'an (and do right) sincerely in secret between themselves and their Lord. (Such will enter the Garden and they will not be wronged in aught) their good works will not be diminished and their evil works will not be increased.

[19:61]

Allah then explained that Paradise will be theirs, saying: (Gardens of Eden, which the Beneficent hath, promised to His slaves in the Unseen) unseen to them. (Lo! His promise is ever sure of fulfilment) it will surely take place.

[19:62]

(They hear therein) in Paradise (no idle talk) false oath, (but only Peace) but they greet one another to honour each other; (and therein they have food) their food in Paradise (for morn and evening) in the measure of the morning and evening of this worldly life.

[19:63]

(Such is the Garden which We cause the devout among Our bondmen) those who ward off disbelief and idolatry; and it is also said that this means: the one who obeys his Lord (to inherit) to dwell in.

[19:64]

(We (angels) come not down) from heaven (save by commandment of thy Lord) O Muhammad. Gabriel said this when Allah withheld the revelation from him for a while after being asked by the Quraysh about the spirit, the two-horned (Dhu'l-Qarnayn) and the people of the Cave. (Unto Him belongeth all that is before us) of the matter of the Hereafter (and all that is behind us) of the matter of this worldly life (and all that is between those two) between the two blowings of the Trumpet, (and thy Lord was never forgetful) your Lord has not forgotten you since He first sent you the Revelation.

[19:65]

(Lord) Creator (of the heavens and the earth and all that is between them) of created beings and marvels, i.e. Allah. (Therefore, worship thou Him) obey Him (and be thou steadfast in His service) be patient in His worship. (Knowest thou one that can be named along with Him) do you know anyone else whose name is Allah?

[19:66]

(And man) i.e. Ubayy Ibn Khalaf al-Jumahi, in denial of the resurrection, (saith: When I am dead, shall I forsooth be brought forth alive) from the grave after I die? This will never be.

[19:67]

(Doth not man remember) does not Ubayy Ibn Khalaf take admonition (that We created him before) this from a stinking sperm drop, (when he was naught?) Likewise, I am able to bring him back to life again.

[19:68]

(And, by your Lord) Allah swore by Himself, (verily We shall assemble them and the devils, then We shall bring them, crouching, around hell) in the middle of hell.

[19:69]

(Then We shall pluck out) We shall bring out (from every sect) from the adherents of each religion (whichever of them was most stern in rebellion to the Beneficent) which of them was most daring vis-à-vis the Qur'an.

[19:70]

(And surely We are best aware of those most worthy) of those most deserving (to be burned therein) to enter hell.

[19:71]

(There is not one of you but shall approach it) there is not a single one of you, to the exclusion of prophets and messengers, save that he will enter it, i.e. hell. (That is a fixed ordinance of your Lord) it is a decree that must necessarily take place.

[19:72]

(Then We shall rescue those who kept from evil) those who ward off disbelief, idolatry and indecency, (and leave the evil-doers) the idolaters (crouching) all gathered for eternity (there) in hell.

[19:73]

(And when Our clear revelations) expositing the commands and prohibitions (are recited unto them) are recited to al-Nadr and his host (those who disbelieve) in Muhammad (pbuh) in the Qur'an and the resurrection; the reference here is to al-Nadr and his host, (say Unto those who believe) in Muhammad (pbuh) and in the Qur'an, i.e. Abu Bakr and his fellow believers: (Which of the two parties) the adherents of which religion, among us and you, (is better in position, and more imposing as an army?)

[19:74]

(How many a generation) how many past nations (have We destroyed before them) before Quraysh, (who were more imposing about gear) are better looking in outward form (and outward seeming) and have more wealth and offspring!

[19:75]

(Say) to them, O Muhammad: (As for him who is in error) in disbelief and idolatry, (the Beneficent will verily prolong) will increase (his span of life) his wealth and offspring. So observe them, O Muhammad, (until, when they behold that which they were promised) of chastisement, (whether it be punishment (in the world)) on the Day of Badr, by the sword, (or Hour (of Doom)) or the chastisement of the Day of Judgement in hell, (they will know) this is a threat to them (who is worse in position) in the Hereafter and tightness in this worldly life (and who is weaker as, an army) who is weaker in receiving help.

[19:76]

(Allah increaseth in right guidance) by faith (those who walk aright) upon the legal prescriptions; it is also said that this means: Allah increases in right guidance through the abrogating verses those who walk aright by the abrogated verses, (and the good deeds) the five daily prayers (which endure are better in your Lord's sight for reward) the best things for which Allah gives reward are the five daily prayers, (and better for resort) the best return in the Hereafter.

[19:77]

(Hast thou seen him who disbelieveth in Our revelations) in Muhammad (pbuh) and in the Qur'an, i.e. al-'As Ibn Wa'il al-Sahmi (and saith: Assuredly I shall be given wealth and children) if what Muhammad (pbuh) say about the Hereafter is true, then I shall be given wealth and children!

[19:78]

But Allah answered him, saying: (Hath he perused the Unseen) did he have a look at the Guarded Tablet for him to claim what he claimed, (or hath he made a pact with the Beneficent) by means of 'there is no deity except Allah' such that he can claim this claim?

[19:79]

(Nay) he will not have what he said, (but We shall record) We shall preserve (that which he saith) of lies (and prolong) and increase (for him a span of torment) an increase of chastisement.

[19:80]

(And We shall inherit from him that whereof he spake) in Paradise and give it to the believers, (and he will come unto Us) on the Day of Judgement, (alone) without wealth, children or any goodness. This verse was revealed about Khabbab Ibn al-Aratt and another man with whom he had a quarrel.

[19:81]

(And they have chosen (other)) the people of Mecca worshipped (gods beside Allah) i.e. idols (that they may be a power for them) that they be a protection for them from Allah's chastisement.

[19:82]

(Nay, but they will deny their worship of them) i.e. the idols will absolve themselves from the disbelievers' worship of them, (and become) i.e. the idols (opponents unto them) a help in the torment of the disbelievers.

[19:83]

(Seest thou not) have you not been informed, O Muhammad, (that We have set the devils on the disbelievers to confound them with confusion) they forcefully drive them to disobey Allah and strongly entice them to do so?

[19:84]

(So make no haste against them (O Muhammad)) do not hasten chastisement upon them. (We do but number unto them a sum) one breath after another.

[19:85]

(On the Day) which is the Day of Judgement (when We shall gather the righteous) those who ward off disbelief, idolatry and indecency (unto the Beneficent) unto the Garden of the Beneficent, (a goodly company) mounting on she-camels.

[19:86]

(And drive the guilty) the idolaters (unto hell, a weary herd) in a state of thirst,

[19:87]

(They will have no power of intercession) the angels will not intercede for anyone, (save him who hath made a covenant with his Lord) through the attestation of “there is no deity except Allah”.

[19:88]

(And they say) i.e. the Jews: (The Beneficent hath taken unto Himself a son) He has taken Ezra ('Uzayr) as his son.

[19:89]

(Assuredly you utter a disastrous thing) you utter ignominious evil words,

[19:90]

(Whereby almost the heavens are torn) crack, (and the earth is split asunder and the mountains fall in ruins),

[19:91]

(That ye ascribe unto the Beneficent a son) Ezra,

[19:92]

(When it is not meet for (the Majesty of) the Beneficent that He should choose a son) It does not befit him to take Ezra as a son.

[19:93]

(There is none in the heavens and the earth but cometh unto the Beneficent as a slave) acknowledging his servitude to the All-Merciful and obedient to Him except, that is, the disbelievers.

[19:94]

(Verily He knoweth them) He remembers them (and numbereth them with (right) numbering) and He knows their number.

[19:95]

(And each one of them will come unto Him) and each of them will come to Allah (on the Day of Resurrection, alone) without wealth or offspring.

[19:96]

(Lo! those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) between them and their Lord, (the Beneficent will appoint for them love) Allah will love them and make people love them.

[19:97]

(And We make (this Scripture) easy in your tongue) We made the recitation of the Qur'an easy for you, ((O

Muhammad) only that thou mayst bear good tidings therewith) by means of the Qur'an (unto those who ward off (evil)) disbelief, idolatry and indecency, (and warn therewith) by means of the Qur'an (the froward folk) people who argue by means of falsehood.

[19:98]

(And how many a generation) many a bygone nation (before them) before your own people, O Muhammad, (have We destroyed! Canst thou (Muhammad) see a single man of them) after having destroyed them, (or hear from them the slightest sound) after being annihilated and turned into ruins?'
And of the surah in which Ta-Ha is mentioned, which is all Meccan and consists of 132 verses, 1,301 words and 5,242 letters:

Surah 20: Ta-Ha

And of the surah in which Ta-Ha is mentioned, which is all Meccan and consists of 132 verses, 1,301 words and 5,242 letters:

[20:1-2]

And from his narration on the authority of Ibn 'Abbas that he said upon the explanation of Allah's saying: (Ta. Ha. We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed) We have not revealed the Qur'an to you that you should toil. This verse was revealed when the Prophet (pbuh) used to stand in prayer at night vigil until his feet swelled up, and so Allah alleviated this for him through this verse. He said: Taha, which in the dialect of Mecca means: O man, i.e. O Muhammad, We have not sent Gabriel with the Qur'an for you to toil.

[20:3]

(But as a reminder) an admonition (unto him who feareth) unto him who embraces Islam, and We have not revealed it to you in order that you tire yourself,

[20:4]

(A revelation) He says: the Qur'an consists of the words spoken (from Him Who created the earth and the high heavens) He raised them one above the other,

[20:5]

(The Beneficent One, Who is established on the Throne) it is also said that this means: He filled it; and it is also said that this is a mystery that cannot be explained.

[20:6]

(Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them) of created beings and marvels, (and whatsoever is beneath the sod) that which is beneath the seven earths. This is because the seven earths are above water, and water is above the whale, the whale is above the rock and the rock is above the two horns of the bull and the bull is above the dust, and the dust is moist soil and none knows what is beneath it except Allah.

[20:7]

(And if thou speakest aloud) and act openly, (then Lo! He knoweth the secret (thought)) and secret action (and (that which is yet) more hidden) than that which is a secret, whether it has ensued from you or has not yet ensued from you but will in the future. Allah knows all that.

[20:8]

(Allah! There is no God save Him) alone without any partner. (His are the most beautiful names) His are the most exalted attributes, so call upon Him through them.

[20:9]

(Hath there come unto thee) it had not come to you before, O Muhammad, but has now, (the story of Moses) the event of Moses?

[20:10]

(When he saw a fire) on his left side (and said unto his folk: Wait) stay here! (I see a fire afar off. Peradventure I may bring you a brand therefrom) a brand of fire from there, for that night was very cold, (or may find guidance at the Fire) to show me the way.

[20:11]

(And when he reached it) it was a green tree from which emanated a white fire, (he was called by name: O Moses!)

[20:12]

(Lo! I, even I, am thy Lord. So take off thy shoes) for his shoes were made of the skin of a dead ass, (for Lo! thou art in the holy valley of Tuwa) Tuwa is the name of the valley; it also said that Tuwa means: this valley has been crossed (tawathu) by prophets before you; it is also said that Tuwa is a well which was filled with stones (tuwiyyat bi'l-sakhr) in the valley where he found the tree.

[20:13]

(And I have chosen thee) to carry the message to Pharaoh, (so hearken unto that which is inspired) so act upon that which you have been commanded.

[20:14]

(Lo! I, even I, am Allah. There is no God save Me. serve Me) obey Me (and establish worship for My remembrance) when you forget to perform a prayer, perform it when you do remember.

[20:15]

(Lo! the Hour is surely coming) the Hour will surely take place. (But I will to keep it hidden) so how would I reveal it to any created being, (that every soul) whether it is righteous or sinner (may be rewarded for that which it striveth (to achieve)) whether it is good or evil.

[20:16]

(Therefore, let not him turn thee aside from it) so let him not bar you from believing in it he (who believeth not therein but followeth his own desire) through denial and worship of idols, (lest thou perish).

[20:17]

(And what is that in your right hand, O Moses?

[20:18]

He said: This is my staff whereon I lean) when I am tired, (and wherewith I beat down branches for my

sheep, and wherein I find other uses) different other uses.

[20:19]

(He said: Cast it down) from your hand, (O Moses!

[20:20]

So he cast it down) from his hand, (and Lo! it was a serpent, gliding) and when it lifted its head up, Moses run away from it.

[20:21]

(He said) Allah said to him: (Grasp it) O Moses (and fear not. We shall return it to its former state) a staff just as it was initially.

[20:22]

(And thrust thy hand within your armpit, it will come forth white) shining (without hurt) it is not touched by leprosy. ((That will be) another token) another sign in addition to the staff.

[20:23]

(That We may show thee (some) of Our greater portents) Our greater signs,

[20:24]

(Go thou unto Pharaoh! Lo! he hath transgressed (the bounds)) he became arrogant, overweening and a disbeliever.

[20:25]

((Moses) said: My Lord! Relieve my mind) soften my heart so that I do not fear him,

[20:26]

(And ease my task for me) make it easy for me to convey the message to Pharaoh;

[20:27]

(And loose a knot from my tongue) loosen my tongue,

[20:28]

(That they may understand my saying) that they may understand what I say to them.

[20:29]

(Appoint for me a henchman from my folk) appoint for me a helper from my own people,

[20:30]

(Aaron, my brother.

[20:31]

Confirm my strength with him) strengthen me by him.

[20:32]

(And let him) O Lord (share my task) of conveying the message to Pharaoh,

[20:33]

(That we may glorify Thee much) that we may pray to You much.

[20:34]

(And much remember Thee) with our hearts and tongues.

[20:35]

(Lo! Thou art ever Seeing us) You have knowledge of us.

[20:36]

(He said) Allah said to him: (Thou art granted thy request) what you have asked for has been granted, (O Moses) and so Allah softened his heart, made things easy for him, loosened his tongue, and appointed his brother Aaron as his helper.

[20:37]

(And indeed, another time) other than this time, (already We have shown thee favour) We have favoured you at another time, i.e. other than this time,

[20:38]

(When We inspired in thy mother that which is inspired,

[20:39]

Saying: Throw him into the ark) put the baby in the ark, (and throw it into the river) and place the ark in the river, (then the river shall throw it on to the bank) of the river, (and there an enemy to Me) as concern Religion, i.e. Pharaoh (and an enemy to him) who intends to kill (shall take him) shall pick him up. (And I endued thee with love from Me) O Moses, such that whoever sees you loves you (that thou mightest be trained according to My will) whatever was done to you was under our very watch,

[20:40]

(When your sister went) when she entered Pharaoh's palace (and said: Shall I show you one who will nurse him) breastfeed him? (and We restored thee) We returned you to your mother (to your mother that her eyes might be refreshed) that she might be comforted (and might not sorrow) thinking that her son may have died upon throwing him in the river. (And thou didst kill a man) a Coptic man (and We delivered thee from great distress) from the distress caused to you by the people, (and tried thee with a heavy trial) We tried again and again. (And thou didst tarry years) ten years (among the folk of Midian. Then comest thou (hither) by (My) providence, O Moses) then you came to face My decree, in that I spoke with you and sent you with a message to Pharaoh,

[20:41]

(And I have attached thee to Myself) I have selected you for Myself by favouring you with the message.

[20:42]

(Go, thou and thy brother) Aaron, (with My tokens) the hand and the staff, (and be not faint in remembrance of Me) do not weaken, wane or slacken in conveying My message to Pharaoh.

[20:43]

(Go, both of you, unto Pharaoh. Lo! he hath transgressed (the bounds)) he has become arrogant, overweening and a disbeliever.

[20:44]

(And speak unto him a gentle word) a kind word: "there is no deity except Allah"; it is also said that this means: call him by his agnomen, (that peradventure he may heed) that perhaps he may take admonition (or fear) or surrender [to Allah].

[20:45]

(They said: Our Lord! Lo! we fear that he may be beforehand with us) we fear that he may be hasty with us (or that he may play the tyrant) and kill us.

[20:46]

(He said) Allah said to them: (Fear not) being beaten or killed. (Lo! I am with you twain) helping you, (Hearing) what you will be told (and Seeing) what he will do with you.

[20:47]

(So go ye unto him) to Pharaoh (and say: Lo! we are two messengers of thy Lord) to you. (So let the Children of Israel go with us) to their homeland, (and torment them not) do not toil them with work, nor kill their men and use their women as servants, because they are free. (We bring thee a token) a sign (from thy Lord) i.e. the sign of the hand, which is the first sign that he showed to Pharaoh (And peace will be for him who follows right guidance) monotheism.

[20:48]

(Lo! it hath been revealed unto us that the) continuous (doom will be for him who denieth) God's divine Oneness (and turneth away) from faith.

[20:49]

((Pharaoh) said: Who then is the Lord of you twain, O Moses?)

[20:50]

(He said: Our Lord is He Who gave unto everything its nature) its shape, He gave to humans human progeny, to camels, donkeys and sheep progenies of their own species, (then guided it aright) then He inspired them how to eat, drink and copulate.

[20:51]

(He said) Pharaoh said to Moses: (What then is the state of the generations of old?) What is the events of the people of old? How did they perish?

[20:52]

(He said) Moses said: (The knowledge thereof) the knowledge of their destruction (is with my Lord) written down (in a Record) i.e. the Guarded Tablet. (My Lord neither erreth) He does not make mistakes nor is He oblivious to their matter (nor forgetteth) their matter and leave them unpunished,

[20:53]

(Who hath appointed the earth as a bed and hath threaded roads) to use for going and coming (for you therein) in the earth (and hath sent down water) rain (from the sky and thereby) by means of the rain (We have brought forth diverse kinds of vegetation) of different colours,

[20:54]

((Saying): Eat ye) that which you eat (and feed your) grazing (cattle) from its vegetation. (Lo! Herein) in their difference and different colours (verily are portents) signs (for men of thought) for those endowed with intellect among people.

[20:55]

(Thereof) from the earth (We created you) He says We created you from Adam and Adam is from dust, and the dust is from the earth, (and thereunto) to the earth (we return you) He says: We bury you (and thence) from the earth (We bring you forth) He says: from the grave We shall bring you forth (a second time) after death, i.e. for the Resurrection.

[20:56]

(And We verily did show him) i.e. Pharaoh (all Our tokens) the hand, the staff, the flood, the locusts, the lice, the frogs, blood, drought and lack of harvest, (but he denied them) i.e. the signs and said that they are not from Allah (and refused) to surrender to Allah, rejecting thus all the signs.

[20:57]

(He said) to Moses: (Hast thou come to drive us out from our land) Egypt (by thy magic, O Moses?

[20:58]

But we surely can produce magic the like thereof) like the magic you produced; (so appoint a tryst) appoint a time of encounter (between us and you, which neither we nor thou shall fail to keep, at a place convenient (to us both)) other than this place; it is also said that this means: a place that is fair to both of us.

[20:59]

((Moses) said: Your tryst) the appointed time (shall be the day of the feast) the day of the market, it is also said this means the day of celebration; and it is also said this means the new year's day, (and let the people assemble) from all the townships (when the sun hath risen high) at the time of mid-morning.

[20:60]

(Then Pharaoh went) to his folk (and gathered his strength) he gathered his advisers and magicians who were 72 in number (and came (to the appointed tryst)) to the appointed time of the gathering.

[20:61]

(Moses said unto them) to the magicians: (Woe unto you!) may Allah tighten this worldly life for you (Invent not a lie against Allah, lest He extirpate you) lest He destroys you (by some punishment) from Him. (He who lieth) about Allah (faileth miserably) loses miserably.

[20:62]

(Then they debated one with another what they must do) they consulted with one another and decided that if Moses defeats them, they will believe in him, (and they kept their counsel secret) from Pharaoh.

[20:63]

Then (They said) openly: (Lo! these are two wizards) i.e. Moses and Aaron are two wizards (who would drive you out from your country) Egypt (by their magic, and destroy your best traditions) your religion and your best men;

[20:64]

(So arrange your plan) your scheming, magic and knowledge, (and come in battle line) all together. (Whoso is uppermost) victorious (this day will be indeed successful).

[20:65]

(They said) the magicians said to Moses: (O Moses! Either throw first) either you throw your staff to the ground first, (or let us be the first to throw?)

[20:66]

(He said) Moses said to them: (Nay, do ye throw) you first! And so they threw 72 staffs and 72 ropes. (Then Lo! their cords and their staves, by their magic, appeared to him) to Moses (as though they ran) they moved about.

[20:67]

(And Moses conceived a fear in his mind) Moses concealed his fear of them. He was afraid that they would kill all those who believed in him, if he failed to defeat them.

[20:68]

(We said) to Moses: (Fear not! Lo! thou art the higher) you will be victorious over them.

[20:69]

(Throw) to the ground (that which is in thy right hand) O Moses! (It will eat up) it will swallow (that which they have made) that which they have thrown of staffs and ropes. (Lo! that which they have made) that which they have thrown to the ground is (but a wizard's artifice, and a wizard shall not be successful) he shall not be safe nor escape Allah's chastisement or succeed (to whatever point (of skill) he may attain) wherever he is.

[20:70]

(Then the wizards were (all) flung down prostrate) their prostration was so quick that one had the impression they were thrown to the ground, (crying) i.e. the magicians: (We believe in the Lord of Aaron and Moses.

[20:71]

(Pharaoh) said) to them: (Ye put faith in him before I give you leave) you believed in him before I commanded you to do so. (Lo! he is) i.e. Moses (your chief) the most erudite of you (who taught you magic. Now surely I shall cut off your hands and your feet alternately) the right hand with the left leg, (and I shall crucify you on the trunks of palm-trees, and ye shall know for certain which of us hath sterner and more

lasting punishment) me or the Lord of Moses and Aaron.

[20:72]

(They said) the magicians said to Pharaoh: (We choose thee not) we will not choose worshipping and obeying you (above the clear proofs) of commands, prohibitions, the Scripture, the Messenger and all the signs (that have come unto us, and above Him Who created us) we will choose to worship He who created us. (So decree what thou wilt decree) so proceed to do whatever you wish and sentence us with whatever sentence you wish. (Thou wilt end for us only the life of the world) you will sentence us only in this worldly life but you do not have any power over us in the Hereafter.

[20:73]

(Lo! we believe in our Lord, that He may forgive us our sins) our idolatry (and the magic unto which thou didst force us) the magic which you coerced us to learn. (Allah is better and more lasting) that which is with Allah of reward and favour is better and more lasting that the wealth you give us.

[20:74]

(Lo! whoso cometh) on the Day of Judgement (guilty) an idolater (unto his Lord, verily for him is hell. There he will neither die) such that he finds rest (nor live) a beneficial life.

[20:75]

(But whoso cometh unto Him) on the Day of Judgement (a believer) sincere in his faith, (having done good works) secretly between himself and his Lord, (for such are the high stations) in the Gardens;

[20:76]

Then He explained, saying: (Gardens of Eden) this is the Abode of the All-Merciful which He created with His own Hand and power in the middle of the Gardens of Paradise (underneath which) beneath its trees and habitations (rivers) rivers of wine, water, honey and milk (flow, wherein they will abide for ever) living in Paradise, neither to die nor leave it. (That) that Garden and eternity (is the reward of him who groweth) is the reward of he who believes in Allah's divine Oneness and then does good works.

[20:77]

(And verily We inspired Moses, saying: Take away) lead (My slaves by night) at the beginning of the night (and strike for them) show them (a dry path in the sea, fearing not to be overtaken) by Pharaoh, (neither being afraid (of the sea)) neither being afraid of drowning.

[20:78]

(Then Pharaoh followed with his hosts and there covered them that which did cover them of the sea) they drowned in the sea.

[20:79]

(And Pharaoh led his folk astray) Pharaoh destroyed his people in the sea, (he did not guide them) he did not save them; it is also said that this means: he misguided them regarding Allah's religion and did not guide them to the Truth.

[20:80]

(O Children of Israel!) O Children of Jacob (We delivered you from your enemy) from Pharaoh, (and We made a covenant with you on the holy mountain's side) the right side of Moses by giving him the Scripture,

(and sent down on you the manna and the quails) in the wilderness,

[20:81]

((Saying): Eat of the good things) of the lawful things (wherewith We have provided you) of manna and quails, (and transgress not in respect thereof) do not disbelieve in Him; it is also said that this means: do not save for the next day (lest My wrath) and torment (come upon you; and he on whom My wrath cometh) and he on whom my wrath and torment is decreed, (he is lost indeed) he is destroyed.

[20:82]

(And lo! verily I am Forgiving towards him who repenteth) from idolatry (and believeth) in Allah (and doeth good) with sincerity, (and afterward walketh aright) then truly sees the reward of his works; it is also said that this means: he is guided to the community of the orthodox faithful (ahl al-sunnah wa'l-jama'ah) and dies in that state.

[20:83]

When Moses was about to go with the seventy chosen men to the tryst, he hastened and went ahead of them; (And (it was said)) Allah said to him: (What hath made thee hasten from thy folk, O Moses?

[20:84]

He said: They are close upon my track) they are following in my track. And (I hastened unto Thee that Thou mightest be well pleased) so that Your good pleasure with me is increased.

[20:85]

(He said) O Moses! (Lo! We have tried thy folk) with the worship of the calf (in thine absence) after you set off for the mountain, (and al-Samiri hath misled them) al-Samiri commanded them to do so.

[20:86]

(Then Moses went back) when Moses went back (unto his folk) with the 70 men and heard the sound of the sedition, he became (angry and sad. He said: O my people! Hath not your Lord promised you a fair promise) a true promise? (Did the time appointed then appear too long for you) did I exceed the appointed time, (or did ye wish that wrath from your Lord should come upon you) should become prescribed upon you, (that ye broke tryst with me) that you went against my promise?

[20:87]

(They said) O Moses: (We broke not tryst with thee) we did not go against your promise (of our own will) intentionally knowing that we were doing so, (but we were laden with burdens) loads (of ornaments of the folk) of the ornament of the people of Pharaoh, and the evil omen of that burden led us to worship the calf, (then cast them) then we cast the ornament ((in the Fire), for thus al-Samiri proposed) just as al-Samiri did.

[20:88]

(Then he produced for them) from the gold they threw in the Fire, al-Samiri made for them (a calf, of saffron hue) a small form without a spirit, (which gave forth a lowing sound. And they cried) what is this? And al-Samiri said: (This is your God and the God of Moses, but he hath forgotten) al-Samiri abandoned Allah's worship and command; it is also said that this means: Moses left the way and took a wrong turn.

[20:89]

Allah then said: (See they not) i.e. al-Samiri and his host, (then, that it) the calf (returneth no saying unto

them) does not answer them (and possesseth for them) and has no power (neither hurt) either to drive away harm from them (nor use) or bring benefit to them?

[20:90]

(And Aaron indeed had told them beforehand) before the return of Moses (pbuh) to them: (O my people! Ye are but being seduced therewith) you have been tried with the lowing sound and the worship of the calf, (for lo! your Lord is the Beneficent, so follow me) regarding His religion (and obey my order) obey my saying and advice.

[20:91]

(They said: We shall by no means cease to be its votaries) we will continue to worship it (till Moses return unto us).

[20:92]

When Moses returned, (He said) to Aaron: (O Aaron! What held thee back when thou didst see them gone astray) from the right way,

[20:93]

(That thou followedst me not) that you failed to follow my advice and fight against them? (Hast thou then disobeyed my order) have you then discarded my advice?

[20:94]

(He said) Aaron said to Moses: (O son of my mother) he mentioned their mother so that he be kind and compassionate with him! (Clutch not my beard nor my head) nor my hair! (I feared lest thou shouldst say: Thou hast caused division among the Children of Israel) if I had killed them, (and hast not waited for my word) and did not wait until I come back. This is why I refrained from fighting them.

[20:95]

Then Moses went to al-Samiri, and he (said: And what hast thou to say, O Samiri?) What drove you to worship the calf, O Samiri?

[20:96]

(He said) al-Samiri said: (I perceived what they perceive not) I saw what the children of Israel did not see. Moses asked him: and what did you see that they did not? He said: I saw Gabriel riding a female horse, Balqa', the beast of life, (so I seized a handful from the footsteps of the messenger) from the dust upon which Gabriel's horse stepped on, (and then threw it in) and threw it in the calf's mouth and behind. (Thus my soul commended to me) thus did my soul entice me to do.

[20:97]

((Moses) said) to him: (Then go) O Samiri! (And lo! in this life) for as long as you live (it is for thee to say: Touch me not) you do not interact with anyone and no one will interact with you! (and lo! there is for you a tryst) you have an appointed time on the Day of Judgement (thou canst not break) you cannot miss. (Now look upon your god of which thou hast remained a votary) look at the god which you worshipped. (Verily we will burn it and will scatter its dust over the sea)

[20:98]

(Your God is only Allah, than Whom there is no other God) He has no children or partners. (He embraceth all

things in His knowledge) He knows all things.

[20:99]

(Thus relate Who unto thee) in this way we sent you, O Muhammad, Gabriel with (some tidings of that which happened of old) with the events of past nations, (and We have given thee from Our presence a Reminder) We have honoured you with the Qur'an which contains the events of past and future generations.

[20:100]

(Whoso turneth away from it) whoever disbelieves in it, (he verily will bear a burden) idolatry (on the Day of Resurrection)

[20:101]

(Abiding under it) abiding in the punishment for committing idolatry, (an evil burden for them on the Day of Resurrection) their sins are an evil burden for them on the Day of Resurrection,

[20:102]

(The day when the Trumpet is blown) i.e. on the first blowing of the Trumpet. (On that day we assemble the guilty) the idolaters (white-eyed) blind,

[20:103]

(Murmuring among themselves) saying to each other in murmur: (Ye have tarried) in the grave (but ten (days)).

[20:104]

(We are best aware of what they utter) regarding the resurrection (when their best in conduct) the best of them in intellect, the most sound of judgement and the most truthful in words (say: Ye have tarried) in your graves (but a day).

[20:105]

(They will ask thee) O Muhammad, Allah's blessings and peace be upon him. It was the Banu Thaqif who asked him, (of the mountains (on that day)) they will ask you about the state of the mountains on the Day of Judgement. (Say) to them, O Muhammad: (My Lord will break them into scattered dust) Allah will completely uproot them.

[20:106]

(And leave it) and leave the earth (as an empty plain) without vegetation,

[20:107]

(Wherein thou seest neither curve) valleys or cleaves (nor ruggedness) nor plants or anything sprouting out of the earth.

[20:108]

(On that day) which is the Day of Judgement (they follow the summoner) they will all rush and go to the summoner (who deceiveth not) they will turn neither to the right nor to the left, (and voices are hushed for the Beneficent) out of awe for the Beneficent, (and thou hearest) O Muhammad (but a faint murmur).

[20:109]

(On that Day) the Day of Judgement (no intercession availeth) the angels will not intercede for anyone (save (that of) him unto whom the Beneficent hath given leave) to intercede (and whose He accepteth) He accepts from him his saying: "there is no deity except Allah":

[20:110]

(He knoweth) Allah knows ((all) that is before them) all that is before the angels regarding the matter of the Hereafter (and (all) that is behind them) and all that is behind them regarding the matter of this worldly life, (while they cannot compass it in knowledge) the angels know of that which is before them or behind them only in the measure that Allah teaches them.

[20:111]

(And faces humble themselves) faces are lowered in this worldly life through prostration; it is also said that this means: the faces are humbled and submitted on the Day of Judgement (before the Living) Who dies not, (the Eternal) Who has no beginning. (And he who beareth (a burden of) wrong-doing) idolatry (is indeed a failure (on that Day)) he loses on that Day.

[20:112]

(And he who hath done some good works) between him and his Lord, (being a believer) true in his faith, (he fears not injustice) he does not fear the thwarting of all his works (nor begrudging) nor the decrease of his works.

[20:113]

(Thus We have revealed it as a Lecture in Arabic) We have sent down Gabriel with the Qur'an to Muhammad (pbuh) in the Arabic usage, (and have displayed therein) and have exposited in the Qur'an (certain threats) i.e. threats and promises, (that peradventure they may keep from evil) that perhaps they may ward off disbelief, idolatry and indecencies (or that it may cause them to take heed) or obtain a reward if they believed; it is also said that this means: or obtain eminence through the profession of Allah's divine Oneness; it is also said that this means: or incur chastisement if they did not believe.

[20:114]

(Then exalted be Allah, the True King) He exonerated Himself from having children or partners! (And hasten not with the Qur'an) do not hasten, O Muhammad, to recite the Qur'an (ere its revelation hath been perfected unto thee) before Gabriel finishes reading the Qur'an to you. This is because when Gabriel used to bring new revelations, the Prophet (pbuh) would start to repeat them after Gabriel even before the latter finished his reading, for fear of forgetting what was recited to him. Allah therefore told him to stop doing this, saying: (and say) O Muhammad: (My Lord! Increase me in knowledge) and memorisation and understanding of the Qur'an as well as in judging by the Qur'an.

[20:115]

(And verily We made a covenant of old) before he ate from the tree; it is also said that this means: before the advent of Muhammad (pbuh) (with Adam) We commanded him not to eat from the tree, (but he forgot) he left what he was commanded to do, (and We found no constancy in him) We found in him no firmness or resoluteness.

[20:116]

(And when We said unto the angels) Who were on the earth: (Fall prostrate before Adam) a prostration of greeting, (they fell prostrate (all) save Iblis) their chief; (he refused) he felt too proud to prostrate before

Adam.

[20:117]

(Therefore We said: O Adam! This is an enemy unto thee and unto your wife) Eve, (so let him not drive you both out of the Garden) if you obey him (so that thou come to toil) and toil as a consequence.

[20:118]

(It is (vouchsafed) unto thee that thou hungerest not therein) in Paradise (nor are naked,

[20:119]

And that thou thirstest not therein nor are exposed to the sun's heat) He says: you are not going to sweat.

[20:120]

(But the Devil whispered to him) to eat of the tree, (saying: O Adam! Shall I show thee the tree of immortality) whoever eats from it will live for ever and shall never die (and power that wasteth not away) and will remain holding on to a power that will never cease?

[20:121]

(Then they twain ate thereof) Adam and Eve ate from the tree, (so that their shame became apparent unto them) so that their nakedness appeared to them, (and they began) intentionally (to hide by heaping on themselves) by covering their nakedness with (some of the leaves of the Garden) some of the leaves of fig trees; whenever they put some on them, they fell off. (And Adam disobeyed his Lord) by eating from the tree, (so went astray) he left the way of guidance, and did not get what he wanted when he ate from the tree.

[20:122]

(Then his Lord chose him) by means of repentance, (and relented towards him) He overlooked his sin, (and guided him) to repentance.

[20:123]

(He said: Go down hence) from Paradise, (both of you) along with serpent and the peacock, (one of you a foe unto the other) i.e. the children of Adam and the serpent are foes to one another. (But if there come unto you from Me a guidance) when it comes to you, O Children of Adam, guidance from Me: a Scripture and a Messenger, (then whoso followeth My guidance) My Scripture and Messenger, (he will not go astray) by following them in the life of this world (nor come to grief) in the Hereafter.

[20:124]

(But he who turneth away from remembrance of Me) but he who turns from professing My divine Oneness; it is also said that this means: he who disbelieves in My Scripture and Messenger, (his will be a narrow life) he will be exposed to a severe punishment in the grave; and it is also said: he will be exposed to a severe punishment in hell, (and I shall bring him blind to the assembly on the Day of Resurrection.

[20:125]

He will say: My Lord!) O my Lord! (Wherefore hast Thou gathered me (hither) blind, when I was wont to see) in the life of this world?

[20:126]

(He will say: So (it must be)). Because (Our revelations) Our Scripture and Messenger (came unto thee but thou didst forget them) you abstained from believing in them or acting upon them. (In like manner thou art forgotten this Day) you will be left in hell.

[20:127]

(Thus do We reward him who is prodigal) him who associates partners with Allah (and believeth not the revelations of his Lord) i.e. the Scripture and the Messenger; (and verily the doom of the Hereafter will be sterner and more lasting) than the torment of this worldly life.

[20:128]

(Is it not a guidance for them (to know)) has it not been explained to the people of Mecca (how many a generation) past generations (We destroyed before them, amid whose dwellings they walk? Lo! Therein) in that which We did to them (verily are signs for men of thought) for men possessed of sound intellects.

[20:129]

(And but for a decree that had already gone forth from thy Lord) that their punishment shall be postponed, (and a term already fixed) for this nation, (the judgement would (have) been inevitable (in this world)) their punishment would have been inevitable.

[20:130]

(Therefore, bear with what they say) bear, O Muhammad, all their insults and denial; this verses was however abrogated by the verses of fighting, (and celebrate the praises of thy Lord) pray, O Muhammad, by the command of your Lord (ere the rising of the sun) the morning prayer (and ere the going down thereof. And glorify Him) pray the Maghrib and 'Isha' prayers (some hours of the night) after the advent of the night (and at the two ends of the day) the prayers of Zuhr and 'Asr, (that thou mayst find acceptance) that you may be given the intercession and be pleased thereby.

[20:131]

(And strain not your eyes) do not look out of desire (towards that which We cause some wedded pairs) men (among them) among the people of Banu Qurayzah and Banu'l-Nadir (to enjoy) wealth, (the flower of the life of the world) the adornment of this worldly life, (that We may try them thereby) that We may try them with that adornment which We have given them. (The provision of thy Lord) Paradise (is better and more lasting) than that which they have in this worldly life.

[20:132]

(And enjoin upon thy people worship) in the time of hardship, (and be constant therein) be steadfast in prayer. (We ask not of thee a provision) We do not ask you to be the provider of yourself or your family: (We provide for thee. And the sequel is for righteousness) Paradise is for the person who wards off disbelief, idolatry and indecencies.

[20:133]

(And they say) i.e. the people of Mecca: (If only he would bring us) why does not Muhammad bring us (a miracle) a sign (from his Lord! Hath there not come unto them the proof) the exposition (of what is in the former Scriptures) what is in the Torah and the Gospel for they contained the attributes and description of the Prophet Muhammad (pbuh)?

[20:134]

(And if We had destroyed them) i.e. the people of Mecca (with some punishment before it) before the Prophet Muhammad (pbuh) came with the Qur'an, (they would assuredly have said) on the Day of Judgement: (Our Lord!) O our Lord! (If only Thou hadst sent unto us) why did You not send us (a messenger, so that we might have followed Your revelations) so that we you follow your Messenger and believe in Your Book (before we were (thus) humbled) before we were killed at Badr (and disgraced!) and tormented by the torment of the Day of Judgement.

[20:135]

(Say) to them, O Muhammad: (Each) one of us and you (is awaiting) the destruction of his opponent; (so await ye! Ye will come to know) upon the advent of chastisement on the Day of Judgement (who are the owners of the path of equity) the path of justice, (and who is right) and who among us is guided to faith'. And of the surah in which the Prophets are mentioned, which is all Meccan, and consists of 111 verses, 1,138 words and 4,860 letters:

Surah 21: The Prophets (*al-Anbiya'*)

And of the surah in which the Prophets are mentioned, which is all Meccan, and consists of 111 verses, 1,138 words and 4,860 letters:

[21:1]

And from his narration on the authority of Ibn 'Abbas who said regarding the meaning of Allah, Exalted is He, saying: (Their reckoning draweth nigh for mankind): He says: the chastisement that the people of Mecca were promised in the Book has drawn near, (while they turn away in heedlessness) while they are oblivious to it; they have disbelieved in and discarded it.

[21:2]

(Never cometh there unto them) whenever Gabriel comes to their Prophet with (a new reminder from their Lord) i.e. the Qur'an: verse after verse and surah after surah, as if the coming of Gabriel, time after time, and the recitation of Muhammad (pbuh) and their listening to it are new, not that the Qur'an is new, (but they listen to it while they play) while they mock Muhammad (pbuh) and the Qur'an.

[21:3]

(With hearts preoccupied) with hearts heedless of the matter of the Hereafter. (And they confer in secret) they hide among themselves their disbelief in Muhammad (pbuh) and in the Qur'an. (The wrong-doers) these are the idolaters: Abu Jahl and his host; they say to one another: (say: Is this) they mean Muhammad (pbuh) (other than a mortal like you) other than a human being like you? (Will ye then succumb to magic) will you then believe in magic and lies (when ye see (it)) while knowing that it is magic and lies?

[21:4]

(He saith) Muhammad says to them: (My Lord knoweth what is spoken in the heaven and the earth) Allah knows the secret words that the dwellers of the heaven and the earth say and the secret works they do. (He is the Hearer) of what Abu Jahl and his host say, (the Knower) of Abu Jahl and his host as well as of their punishment.

[21:5]

(Nay, say they) some of them say, ((these are but) muddled dreams) false dreams, that which Muhammad (pbuh) brought to us is but false dreams; (nay, he hath but invented it) some others say: Muhammad (pbuh) invented the Qur'an; (nay, he is but a poet) some of them said: no, he is a poet. (Let him bring us a

portent) a sign (even as those of old (who were God's messengers) were sent (with portents)) just as the messengers of old were sent with signs to their people, as he claims.

[21:6]

Allah then says: (Not a township) not a single population of a township (believed of those which We destroyed) when they disbelieved in the signs (before them) before your people: (would they then believe) would your people then believe in the signs? Nay, they will not.

[21:7]

(And We sent not (as Our messengers) before you other than men) human beings like you (whom We inspired) to whom We sent angels just as We have sent to you. (Ask the followers of the Reminder) the people of the Torah and the Gospel (if you know not) that Allah sent only human messengers?

[21:8]

(We gave them not) i.e. the Prophet (bodies that would not eat food) or drink, (nor were they immortals) in this worldly life. Rather, they ate and drank and died. This verse was revealed about the people of Mecca when they said: how come this Messenger eats food and walks in the marketplace?

[21:9]

(Then We fulfilled the promise unto them) We fulfilled the promise given to the prophets that they will be saved. (So We delivered them) i.e. the prophets (and whom We would) and those who believed in the prophets, (and We destroyed the prodigals) and We destroyed the idolaters.

[21:10]

(Now We have revealed unto you) unto your Prophet (a Scripture) We sent Gabriel with a Scripture (wherein is your Reminder) wherein lies your eminence and dignity if you believe in it. (Have ye then no sense) do you not believe then in your eminence and dignity?

[21:11]

(How many a community that dealt unjustly) whose people were disbelievers and idolaters (have We shattered) have We destroyed, (and raised up) and created (after them) after their destruction (another folk) who lived in their habitations!

[21:12]

(And, when they felt Our might) when they saw Our chastisement which was to destroy them, (behold them fleeing from it) they run away from Our might!

[21:13]

The angels said to them: (Flee not) do not run away, (but return to that (existence) which emasculated you) return to the comfort which you enjoyed (and to your dwellings) and to your houses, (that ye may be questioned) about faith; it is also said that this means: that you may be asked about the killing of the Prophet (pbuh).

[21:14]

(They cried) when they were being killed and tormented: (Alas for us! Lo! we were wrong-doers) when we killed our Prophet.

[21:15]

(And this their crying) i.e. saying "Alas for us!" (ceased not till We made them as reaped corn, extinct) dead, motionless. This is the story of a township near Yemen called "Hudur". Allah sent a prophet to them but they killed him. Allah set on them Nebuchadnezzar who exterminated them.

[21:16]

(We created not the heaven and the earth and all that is between them) of created beings (in play) without ordaining commands and prohibitions.

[21:17]

Then Allah revealed the following, when they said that the angels are Allah's daughters: (If We had wished to find a pastime) if We wished to have daughters; and it is said that this means: if We wished to have a wife; and it is also said that this means: if We wished to have children, (We could have found it in Our presence) from Us from among the maidens of Paradise (if We ever did) and We will never do this.

[21:18]

(Nay, but We hurl the true) We cast the Truth (against the false) upon falsehood; it is also said: We exposit the Truth and falsehood, (and it doth break its head) and it makes it perish (and lo! it vanisheth) i.e. falsehood. (And yours) O group of disbelievers (will be woe) severe punishment (for that which ye ascribe (unto Him)) for your claim that the angels are Allah's daughters.

[21:19]

(Unto Him belongeth whosoever is in the heavens and the earth) all created beings are His slaves. (And those who dwell in His presence) among the angels (are not too proud to worship Him) they are not too proud to obey Him and acknowledge His Lordship (nor do they weary) and they do not tire from worshipping Allah;

[21:20]

(They glorify (Him) night and day) they pray to Him at night and during the day; (they flag not) they do not get bored of worshipping Allah and of acknowledging His Lordship.

[21:21]

(Or have they chosen) or have they, i.e. the people of Mecca, worshipped (gods from the earth) on the earth (who raise the dead) or create human beings?

[21:22]

(If there were therein) in the heavens and earth (Gods beside Allah) other than Allah, (then verily both had been disordered) the dwellers of the heavens and the earth would have been destroyed. (Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him)) from the children and partners they ascribe to Allah.

[21:23]

(He will not be questioned as to that which He doeth) Allah will not be questioned about what He says, commands or does, (but they will be questioned) and the servants will be asked about what they say and do.

[21:24]

(Or have they chosen) or have they worshipped (other gods) idols (beside Him) beside Allah? (Say) to them, O Muhammad: (Bring your proof (of their godhead)) bring your proofs for the validity of their worship. (This) i.e. the Qur'an (is the Reminder of those with me) is the events of those with me (and those before me) and the events of those who were before among the believers and disbelievers, and it does not contain that Allah has children or partners, (but most of them) all of them (know not the Truth) nor believe in Muhammad (pbuh) and the Qur'an (and so they are averse) they disbelieve in Muhammad (pbuh) and in the Qur'an.

[21:25]

(And We sent no messenger before you) O Muhammad (but We inspired him) tell your people that they should say: (There is no God save Me (Allah), so worship Me) so declare My divine Oneness.

[21:26]

(And they say) i.e. the people of Mecca: (The Beneficent hath taken unto Himself a child) angels as daughters. (Be He glorified!) Allah exonerated Himself from having children or partners (Nay, but are honoured slaves) rather they are, i.e. the angels, are servants whom Allah has honoured with obeying Him;

[21:27]

(They speak not until He hath spoken) Gabriel does not go ahead of Michael, whether by words or acts, until He commands him, (and they act by His command) and they, i.e. the angels, say and do in accordance with Allah's command.

[21:28]

(He knoweth what is before them) of the matter of the Hereafter (and what is behind them) of the matter of this worldly life, (and they) i.e. the angels (cannot intercede) on the Day of Judgement (except for him whom He accepteth) except for those who profess Allah's divine Oneness and with whose monotheism Allah is pleased, (and they quake for awe of Him) among those who fear Him.

[21:29]

(And one of them) of the angels; and it is said this means: of created beings (who should say: Lo! I am a God beside Him) beside Allah, (that one We should repay with hell) Hell will be his lot because of this. (Thus We repay wrong-doers) thus We repay disbelievers.

[21:30]

(Have not those who disbelieve) in Muhammad (pbuh) and the Qur'an (known that the heavens and the earth were of one piece) We did not send down to it a drop of rain or grow vegetation on the earth which were aligned with each other (then We parted them) and then separated them and singled them out from each other through rain and plants, (and We made every living thing of water) We made of water from the male and female everything that requires water? (Will they) i.e. the people of Mecca (not then believe) in Muhammad (pbuh) and in the Qur'an?

[21:31]

(And We have placed in the earth firm hills) the mountains as pillars for it (lest it quake with them) lest the earth trembles with them on it, (and We have placed therein) in the earth (ravines) valleys (as roads) as spacious roads (that haply they may find their way) in their goings and comings.

[21:32]

(And We have made the sky a roof) for the earth (withheld (from them)) such that it does not fall; it is also said that this means: it is protected from the satans by the stars. (Yet they) i.e. the people of Mecca (turn away from) they do not believe nor reflect upon (its portents) its sun, moon and stars.

[21:33]

(And He it is Who created the night and the day, and the sun and the moon) He made the sun and the moon subservient. (They float, each in an orbit) each one of them rotate around its orbit.

[21:34]

(We appointed) We have created (immortality) in this worldly life (for no mortal) among the prophets (before thee. What! if thou diest) O Muhammad, (can they be immortal) in this worldly life? This verse was revealed when they said: we will wait until Muhammad dies and then we will find rest.

[21:35]

(Every soul) that is possessed of breath (must taste of death, and We try you) We test you (with evil and with good) with hardship and comfort, (for ordeal) both are a test from Allah. (And unto Us ye will be returned) after you die and then He will requite you for your works.

[21:36]

(And when those who disbelieve) Abu Jahl and his host (behold thee) O Muhammad, (they but choose thee) O Muhammad (out for mockery) in what they say to you, ((saying)) to one another: (Is this he who maketh mention of) is this he who ridicules (your gods? And they would deny all mention of the Beneficent) they deny the Beneficent, saying: we do not know anyone by the name of the Beneficent (al-Rahman) except Musaylimah, the liar.

[21:37]

(Man) i.e. Adam (is made of haste) he is hasty; it is also said that this means: man, al-Nadr Ibn al-Harth, was created hasty, for he wanted chastisement to be hastened for him. (I shall show you My portents) I shall show you the signs of My divine Oneness in the horizons; it is also said that this means: I will show the signs of My punishment of you through the sword on the Day of Badr, (but ask Me not to hasten) My chastisement before its appointed time.

[21:38]

(And they say) i.e. the disbelievers of Mecca: (When will this promise) that you have promised us, O Muhammad, ((be fulfilled), if ye are truthful?)

[21:39]

(If those who disbelieved) if those who disbelieved in Muhammad (pbuh) and in the Qur'an knew the chastisement awaiting them, they would not ask for it to be hastened, (but knew the time when they will not be able to drive off) when the chastisement comes, they will not be able to push away (the Fire from their faces and from their backs, and they will not be helped) to drive away the chastisement!

[21:40]

(Nay, but it) the Last Hour (will come upon them unawares) suddenly (so that it will stupefy them) so it will take them by surprise, (and they will be unable to repel it) from themselves, (neither will they be reprieved) nor will their chastisement be postponed.

[21:41]

(Messengers before thee, indeed, were mocked) the messengers who came before you, O Muhammad, were mocked by their people just as your people are mocking you, (but that whereat they mocked) the chastisement they mocked; it is also said that this means: they were chastised because of their mockery, (surrounded) was decreed and came down upon (those who scoffed at them) those who mocked the prophets.

[21:42]

(Say) O Muhammad to the people of Mecca: (Who guardeth you) who protects you (in the night or in the day from the Beneficent) from the chastisement of the Beneficent? It is also said that this means: who protects you from the punishment of other than the Beneficent? (Nay, but they turn away from) but they disbelieve and discard the (the mention of their Lord) from the profession of Allah's divine Oneness and the Scripture of their Lord,

[21:43]

(Or have they gods) or do they have deities (who can shield them from Us) from Our chastisement? (They cannot help themselves) they, these gods, cannot drive away chastisement from themselves, so how can they drive it away from others? (nor can they be defended from Us) nor are they going to receive immunity from Our chastisement, so how can they give immunity to others?

[21:44]

(Nay, but We gave these) the people of Mecca (and their fathers) before them (ease) a reprieve (until life grew long for them) until their lifespan grew long for them. (See they) i.e. the people of Mecca (not how we visit the land) how We seize the land, (reducing it) conquering it, for Muhammad (of its outlying parts) from its sides? (Can they then be the victors) are they then going to be victorious over Muhammad (pbuh)?

[21:45]

(Say) to them, O Muhammad: (I warn you only by the Inspiration) by that which is revealed of the Qur'an. (But the deaf hear not the call when they are warned) but you cannot make hear he who pretends not to hear Allah's call.

[21:46]

(And if a breath of thy Lord's punishment were to touch them, they assuredly would say: Alas for us! Lo! we were wrong-doers) against ourselves, and we were disbelievers in Allah.

[21:47]

(And We set a just balance for the Day of Resurrection) on the Day of Judgement, there will be a balance which will weigh only good and bad works (so that no soul is wronged in aught) no one will have his good works diminished nor his evil works increased. (Though it be of the weight of a grain of mustard seed, We bring it) We requite for it. (And We suffice for reckoners) We are enough as Preserver and Knower.

[21:48]

(And We verily gave Moses and Aaron the Criterion) the deliverer from dubious matters; it is also said that the Criterion means: victory and the upper hand over Pharaoh (and a light) which shows error (and a Reader) and an admonition (for those who keep from evil) for those who ward off idolatry, disbelief and indecencies.

[21:49]

(Those who fear their Lord) those who work for their Lord (in secret) even if He is invisible to them (and who dread the Hour) and who dread the chastisement of the Last Day.

[21:50]

(This) Qur'an (is a blessed Reminder) it contains mercy and forgiveness for he who believes in it (that We have revealed) We sent Gabriel with it: (Will ye) O people of Mecca (then reject it) disbelieve in it?

[21:51]

(And We verily gave Abraham of old) before he reached the age of puberty; it is also said that this means: We honoured him with prophethood before Moses and Aaron; and it said that this means: before Muhammad (pbuh) (his proper course) i.e. knowledge and understanding, (and We were Aware of him) i.e. that he deserved it,

[21:52]

(When he said unto his father) Azar (and his folk) Nimrod son of Canaan and his host: (What are these images unto which ye pay devotion) which you worship?

[21:53]

(They said: We found our fathers worshippers of them) and so we worship them.

[21:54]

(He said) Abraham said to them: (Verily ye and your fathers) before you (were in plain error) in disbelief and manifest error.

[21:55]

(They said) to Abraham: (Bringest thou unto us the Truth) is what you say serious, O Abraham, (or art thou some jester) or are you mocking us?

[21:56]

(He said) Abraham said: (Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that) to what I have said.

[21:57]

(And, by Allah) he said this to himself, (I shall circumvent) I shall demolish (your idols after ye have gone away and turned your backs) to go to the festival.

[21:58]

When they went to their festival and they left Abraham behind in their township, he went to the house of their idols. (Then he reduced them to fragments) he destroyed them, (all save the chief of them) he left it intact, (that haply they might have recourse to it) after coming back from their festival and he could say that it was it that did it.

[21:59]

They entered the house of their idols. (They said: Who hath done this to our gods? Surely it must be some evil-doer) he committed an evil deed against our deities.

[21:60]

(They said) a man among them said: (We heard a youth make mention of them) speaking ill of them and mentioning that he will break them, (who is called Abraham).

[21:61]

(They said) Nimrod said to them: (Then bring him (hither) before the people's eyes) in the presence of people (that they may testify) that he did it; and it is said that this means: that they may testify that he said he will demolish them; and it is also said that this means: that they may witness his punishment.

[21:62]

(They said) Nimrod said to him: (Is it thou who hast done this) i.e. breaking them (to our gods, O Abraham?

[21:63]

He said) Abraham said: (But this, their chief) who has the axe on its shoulder (hath done it. So question them, if they can speak) so that they can inform you who broke them.

[21:64]

(Then gathered they apart) blaming themselves (and said) and their king Nimrod said: (Lo! ye yourselves are the wrong-doers) towards Abraham.

[21:65]

(And they were utterly confounded) and went back to their initial statement, (and they said) Nimrod said: (Well thou knowest) O Abraham (that these speak not) that the idols do not speak, and this is why you broke them.

[21:66]

(He said) Abraham said: (Worship ye then instead of Allah that which cannot profit you at all) if you worshipped it, (nor harm you) if you did not worship it?

[21:67]

(Fie on you and all that ye worship instead of Allah! Have ye then no sense) do you not then have the common sense that human beings have? It does not befit one to worship something that does not benefit or harm.

[21:68]

(They cried) their king Nimrod said to them: (Burn him) in the Fire (and stand by your gods) and avenge your deities, (if ye will be doing) something to him; and they threw him in the Fire.

[21:69]

(We said: O fire, be coolness) against your heat (and peace) and safety from your coolness (for Abraham) for if Allah did not say "peace" the coolness of the Fire would have harmed him.

[21:70]

(And they wished to set a snare for him) i.e. to burn him, (but We made them the greater losers) the ones who were humbled.

[21:71]

(And We rescued him) from the Fire (and Lot) We saved Lot from being swallowed by the earth and We brought them (to the land which We have blessed) through water and trees (for (all) peoples) this is the land of Jerusalem, Palestine and Jordan.

[21:72]

(And We bestowed upon him) i.e. upon Abraham (Isaac) as a son, (and Jacob) as a grandson. (Each of them) i.e. Abraham, Isaac, Jacob and their sons (We made righteous) in their religion, and messengers.

[21:73]

(And We made them chiefs) leaders of goodness (who guide by Our command) who call people by Our command, (and We inspired in them the doing of good deeds) and it is said that these good deeds relate to inviting people to profess Allah's divine Oneness (and the right establishment of worship) the fulfilment of the prayers (and the giving of alms and they were worshippers of Us (alone)) and they were obedient to Us.

[21:74]

(And unto Lot We gave judgement) understanding (and knowledge) prophethood, (and We delivered him from the community) We delivered them from the people of Sodom (that did abominations) whose people engaged in sodomy. (Lo! they were folk of evil) they were evil in their state of disbelief, (lewd) through their sodomy.

[21:75]

(And We brought him in) and We will enter him in the Hereafter (unto Our mercy) into Our Paradise; it is also said that this means: We honoured him in this worldly life with prophethood. (Lo! he was of the righteous) in his religion, and was one of the messengers.

[21:76]

(And Noah) We also honoured him with prophethood, (when he cried) when he prayed to his Lord to destroy his people (of old) before Lot, (We heard his prayer and saved him and his household) as well as those who believed in him (from the great affliction) i.e. from drowning.

[21:77]

(And delivered him from the people who denied Our revelations) who disbelieved in Our Scripture and Messenger Noah. (Lo! they were folk of evil) in their state of disbelief, (therefore did We drown them all) by the flood.

[21:78]

(And David and Solomon) We also honoured them with prophethood and wisdom, (when they gave judgement concerning the field) the vineyard of the people, (when people's sheep) other people's sheep (had strayed and browsed therein by night; and We were witnesses to) We had knowledge of (their judgement) the judgement of David and Solomon.

[21:79]

(And We made Solomon to understand) gentleness in judgement; (and unto each of them) David and Solomon (We gave judgement) understanding (and knowledge) prophethood. (And We subdued the hills and the birds to hymn (His) praise along with David) when he praised his Lord. (We were the doers

(thereof)) We did that to them.

[21:80]

(And We taught him the art of making garments (of mail)) the art of making armours (to protect you in your daring) to protect you from the weapons of your enemy. (Are ye then thankful) of His blessings, which are these armours?

[21:81]

(And unto Solomon (We subdued) the wind in its raging. It set by His command) and it is also said that this means: by Solomon's command (towards the land which We had blessed) with water and trees; this is the Holy Land: Jordan and Palestine. (And of everything) We subdued for him (We are aware).

[21:82]

(And of the evil ones) We subdued for him the satans (some who dived for him) into the depth of the sea and brought up pearls for him (and did other work) other than diving in the sea, such as construction, (and We were warders unto them) We prevented that anyone transgresses against another in his time.

[21:83]

(And Job) and mention Job, (when he cried unto his Lord) when he prayed to his Lord, ((saying): Lo! adversity afflicteth me) suffering has visited my body, so have mercy on me and deliver me, (and Thou art Most Merciful of all who show mercy).

[21:84]

(Then We heard his prayer and removed that adversity) the suffering (from which he suffered, and We gave him his household) in Paradise that he had lost in this worldly life (and the like thereof along with them) and gave him children in this world the like of those he lost, (a mercy) a blessing (from Our store, and a remembrance for the worshippers) an admonition for the believers;

[21:85]

(And (mention) Ishmael, and Idris, and Dhu'l-Kifl. All were of the steadfast) in fulfilling Allah's commands and avoiding all evil deeds.

[21:86]

(And We brought them in) We shall enter them in the Hereafter (unto Our mercy) to Our Paradise. (Lo! they are among the righteous) they were messengers, except for Dhu'l-Kifl who was not a messenger but a righteous man.

[21:87]

(And (mention) Dhu'l-Nun) and mention the person of the whale, i.e. Jonah the son of Mathew (Matta), (when he went off in anger) with the king (and deemed that We had no power over him) i.e. to punish him, (but he cried out in the darkness) the darkness of the sea and the darkness of the whele's entrails and the darkness of its belly, (saying: There is no God save Thee. Be Thou glorified!) I repent to You (I have been a wrong-doer) I wronged myself when I became angry with Your command.

[21:88]

(Then We heard his prayer and saved him from the anguish) and We saved him from the pit of darkness. (Thus We save believers) when they call upon Us.

[21:89]

(And Zachariah) and mention, O Muhammad, Zachariah, (when he cried unto) when he prayed to (his Lord: My Lord! Leave me not childless) alone without any helper, (though Thou art the best of inheritors) though You are the best of helpers.

[21:90]

(Then We heard his prayer, and bestowed upon him John) a righteous son, (and adjusted his wife for him) by bearing a son for him. (Lo! They) i.e. the prophets; and it is also said that they refer to Zachariah and John (used to vie one with the other in good deeds) they used to hasten to acts of obedience (and they cried unto Us in longing and in fear) they used to pray to us out of longing and fear; it is also said that this means: they used to worship Us out of longing for Paradise and fear from hell, (and were submissive unto Us) and they were humble and obedient.

[21:91]

(And) and mention (she who was chaste, therefore We breathed into her (something) of Our Spirit) therefore, by Our command, Gabriel breathed into her (and made her and her son a token) a sign and admonition (for (all) peoples) for the children of Israel: a son without a father; and a birth without physical contact.

[21:92]

(Lo! this, your religion, is one religion) a well-pleasing religion, (and I am your Lord) one Lord, (so worship Me) so obey Me.

[21:93]

(And they have broken their religion (into fragments) among them) they disagreed among themselves concerning their religion, i.e. the Jews, Christians and Magians, ((yet) all) all the different groups (are returning unto Us).

[21:94]

(Then whoso doeth good works) righteous works between him and his Lord (and is a believer) sincere in his faith, (there will be no rejection of his effort) the reward for his works will not be forgotten. (Lo! We record (it) for him) We will reward and requite him.

[21:95]

(And there is a ban upon) an absence of success for (any community) for the people of Mecca: Abu Jahl and his host (which We have destroyed) which We have forsaken through their disbelief: (that they shall not return) to faith from their disbelief; it is also said that the verse means: it is forbidden for the people of Mecca, whom We have destroyed on the Day of Badr through killing them, to return to this worldly life,

[21:96]

(Until, when Gog and Magog are let loose) then they will emerge, (and they) i.e. Gog and Magog (hasten out of every mound) and elevated location.

[21:97]

(And the True Promise draweth nigh) the Hour would be near upon their coming out of the barrier; (then behold them, staring wide (in terror)) humbled, hardly seeing, (the eyes of those who disbelieve) in

Muhammad (pbuh) and the Qur'an! ((They say): Alas for us) what a regret for us! (We (lived) in forgetfulness) in ignorance (of this) Day. (Ah, but we were wrong-doers) but we were disbelievers in Muhammad (pbuh) and in the Qur'an!

[21:98]

(Lo! ye) people of Mecca (and that which ye worship beside Allah) of idols (are fuel of hell. Thereunto ye) O people of Mecca, and your idols, (will come) i.e. Gehenna.

[21:99]

(If these) idols (had been Gods they would not have come thither) they would not have entered the Fire, (but all) the worshipped and the worshipper (will abide therein) in hell they will remain forever.

[21:100]

(Therein) in the Fire (wailing) which resembles the braying of an ass (is their portion, and therein they hear not) the voice of mercy and intercession nor will they hear the sound of exit and comfort nor will they be able to see.

[21:101]

(Lo! those unto whom kindness hath gone forth before) those to whom Paradise has been enjoined; the reference here is to Ezra and Jesus (from Us, they will be far removed from thence) they will be saved from the Fire.

[21:102]

(They will not hear the slightest sound thereof, while they abide in that which their souls desire) in Paradise for eternity.

[21:103]

(The Supreme Horror) when the Fire will be closed and death is slaughtered between Paradise and hell (will not grieve them, and the angels will welcome them) at the gate of Paradise with the good news, ((saying): This is your Day which you were promised) in the life of the world; the verses (Lo! you and that which you worship beside […] This is your Day which ye were promised) were revealed regarding 'Abdullah Ibn al-Zib'ari al-Sahmi, the Poet, and his dispute with the Prophet (pbuh) because of the idols.

[21:104]

(The Day) this is the Day of Judgement (when We shall rolleth up the heavens) with the right hand (and a recorder rolls up a written scroll. As We began the first creation) through a sperm, (We shall repeat it) We shall resurrect from dust. ((It is) a promise (binding) upon Us) this is incumbent upon Us. (Lo! We are to perform it) We will bring them back to life after they die.

[21:105]

(And verily We have written in the Scripture) in the Psalm of David, (after the Reminder) after the Torah; it is also said that this means: and We wrote in the Psalms and the Scriptures of the prophets after writing in the Guarded Tablet: (My righteous slaves) those who profess Allah's divine oneness (will inherit the earth) the earth of Paradise; and it is said: the righteous slaves from among the Children of Israel will dwell in the Holy Land; as it is said: it is the righteous slaves of the end of time.

[21:106]

(Lo! there is) in the Qur'an (a plain statement) sufficiency; it is also said: there is an admonition through the commands and prohibitions (for folk who are devout) for people who declare Allah's divine Oneness.

[21:107]

(We sent thee) O Muhammad (not save as a mercy) that shields from chastisement (for the peoples) from among the jinn, humans and all those who believe in you; it is also said that mercy here means blessing.

[21:108]

(Say) O Muhammad: (It is only inspired in me) in this Qur'an (that your God is One God) Who has no children or partners. (Will ye then) O people of Mecca (surrender (unto Him)) will you then believe and be sincere in your worship and profession of Allah's divine Oneness!

[21:109]

(But if they are averse) from faith and sincerity, (then say) to them, O Muhammad: (I have warned you) I have informed you, and as such you and I have become (all alike) both of us are openly aware of the matter and there is no secret, (although I know not whether nigh or far is that which ye are promised) of chastisement.

[21:110]

(Lo! He knoweth that which is said) and done (openly, and that which ye conceal) of words and deeds, just as He knows the time of your chastisement.

[21:111]

(And I know not but that this) postponement of chastisement (may be a trial for you) may be a test for you, (and enjoyment for a while) until the chastisement visits you.

[21:112]

(He saith) Muhammad (pbuh) says: (My Lord! Judge Thou with truth) judge between me and the people of Mecca with justice. (Our Lord is the Beneficent, whose help is to be implored) we seek His help (against that which ye ascribe (unto Him)) against the lies which you utter about Him'.
And of the surah in which the pilgrimage is mentioned, which is all Meccan except for five verses-(And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss. He calleth, beside Allah, unto that which hurts him not nor benefits him. That is the far error), and (Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory; Those who have been driven from their homes unjustly only because they said: Our Lord is Allah. For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty), and the verse of the last prostration (O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper)-which are Medinan, and consists of 75 verses, 1,291 words and 5,135 letters:

(Al-Hajj) Surah 22: The Pilgrimage (*al-Hajj*)

And of the surah in which the pilgrimage is mentioned, which is all Meccan except for five verses—(*And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss. He*

calleth, beside Allah, unto that which hurts him not nor benefits him. That is the far error), and (*Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory; Those who have been driven from their homes unjustly only because they said: Our Lord is Allah. For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty*), and the verse of the last prostration (*O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper*)—which are Medinan, and consists of 75 verses, 1,291 words and 5,135 letters:

[22:1]

And from his narration on the authority of Ibn 'Abbas who said in explaining Allah's words (O mankind!): '(O mankind!) this expression could be of general applicability ('amm) as it could be of particular applicability (khass); here, it is an expression of general applicability. (Fear your Lord) and obey him. (Lo! the earthquake of the Hour (of Doom)) the advent of the Hour (is a tremendous thing) its horror is horrendous.

[22:2]

(On the day when ye behold it) when you see it upon the first blowing of the Trumpet, (every nursing mother will forget) will be preoccupied from (her nursling and every pregnant one will be delivered of her burden) of pregnancy, (and thou (Muhammad) wilt see mankind) standing and (drunken, yet they will not be drunken) from intoxicants, (but the Doom of Allah will be strong (upon them)) this is why they were dazzled as if they were drunk.

[22:3]

(Among mankind) this refers to al-Nadr Ibn al-Harth (is he who disputeth concerning Allah) who argues against Allah's religion and Scripture (without knowledge) without proof or clarity, (and followeth each froward devil) each hardened and accursed rebellious one;

[22:4]

(For him) for the devil (it is decreed that whoso taketh him for friend) whoever obeys him, (he verily will mislead him) from the guidance (and will guide him) and will invite him (to the punishment of the Flame) to that which incurs the punishment of the Fire.

[22:5]

(O mankind!) i.e. O people of Mecca (if ye are in doubt concerning the Resurrection) after death, then reflect upon your initial creation, for bringing you back to life is not more difficult than your initial creation, (then lo! We have created you from dust) We have created you from Adam and Adam is from dust, (then) We created you after that (from a drop of seed, then from a clot) of blood after the drop of semen, (then from a little lump of flesh) after the clot of blood (shapely) in a perfect shape (and shapeless) when miscarriage takes place, (that We may make (it) clean for you) in the Qur'an after you are created. (And We cause what We will) of unborn children (to remain in the wombs) preventing it from miscarriage; and it is also said that this means: We leave it in the wombs (for an appointed time) for a certain number of months, (and afterward We bring you forth) from the wombs (as infants, then (give you growth) that ye attain your full strength) from the age of 18 to the age of 30 years old. (And among you there is he who dieth (young)) before the age of puberty, (and among you there is he who is brought back to the most abject time of life) is brought back to his initial state after he reaches abject age, (so that, after knowledge) after his first initial knowledge, (he knoweth naught) such that he becomes undiscerning. (And thou (Muhammad) seest the earth barren) dead and cracked, (but when We send down water thereon, it doth thrill) with vegetation; it is also said that this means: it vibrates and cheers up (and swell) for the vegetation (and put forth) by means of water (ever lovely kind (of growth)) of every comely kind of plants.

[22:6]

(That is because) the power to transform you, and to do other things, so that you acknowledge and know that (Allah, He is the Truth) the worship of Allah is the Truth. (Lo! He quickeneth the dead) for the resurrection, (and lo! He is Able to do all things) of life and death;

[22:7]

(And because the Hour will come, there is no doubt thereof) there is no doubt that it will come; (and because Allah will raise those who are in the graves) for requital and chastisement.

[22:8]

(And among mankind is he who disputeth concerning Allah) argues against Allah's religion and Scripture (without knowledge or guidance) or proof (or a Scripture giving light) or Scripture expositing what he says.

[22:9]

(Turning away) from the signs and disbelieving in Muhammad (pbuh) and in the Qur'an (in pride to beguile (men) from the way of Allah) from Allah's religion and obedience. (For him in this world is ignominy) the torment of death and being shackled on the Day of Badr, (and on the Day of Resurrection We make him taste the doom of burning) We make him taste the chastisement of the Fire; and it is said that this means: We make him taste a severe chastisement.

[22:10]

(This) killing and shackling on the Day of Badr (is for that which thy two hands have sent before) is because of what your two hands did in your state of idolatry; Allah's words from: (And among mankind is he who disputeth concerning Allah without knowledge or guidance…) to (This is for that which your two hands have sent before) were revealed about al-Nadr Ibn al-Harth, (and because Allah is no oppressor of His slaves) such that He would punish them without them having committed any crime.

[22:11]

(And among mankind is he who worshippeth Allah upon a narrow marge) and among people there is he who worships Allah on an experimental basis, in doubt and because of expectation of some benefit. This was revealed about the Banu'l-Hallaf, the hypocrites of the Banu Asad and Ghatafan, (so that if good) a bounty (befalleth him he is content therewith) he is pleased with the religion of Muhammad (pbuh) but just with his tongue, (but if a trial) hardship (befalleth him, he falleth away utterly) he reverts to his first religion: associating partners with Allah. (He loseth both the world) by missing the life of this world (and the Hereafter) by losing Paradise. (That is the sheer loss) the loss of both this worldly life and the Hereafter.

[22:12]

(He calleth) the Banu'l-Hallaf worship others (beside Allah, unto that which hurts him not) if they do not worship them (nor benefits him) if they worshipped them. (That is the far error) far from the Truth and guidance.

[22:13]

(He calleth unto) the Banu'l-Hallaf worship (him whose harm is nearer than his benefit) his harm is near while his benefit is far; (verily an evil patron) an evil lord (and verily an evil friend!) He says: it is truly an evil god him whose worship is harmful.

[22:14]

(Lo! Allah causeth those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) acts of obedience between them and their Lord (to enter the Gardens beneath) beneath their trees and habitations (which rivers) rivers of wine, water, honey and milk (flow. Lo! Allah doth what He intendeth) whether it is bestowing bliss or inflicting damnation. This was also revealed about them when they said: we are afraid that Muhammad does not triumph in this world and, thus, we would loose the affinity existing between us and the Jews.

[22:15]

(Whoso is wont to think that Allah will not give him) i.e. Muhammad (pbuh) (victory in the world and the Hereafter) through reason and proof, (let him stretch a rope up to the roof (of his dwelling), and let him hang himself. Then let him see) let him reflect upon (whether his strategy) hanging himself (dispelleth that whereat he rageth!) i.e. regarding Muhammad (pbuh). It is also said that there is another way of understanding this passage: whoever thinks that Allah will not help him in this worldly life with sustenance and in the Hereafter with reward, then let him tie a rope to the roof of his house, hang himself with it and see whether killing himself will dispel his rage regarding sustenance.

[22:16]

(Thus We reveal it as plain revelations) thus We send Gabriel with revelations, expositing the lawful and the unlawful (and verily Allah guideth) to His religion (whom He will) whoever deserves it.

[22:17]

(Lo! those who believe) in Muhammad (pbuh) (and those who are Jews) the Jews of Medina, (and the Sabaeans) the Itinerants, a Christian sect (and the Christians) the Christians of Najran (and the Magians) the worshippers of the sun and fire (and the idolaters) the Arab idolaters. (Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things) Allah is aware of their differences and works.

[22:18]

(Hast thou not seen) have you not been informed, O Muhammad, in the Qur'an (that unto Allah payeth adoration whosoever is in the heavens) of created beings (and whosoever is in the earth) of the believers, (and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts) all of these prostrate to Allah, (and many of mankind) Paradise has been enjoined for them, these are the believers, (while there are many unto whom the doom is justly due) while the chastisement of the Fire has been enjoined upon many, these are the disbelievers. (He whom Allah scorneth) he whom Allah abases through damnation, (there is none to give him honour) through felicity; it is also said that this means: he whom Allah abases by means of ignorance, there is none to give him honour through knowledge. (Lo! Allah doeth what He will) with His created beings; He gives felicity and damnation, knowledge and ignorance.

[22:19]

(These twain) these are the adherents of two religions among the Muslims, Jews and Christians (are two opponents who contend concerning their Lord) concerning he religion of their Lord; one of them saying: I have a better right to Allah and His religion. And so Allah judged between the two. Allah said: (But as for those who disbelieve) in Muhammad (pbuh) and in the Qur'an, i.e. the Jews and Christians (garments of fire will be cut out for them; boiling fluid) boiling water (will be poured down on their heads.

[22:20]

Whereby that which is in their bellies) of fat and other things, (and their skins too, will be melted;

[22:21]

And for them are hooked rods of iron) of hot rods of iron with which they will be hit on their heads.

[22:22]

(Whenever, in their anguish) from the anguish of being tortured in hell, (they would go forth from thence) from the Fire (they are driven back therein) beaten with the rods of iron (and (it is said unto them): Taste the doom of burning) taste the severe torment of the Fire.

[22:23]

(Lo! Allah will cause those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) acts of obedience between themselves and their Lord (to enter Gardens beneath which) beneath their trees and habitations (rivers) of wine, water, honey and milk (flow, wherein they will be allowed) to wear in Paradise (armlets of gold, and pearls, and their raiment therein) in Paradise (will be silk) whose quality is beyond description.

[22:24]

(They are guided unto gentle speech) they were guided in this worldly life to say: there is no deity except Allah; (they are guided unto the path of the Glorious One) and they were guided to the praiseworthy religion. This is Allah's judgement regarding the dispute between the believers, the Jews and the Christians.

[22:25]

(Lo! those who disbelieve) in Muhammad (pbuh) and in the Qur'an; the reference here is to Abu Sufyan-this happened before he embraced Islam-and his host (and bar (men) from the way of Allah) and drive people away from Allah's religion and obedience (and from the Inviolable Place of Worship) and bar Muhammad (pbuh) on the year of al-Hudaybiyyah from performing the lesser and greater pilgrimage in the Sacred Precinct (which We have appointed) as a Sacred Precinct and Qiblah (for mankind together, the dweller therein and the nomad) the dweller therein and the strangers are equal in it; (whosoever seeketh wrongful partiality therein) towards anyone, (him We shall cause to taste a painful doom) We hurt him badly so that he does not wrong anyone after that. It is also said that this was revealed concerning 'Abdullah Ibn Anas Ibn Hanzal who intentionally killed a Helper in Medina, left the religion of Islam and fled to Mecca. And so was revealed the passage: (whosoever seeketh wrongful partiality therein) towards anyone, (him We shall cause to taste a painful doom) such that he is not given food, drink or shelter until he leaves the Sacred Precinct and the legal punishment is applied on him.

[22:26]

(And (remember) when We prepared for Abraham) when We explained to Abraham (the place of the (holy) House) by means of a cloud which had stopped close to him, and so he built the House by the side whereby the cloud stopped. And We inspired him (saying: Ascribe thou no thing) no idols (as partner unto Me, and purify My House) purify My Mosque from idols (for those who make the round (thereof) and those who stand) and those who live there (and those who bow and make prostration) the people who pray from all countries and from wherever they happen to come.

[22:27]

(And proclaim unto mankind) call your offspring for (the Pilgrimage. They will come unto you) so that they come to you (on foot and on every lean camel; they will come from every deep ravine) from every road and remote land.

[22:28]

(That they may witness things that are of benefit to them) the benefits of this worldly life and the benefits of the Hereafter; the benefit of the Hereafter through supplications and worship and the benefit of this worldly life through trade and making profit (and mention the name of Allah) and so that they mention the name of

Allah (on appointed days) on well known days, the days of tashriq (over the beast of cattle that He hath bestowed upon them) the beast of cattle offered for immolation. (Then eat thereof) eat from the beasts of cattle you immolated (and feed therewith the poor unfortunate).

[22:29]

(Then let them make an end of their unkemptness) and then let them complete the rites of their pilgrimage: shaving their heads, throwing pebbles, cutting their nails and other things (and pay their vows) and fulfil that which they made incumbent upon themselves (and go around) the obligated circumambulation (the ancient House) more ancient than any tyrant that has ever stepped on its soil; it is also said that this means: more ancient than the flood of Noah; it is also said that it is the first House ever built; and it is also said that whoever go round it will be delivered.

[22:30]

(That (is the command)) that which I have mentioned of rites, they have to fulfil it. (And whoso magnifieth the sacred things of Allah) i.e. the rites of the pilgrimage, (it will be well for him in the sight of his Lord) in terms of reward. (The cattle) the immolated cattle and the eating of their meat (are lawful unto you save that which has been told you) in Surah al-Ma'idah such as carrion, blood and pork. (So shun the filth of idols) so leave the drinking of intoxicants and the worship of idols, (and shun lying speech) and abstain from uttering falsehood and lies. This is because they used to say during their pilgrimage in the pre-Islamic time: "here we are, O Lord, here we are, you have no partners except for a partner that you possess and it possesses not", and so Allah forbade them from saying this.

[22:31]

(Turning unto Allah (only)) be sincere to Allah in your chanting and pilgrimage, (not ascribing partners unto Him) in your chanting or pilgrimage; (for whoso ascribeth partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him) to take him wherever they wish (or the wind had blown him to a far-off place).

[22:32]

(That) i.e. being thrown away far off is the lot of he who associates partners with Allah. (And whoso magnifieth the offerings consecrated to Allah) and whoever magnifies the rites of pilgrimage, and thus immolates the fattest and biggest beast of cattle, (it) the immolation of the fattest and biggest beast of cattle (surely is from devotion of the hearts) is due to the limpidity of the person's heart and his sincerity.

[22:33]

(Therein) in the cattle (are benefits for you) benefits in riding them and drinking their milk (for an appointed term) until they are garlanded and designated for immolation in the pilgrimage; (and afterward they are brought for sacrifice unto the ancient House) if this is a lesser pilgrimage, and they are brought for sacrifice to Mina during the greater pilgrimage.

[22:34]

(And for every nation) of believers (have We appointed a ritual) a location for slaughtering their sacrifices in the lesser and greater pilgrimages, (that they may mention the name of Allah over the beast of cattle) which is sacrificed (that He hath given them for food; and your God is One God) without a son or partner, (therefore surrender unto Him) be sincere to Him in worship and profession of His divine Oneness. (And give good tidings to the humble) and give good tidings to those who exert their effort and are sincere.

[22:35]

(Whose hearts fear when Allah is mentioned) when they are commanded with any command from Allah,

(and the patient) and give good tidings to those who are patient that they will have Paradise (of whatever may befall them) of hardship and misfortune, (and those who establish worship) and give good tidings to those who perform the five daily prayers, perfecting their ablution, bowings, prostrations and all that which is obligated in their prescribed times (and who spend) in alms and in giving the poor-due (of that We have bestowed on them) of wealth.

[22:36]

(And the camels!) and bovines (We have appointed them) We have made them subservient to you (among the ceremonies of Allah) among the rites of the pilgrimage so that you immolate them. (Therein) in these sacrifices (ye have much good) you have much reward. (So mention the name of Allah over them when they are drawn up in lines) when you immolate them, and let them be free of defects; it is also said that this means: they should have their left foot tied up such that they stand on three. (Then when their flanks fall (dead)) after immolating them, (eat thereof) of the meat of these sacrifices (and feed the beggar) who is content with little (and the supplicant) the one who faces you but does not beg of you. (Thus have We made them subject unto you, that haply ye may give thanks) that you may give thanks to His bounty and dispensation.

[22:37]

(Their flesh and their blood reach not Allah) because in the pre-Islamic time they used to splash the blood of sacrifices on the walls of the Holy House and sully themselves with this blood and so Allah forbade them from doing so; it is also said that this means: Allah does not accept their flesh or blood, (but the devotion from you reacheth Him) but He accepts your pure and sincere works. (Thus have We made them subject unto ye that you may magnify Allah that He hath guided you) as He guided you to His religion and wont. (And give good tidings to the good) to those who are good in their words and deeds; and it is said that the good means: the generous with their sacrifices.

[22:38]

(Lo! Allah defendeth those who are true) Allah defends those who believe in Muhammad (pbuh) and in the Qur'an against the disbelievers of Mecca. (Lo! Allah loveth not each treacherous ingrate) who disbelieves in Allah.

[22:39]

(Sanction is given unto those who fight) sanction has been given to the believers to fight the disbelievers of Mecca (because they have been wronged) the disbelievers of Mecca wronged them; (and Allah is indeed Able to give them victory) Allah is able to give the believers victory over their enemies;

[22:40]

(Those who have been driven from their homes) the disbelievers of Mecca drove them from their homes (unjustly) without any right or crime (only because they said: Our Lord is Allah) only because they said: there is no deity except Allah and Muhammad is the Messenger of Allah. (For had it not been for Allah's repelling some men by means of others) and so He checks by means of the prophets the believers. And through the believers He checks the disbelievers, and through the fighters He checks those who do not take part in fighting; if it had not been for this (cloisters) the cloisters of monks (and churches) of the Jews (and oratories) the Magians' houses of fire, because these were safe from Muslims (and mosques) of the Muslims, (wherein the name of Allah is oft mentioned) repeating the formulas: “Allah is the greatest” and “there is no deity except Allah”, (would assuredly have been pulled down. Verily Allah helpeth one) against his enemies (who helpeth Him) who helps His Prophet in jihad. (Lo! Allah is Strong) to help His Prophet and whoever helps His Prophet, (Almighty) He is Mighty in His vengeance against the enemies of His Prophet.

[22:41]

(Those who, if We give them power in the land) We make them dwell in the land of Mecca, (establish worship) perform the five daily prayers (and pay the poor-due) from their wealth (and enjoin kindness) and enjoin Allah's divine Oneness and the following of Muhammad (pbuh) (and forbid iniquity) and forbid disbelief, idolatry and disobedience of the Messenger. (And Allah's is the sequel of events) the consequence of all matters will be Allah's in the Hereafter.

[22:42]

(If they deny thee) if the Quraysh deny, O Muhammad, (even so the folk of Noah) denied Noah, (and (the tribes of) 'Aad) the people of Hud denied Hud (and Thamud) the people of Salih denied Salih, (before thee) before your people, (denied) they all denied their messengers;

[22:43]

(And the folk of Abraham) denied Abraham (and the folk of Lot) denied Lot;

[22:44]

((And) the dwellers in Midian) the people of Shu'ayb denied Shu'ayb. (And Moses was denied) the Copts denied him; (but I indulged the disbelievers a long while) but I gave a reprieve to the disbelievers in their state of disbelief until the appointed time, (then I seized them) with chastisement, (and how (terrible) was My abhorrence!) see, O Muhammad, how I changed towards them through My punishment.

[22:45]

(How many a township) how many population of townships (have We destroyed) with chastisement (while it was sinful) while their populations were idolaters and disbelievers, (so that it lieth (to this day) in) so they remain demolished until today, (and (how many) a deserted well) and how many wells have been destroyed by their owners such that no one uses them anymore (and lofty tower!) and how many massive towers which exist but which are uninhabited!

[22:46]

(Have they not travelled in the land) have the people of Mecca not travelled for their trade, (and have they hearts wherewith to feel) fear and that which was done to others upon beholding and reflecting (and ears wherewith to hear) the Truth and threats? (For indeed it) seeing without reflection; it is also said that "it" here refers to the expression of idolatry (is not the eyes that grow blind) such that it ceases to see physical objects, (but it is the hearts which are within the bosoms, that grow blind) from the Truth and guidance.

[22:47]

(And they will bid thee) O Muhammad (hasten on the Doom) al-Nadr Ibn al-Harth wanted the chastisement to happen before its due time, (and Allah faileth not His promise) by bringing down His chastisement, (but lo! a Day) like the one in which their chastisement happens (with Allah is as a the sand years of what ye reckon) of the days of this worldly life.

[22:48]

(And how many a township) and how many a population of township (did I suffer long) I gave a reprieve from chastisement (though it was sinful!) though its population were idolaters and disbelievers. (Then I grasped it) I punished them in the life of this world. (Unto Me is the return) in the Hereafter.

[22:49]

(Say: O mankind!) O people of Mecca! (I am) from Allah (only a plain) addressing you in a language you know (warner unto you) a warning Messenger.

[22:50]

(Those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) good deeds between themselves and their Lord, (for them pardon) for the sins they committed in this worldly life (and a rich provision) a goodly reward in Paradise;

[22:51]

(While those who strive to thwart Our revelations) while those who disbelieved in Muhammad (pbuh) and in the Qur'an, (such are rightful owners of the Fire) these are not going to escape from Our chastisement, for they are the inhabitants of hell.

[22:52]

(Never sent We a messenger or a Prophet before thee) O Muhammad (but when he) the Prophet (recited (the message)) or spoke (Satan proposed (opposition) about that which he recited thereof) such that he does not act upon it. (But Allah abolisheth) but Allah elucidates (that which Satan proposeth) on the tongue of His Prophet such that he does not act upon it. (Then Allah establisheth) then He clarifies (His revelations) for His Prophet in order that he acts upon them. (Allah is Knower) of that which Satan proposes, (Wise) He decrees to abolish it;

[22:53]

(That He may make that which the devil proposeth) on the tongue of his Prophet (a temptation) a misfortune (for those in whose hearts is a disease) doubt and opposition for acting upon it, (and those whose hearts are hardened) towards the remembrance of Allah (Lo! the evil-doers) the idolaters: al-Mughirah Ibn Shu'bah and his host (are in open schism) they are in opposition to, and enmity with, the Truth and guidance.

[22:54]

(And that those who have been given knowledge) those who were given knowledge of the Qur'an and the Torah, i.e. 'Abdullah Ibn Salam and his followers (may know) Allah's clarifications (that it is the Truth from thy Lord, so that they may believe therein) so that they believe the clarification of Allah (and their hearts may submit humbly unto Him) so that their hearts be sincere and accept the clarification of Allah. (Lo! Allah verily is guiding) Allah protects (those who believe) in Muhammad (pbuh) and in the Qur'an (unto a right path) to an established religion with which Allah is pleased: i.e. Islam.

[22:55]

(And those who disbelieve) in Muhammad (pbuh) and in the Qur'an, i.e. al-Walid Ibn al-Mughirah and his host (will not cease to be in doubt thereof) in doubt of the Qur'an, but wait, O Muhammad, (until the Hour) the Last Hour (come upon them unawares) all of a sudden, (or there come unto them the doom of a disastrous day) in which there is no comfort, this is the Day of Badr.

[22:56]

(The Sovereignty) judgement (on that day) on the Day of Judgement (will be Allah's. He will judge between them) He will judge between the believers and disbelievers. (Then those who believed) in Muhammad (pbuh) and in the Qur'an (and did good works) acts of obedience between themselves and their Lord (will be in Gardens of Delight) honoured with gifts,

[22:57]

(While those who disbelieved and denied Our revelations) in Our Scripture and Messenger, (for them will be

a shameful doom) through which they will be humiliated; it is also said that a shameful doom means a severe chastisement.

[22:58]

(Those who fled their homes for the cause of Allah) from Mecca to Medina for the sake of obeying Allah, (and then were slain) in the way of Allah by the enemies (or died) while travelling or in settlement, (Allah verily will provide for them a good provision) a good reward in Paradise for those who die among them; and those who remain alive will have spoils of war and wholesome, lawful things. (Lo! Allah, He verily is Best of all who make provision) the Best of all who give sustenance in this worldly life and in the Hereafter.

[22:59]

(Assuredly He will cause them to enter by an entry that they will love) for themselves; it is also said that this means: they will accept, i.e. Paradise. (Lo! Allah verily is knower) of their reward and honouring, (Indulgent) by deferring the punishment of those who killed them.

[22:60]

(That (is so)) that is Allah's judgement between the believers and disbelievers in the Hereafter. (And whoso hath retaliated) against the killer of his relative (with the like of that which he) his relative (was made to suffer and then hath (again) been wronged) and then he transgresses again against him, (Allah will succour him) i.e. Allah will help the wronged person against the transgressor, such that he kills him and no blood money will be taken from him. This is the case of a man whose relative is killed. And so he takes blood money from the killer of his relative. But then this man proceeds to kill the killer of his relative. This man must be killed and no blood money is accepted from him. (Lo! Allah verily is Mild) He pardons whoever repents, (Forgiving) He forgives whoever dies repentant.

[22:61]

(That) the punishment of whoever transgresses against his brother (is because Allah maketh the night to pass into the day) He makes the night longer than the day (and maketh the day to pass into the night) and makes the day longer than the night, (and because Allah is Hearer) of what His created beings say, (Seer) of their works.

[22:62]

(That) the power that enables you to acknowledge and know (is because Allah, He is the True) is because the worship of Allah is the Truth, and that Allah is the Strong, (and that whereon they call) they worship (instead of Him) instead of Allah, (it is the false) it is flimsy, (and because Allah, He is the High) Higher than everything, (the Great) Greater than everything.

[22:63]

(Seest thou not) have you not been informed, O Muhammad, in the Qur'an (how Allah sendeth down water) rain (from the sky and then the earth becometh green) with vegetation (upon the morrow? Lo! Allah is Subtile) in making plants grow, (Aware) of their place.

[22:64]

(Unto Him belongeth all that is in the heavens and all that is in the earth) of created beings. (Lo! Allah, He verily is the Absolute) He is free of need for His created beings, (the Owner of Praise) the One Who is praised in His actions; it is also said that this means: the Owner of Praise with regard to he who declares His divine Oneness.

[22:65]

(Hast thou not seen) have you not, O Muhammad, been informed in the Qur'an (how Allah hath made all that is in the earth) of trees and beasts (subservient unto you? And the ships runneth upon the sea by His command) by His leave, (and He holdeth back) and He prevents (the heaven from falling on the earth unless by His leave) that is until the Day of Judgement. (Lo! Allah is, for mankind) for the believers, (Full of Pity, Merciful).

[22:66]

(And He it is Who gave you life) when you were very little in the wombs of your mothers, (then He will cause you to die) in young or old age, (and then will give you life (again)) at resurrection after death. (Lo! Man) i.e. the disbeliever Budayl Ibn Warqa' al-Khuza'i (is verily an ingrate) he disbelieves in Allah, resurrection after death as well as in the immolated animals of the Muslims.

[22:67]

(Unto each nation) unto the adherents of each religion (have We given sacred rites) places where to immolate sacrifices; it is also said that this means: places of worship (which they are to perform) according to their religion; (so let them not dispute with thee) let them not go against you nor prevent you (of the matter) regarding the matter of immolated sacrifices and the divine Oneness of Allah, (but summon thou unto thy Lord) call for the profession of Allah's divine Oneness. (Lo! thou indeed follow right guidance) you indeed follow an established religion with which Allah is pleased: the religion of Islam.

[22:68]

(And if they wrangle with thee) concerning sacrifices and Allah's divine Oneness, because of their saying: "that which Allah immolates is more lawful than what you immolate with your own knives", (say: Allah is best aware of what ye do) in the practice of your religion, whether it is a question of sacrifices or other things.

[22:69]

(Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ) regarding sacrifices and Allah's divine Oneness.

[22:70]

(Hast thou not known) O Muhammad (that Allah knoweth all that is in the heaven) all the good things performed by the dwellers of the heavens (and the earth) and He knows all the good and evil things committed by the dwellers of the earth? (Lo! it is in a Record) it is recorded in the Guarded Tablet. (Lo! That) preserving that without a record (is easy for Allah).

[22:71]

(And they) the disbelievers of Mecca (worship instead of Allah that for which no warrant has been revealed unto them) without any Scripture or pretext, (and that whereof they have no knowledge) proof or clarification. (For evil-doers) for idolaters (there is no helper) to save them from Allah's chastisement.

[22:72]

(And when Our revelations) i.e. the Qur'an (are recited unto them) expositing to them the commands and prohibitions, (thou knowest) O Muhammad (the denial) their hatred of the Qur'an (in the faces of those who disbelieve) in the Qur'an; (they all but attack) they are about to beat up and fall on (those who recite Our revelations) the Qur'an (unto them. Say) O Muhammad, to the people of Mecca: (Shall I proclaim unto you worse than that) worse than what you told the Muslims in the life of this world? They said to them: "We have seen no adherents of any religion who are less fortunate than you". And so Allah said: Say, O

Muhammad… Allah said: what is worse is (The Fire! Allah hath promised it for the ones who disbelieve) in Muhammad (pbuh) and in the Qur'an; and you are indeed disbelievers in Muhammad and the Qur'an. (A hapless journey's end) to which they will come!

[22:73]

(O mankind!) He means the people of Mecca. (A similitude is coined) He has explained the likeness of your deities, (so pay ye heed to it) and respond: (Lo! those on whom ye call beside Allah) of idols (will never create a fly) they will never be able to create a fly (though they) the worshipped and the worshippers (combine together for the purpose) they will not be able to create a fly. (And if the fly took something) like honey with which are sullied for example (from them) from the deities, (they could not rescue it from it) the deities would not be able to take it back from the fly. (So weak are (both) the seeker) i.e. the deity (and the sought) and the fly! It is also said that this means: so weak are both that which is worshipped and the worshipper.

[22:74]

(They measure not Allah His rightful measure) they do not magnify Allah as He deserves to be magnified. This was revealed about the Jews when they claimed that 'Uzayr was the son of God, and due to their sayings: "Allah is poor while we are rich,", "Allah's hands are tight because of miserliness" and that Allah rested after He finished creating the heavens and the earth. (Lo! Allah is Strong) against His enemies, (Almighty) He is Mighty in His vengeance against the Jews.

[22:75]

(Allah chooseth from the angels messengers) who are sent with messages, i.e. Gabriel, Michael, Seraphiel and the angel of death, (and (also) from mankind) Muhammad and all the prophets (pbut). (Lo! Allah is Hearer) of their saying: how come this messenger eats food and walks about in the marketplace, (Seer) of their chastisement.

[22:76]

(He knoweth all that is before them) of the matter of the Hereafter (and all that is behind them) of the matter of the life of this world, (and unto Allah all things) the consequence of all things (are returned) in the Hereafter.

[22:77]

(O ye who believe! Bow down and prostrate yourselves) in the prayer, (and worship) obey (your Lord, and do good) righteous works, (that haply ye may prosper) that you may be safe from Allah's wrath and punishment.

[22:78]

(And strive for Allah with the endeavour which is His right) and fulfil for Allah that which is His right. (He hath chosen you) for His religion (and hath not laid upon you in religion) in the matter of religion (any hardship) He says: whoever cannot pray standing, let him pray sitting; and whoever cannot pray sitting, let him pray lying down, just by making gestures; (the faith of your father Abraham) follow the religion of your father Abraham. (He hath named you) Allah named you (Muslims of old time) before this Qur'an, in the Scriptures of past prophets (and in this (Scripture)) i.e. the Qur'an, (that the messenger) Muhammad (pbuh) (may be a witness against you) against the disbelievers and in favour of the believers, (and that ye may be witnesses against mankind) in favour of the prophets. (So establish worship) perform the five daily prayers, by perfecting their ablutions, bowing, prostration and that which is prescribed in their appointed times, (pay the poor-due) from your wealth, (and hold fast to Allah) and hold fast to Allah's religion and Scripture. (He is your Protecting Friend. A blessed Patron) Protector (and a blessed Helper) Who will defend you!'
And of the surah in which the believers are mentioned, which is all Meccan, and consists of 119 verses,

1,840 words and 4,800 letters:

Surah 23: The Believers (*al-Mu'minun*)

And of the surah in which the believers are mentioned, which is all Meccan, and consists of 119 verses, 1,840 words and 4,800 letters:

[23:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the meaning of Allah, Exalted is He, (Successful indeed are the believers): '(Successful indeed are the believers) He says: they are successful, safe and felicitous the ones who acknowledge Allah's divine Oneness. The latter are the ones who inherit Paradise, rather than the disbelievers; it is also said that this means: the believers will be safe due to their faith, and felicity is manifested in two ways: success and permanence.

[23:2]

Then Allah mentioned the traits of the believers, saying: (Who are humble in their prayers) turning neither to the right nor to the left, nor raise their hands while praying,

[23:3]

(And who shun vain conversation) and refrain from falsehood and lying,

[23:4]

(And who are payers of the poor-due) and give the poor-due from their wealth;

[23:5]

(And who guard their modesty) and who are chaste

[23:6]

(Save from their wives) up to four wives (or the (slaves) that their right hands possess) without any limit in number, (for then they are not blameworthy) when they engage in that which is lawful,

[23:7]

(But whoso craveth beyond that) but whoever seeks other than the lawful, (such are transgressors) who step from the lawful into the unlawful,

[23:8]

(And who are shepherds) preserve that with which they have been entrusted (of their pledge) such as fasting, major ritual ablution, trusts and the like, (and their covenant) with Allah or with other people,

[23:9]

(And who pay heed to their prayers) pay attention to the prescribed times of their prayers.

[23:10]

(These) those whose traits are thus (are the heirs) the dwellers,

[23:11]

(Who will inherit) who will dwell in (Paradise) the chamber the Beneficent: (There they will abide) in Paradise forever, never to die or come out.

[23:12]

(Verily We created man) the son of Adam (from a product of wet earth);

[23:13]

(Then placed him as a drop (of seed) in a safe lodging) in the womb of his mother for forty days;

[23:14]

(Then fashioned We) then We transformed (the drop) into (a clot) for another forty days, (then fashioned We) then We transformed (the clot) into (a little lump) for forty days, (then fashioned We) the We transformed (the little lump) into (bones) without flesh, (then clothed the bones with flesh) joints, veins and other things, (and then produced it another creation) and then We placed in it the spirit. (So blessed be Allah, the Best of Creators) the Best of Transformers!

[23:15]

(Then lo! after that ye surely die.

[23:16]

Then lo! on the Day of Resurrection ye are raised (again)) you will be given life again.

[23:17]

(And We have created above you seven paths) seven heavens, some above others like a dome, (and We are never unmindful of creation) leaving them without commands and prohibitions.

[23:18]

(And We send down from the sky water) rain (in measure) of livelihood; and it is also said that this means: in proportion of what you need, (and We give it lodging) and We deposit it (in the earth) thus making from it pools, fountains, rivers and brooks, (and lo! We are able to withdraw it) and We are Able to leave it unused in the depth of the earth.

[23:19]

(Then We produce for you therewith) by means of water (gardens of date-palms and grapes, wherein) in the gardens (is much fruit) many kinds of fruit (for you and whereof) and of these kinds of fruit (ye eat;

[23:20]

And a tree) and by means of water a tree grows, this refers to the olive tree (that springeth forth from Mount Sinai) that springs forth from the mountain which is covered with trees (that groweth oil and relish for the eaters.

[23:21]

And lo! in the cattle there is verily a lesson for you) in the cattle there is a sign for you. (We give you to

drink of that which is in their bellies) of their milk which comes forth from between manure and blood as limpid milk, (and many uses have ye in them) in riding and transporting your loads on them, (and of them) of their meat and milk (do you eat;

[23:22]

And on them) and on camels, on land (and on the ship) in the sea (you are carried) you travel.

[23:23]

(And We verily sent Noah unto his folk, and he said: O my people! Serve Allah) profess Allah's divine Oneness. (Ye have no other god save Him) save the One in whom I command you to believe. (Will ye not ward off (evil)) the worship of other than Allah?

[23:24]

(But the chieftains of his folk, who disbelieved, said: This) i.e. Noah (is only a mortal) a human being (like you who would make himself superior to you) through the message and prophethood. (Had Allah willed) to send us a messenger, (He surely could have sent down angels) one of the angels. (We heard not of this) that which Noah is saying (in the case) in the time (of our fathers of old).

[23:25]

(He) i.e. Noah (is only a man in whom is a madness, so watch him) so wait (for a while) until he dies.

[23:26]

(He said) Noah said: (My Lord!) O my Lord! (Help me) through sending a punishment upon them (because they deny me) because of their denial of the message.

[23:27]

(Then We inspired in him) We sent Gabriel to him, (saying: Make the ship) saying: start building a ship (under Our eyes) under Our gaze (and Our inspiration) and through that which We inspired you. (Then, when Our command) Our punishment (cometh and the oven gusheth water) and the water gushes out of the oven (al-Tannur); it is also said that this means: when dawn breaks, (introduce therein) transport in the ship (of every (kind) two spouses) of every kind: a male and a female, (and thy household) and take those of your household who believe in you (save him thereof against whom the Word) that they will be chastised (hath already gone forth. And plead not with Me) by means of supplications (on behalf of those who have done wrong) i.e. to save those who disbelieved among your people: (Lo! they will be drowned) in the flood.

[23:28]

(And when thou art on board the ship, thou and whoso is with thee) of the believers, (then say: Praise be to Allah) gratitude is due to Allah (Who hath saved us from the wrong-doing folk!) who has saved us from the disbelievers!

[23:29]

(And say) when you come off the ship: (My Lord! Cause me to land at a blessed landing place) blessed with water and trees, (for Thou art Best of all who bring to land) in the life of this world and in the Hereafter.

[23:30]

(Lo! Herein) in that which We did to them (verily are portents) are signs and admonitions for the people of Mecca in order for them to emulate, (for lo! We are ever putting (mankind) to the test) with misfortunes;

and it is also said that this means: with punishment.

[23:31]

(Then, after them) after the destruction of Noah's people, (We brought forth another generation) different people;

[23:32]

(And We sent among them) and We sent to them (a messenger of their own) of their own lineage (saying: Serve Allah) saying: declare Allah's divine Oneness. (Ye have no other god save Him) you have no other god except the One in Whom I command you to believe. (Will ye not ward off (evil)) the worship of other than Allah?

[23:33]

(And the chieftains of his folk) of the folk of the messenger, (who disbelieved and denied the meeting of the Hereafter) and disbelieved in resurrection after death, (and whom We had made soft) whom We blessed with wealth and offspring (in the life of the world, said: This) i.e. this Messenger (is only a mortal) a human being (like you, who eateth of that whereof you eat) who eats as you eat (and drinketh of that ye drink) and drinks as you do.

[23:34]

(If ye were to obey a mortal) a human being (like yourselves, ye surely would be losers) you would be ignorant and losers.

[23:35]

(Doth he) does this Messenger (promise you that you, when ye are dead and have become dust) after death (and bones) and decayed bones, (will (again) be brought forth) will be brought back to life after death?

[23:36]

(Be gone, be gone, with that which ye are promised!) how farfetched, how farfetched! This will never be.

[23:37]

(There is naught but our life of the world; we die and we live) the fathers die and their children live, (and we shall not be raised (again)) after we die.

[23:38]

(He is only a man) they mean the Messenger is only a man (who hath invented a lie about Allah) in that which he says. (We are not going to put faith in him) we are not going to believe what he says.

[23:39]

(He said) the Messenger said: (My Lord! Help me) by sending punishment on them (because they deny me) because they disbelieve in my message,

[23:40]

(He said) Allah said: (In a little while they surely will become repentant) they will regret their disbelief when the chastisement seizes them.

[23:41]

(So the (Awful) Cry overtook them rightfully) i.e. the punishment, which is the cry of Gabriel, seized them, (and We made them) when the chastisement stopped (like a wreckage (that a torrent hurls). A far removal) an utter destruction and disappointment for failing to obtain Allah's mercy (for wrong-doing folk!) for the disbelievers.

[23:42]

(Then after them) then after their destruction (We brought forth other generations) from generation to generation.

[23:43]

(No nation can outstrip its term) no nation can bring forward the term appointed for its destruction, (nor yet postpone it) to a later date.

[23:44]

(Then We sent our messengers one after another. Whenever its messenger came unto a nation they denied him) they denied that messenger; (so We caused them to follow one another (to disaster)) with chastisement (and We made them bywords) We made them the talk of their time. (A far removal) what a disappointment for failing to obtain Allah's mercy (for folk who believe not!) for people who disbelieve in Muhammad (pbuh).

[23:45]

(Then We sent Moses and his brother Aaron with Our) nine (tokens and a clear warrant) and a clear proof.

[23:46]

(Unto Pharaoh and his chiefs, but they scorned (them)) they were too proud to believe in Moses and the signs (and they were despotic folk) they opposed Moses and felt too proud to believe.

[23:47]

(And they said: Shall we put faith in two mortals) two human beings, meaning Moses and Aaron (like ourselves, and whose folk are servile unto us) while their people are our obedient servants?

[23:48]

(So they denied them) they denied their message, (and became of those who were destroyed) they were drowned in the sea.

[23:49]

(And we verily gave Moses the Scripture) the Torah, (that haply they might go aright) that haply they might be led to guidance.

[23:50]

(And We made the son of Mary) i.e. Jesus (and his mother a portent) a sign and admonition: a son without a father and a pregnancy without physical contact, (and We gave them refuge on a height) on an elevated location, (a place of flocks and water springs) the reference here is to Damascus.

[23:51]

(O ye messengers!) the reference here is to Muhammad (Eat of the good thing) eat of the lawful things, (and do right) do righteous works between yourself and your Lord. (Lo! I am Aware) I am aware of the reward (of what ye do) of what you do, O Muhammad, and also of what they do.

[23:52]

(And lo! this your religion is one religion) and your belief is one chosen belief (and I am your Lord) One sole Lord who honoured you with it, (so keep your duty unto Me) so obey Me.

[23:53]

(But they (mankind) have broken their religion among them into sects) so they split among themselves with regard to religion into different groups: groups of Jews, Christians, idolaters and Magians, (each sect) the adherents of each religion and sect (rejoicing in its tenets) being impressed with what they have.

[23:54]

(So leave them) O Muhammad (in their error) in their ignorance (till a time) until the advent of punishment on the Day of Badr.

[23:55]

(Think they) do the adherents of these sects think (that in the wealth and sons wherewith We provide them) in the life of this world,

[23:56]

(We hasten unto them with good things) in this world; and it is said: in the Hereafter? (Nay, but they perceive not) that We provide them in the life of this world but will humiliate them in the Hereafter.

[23:57]

Then Allah clarified to whom He hastens with good things in the life of this world, saying: (Lo! those who go in awe for fear of their Lord) of their Lord's chastisement; for these We hasten with good things;

[23:58]

(And those who believe in the revelations of their Lord) in Muhammad (pbuh) and the Qur'an, for these We hasten with good things;

[23:59]

(And those who ascribe not partners) idols (unto their Lord) for these We hasten with good things;

[23:60]

(And those who give that which they give) of their wealth for alms and spend of it in the way of Allah; and it is said that this means: those who do what they do of righteous deeds (with hearts afraid because they are about to return unto their Lord) in the Hereafter, fearing that perhaps their works will not be accepted,

[23:61]

(These) who have such traits (race for the good things) hasten to perform righteous works, (and they shall win them in the race.

[23:62]

And We task not any soul) with works (beyond its scope) beyond its capability, (and with Us is a Record) this is the Record of the recording angels (al-hafazah) who record people's good and bad works (which speaketh the Truth) they will testify truthfully and fairly, (and they will not be wronged) their good deeds will not be diminished and their bad works will not be increased.

[23:63]

(Nay, but their hearts) the hearts of the people of Mecca: i.e. Abu Jahl and his host (are in ignorance) and heedlessness (of this) Qur'an, (and they have other works) decreed upon them, (besides) besides that which you enjoin them of good works, (which they are doing) in the life of this world until their appointed time comes, O Muhammad;

[23:64]

(Till when We grasp their luxurious ones) their tyrants and leaders: Abu Jahl Ibn Hisham, al-Walid Ibn al-Mughirah al-Makhzumi, al-'As Ibn Wa'il al-Sahmi, 'Utbah and Shaybah and their friends (with the punishment) with hunger for seven years, (behold! they supplicate) they plead.

[23:65]

Say to them, O Muhammad: (Supplicate not this day) to escape Our punishment! (Assuredly you will not be helped) you will not be saved (by Us) from Our punishment.

[23:66]

(My revelations) the Qur'an (were recited) and shown (unto you, but ye used to turn back on your heels) to your initial religion,

[23:67]

(In scorn thereof) feeling haughty because of the Holy House, claiming that you are its guardians. (Nightly did you rave together) you cursed Muhammad (pbuh) his Companions and the Qur'an in your nightly gatherings.

[23:68]

(Have they not pondered the Word) have they not reflected upon the Qur'an and that which it contains of threats, (or hath that come unto them) upon the people of Mecca, of safety and freedom from obligation (which came not unto their fathers of old?

[23:69]

Or know they not their messenger) the lineage of their Messenger, (and so reject him) and so deny him?

[23:70]

(Or say they) indeed they say: (There is a madness in him? Nay, but he bringeth them the Truth) Muhammad (pbuh) brought them the Qur'an, the profession of Allah's divine Oneness and the Message; (and most of them are haters) deniers (of the Truth) of the Qur'an.

[23:71]

(And if the Truth had followed their desires) if it was according to their whims such that there is a deity in the heavens and a deity in the earth, (verily the heavens and the earth and whosoever is therein) of created

beings (had been corrupted. Nay, We have brought them their Reminder) We sent Gabriel to their Prophet with the Qur'an wherein lies their glory and honour, (but from their Reminder) but from their glory and honour (they now turn away) they disbelieve.

[23:72]

(Or dost thou ask of them) or do you ask, O Muhammad, the people of Mecca (any tribute) some payment, and this is why they are not responding? (But! the bounty of your Lord) in Paradise (is better) is better than what they have in the life of this world, (for He is best of all who make provision) in this world and in the next.

[23:73]

(And lo! thou) O Muhammad (summonest them indeed unto a right path) to an established religion which Allah is pleased with: Islam.

[23:74]

(And lo! those who believe not in the Hereafter) those who do not believe in resurrection after death (are indeed astray from the path) from Allah's religion.

[23:75]

(Though We had mercy on them) i.e. the people of Mecca (and relieved them of the harm) and relieved them of the hunger which was (afflicting them, they still would wander blindly on) they still would carry on blind to the Truth and guidance (in their contumacy) in their disbelief and error.

[23:76]

(Already have We grasped them with punishment) with hunger and drought, (but they humble not themselves unto their Lord) but they did not submit themselves to their Lord by professing Allah's divine Oneness, (nor do they pray) nor do they believe,

[23:77]

(Until) give them respite, O Muhammad, until (when We open for them the gate of extreme punishment) i.e. of hunger, (behold! they are aghast thereat) they despair of all goodness.

[23:78]

(He it is Who hath created for you) O people of Mecca (ears) with which to hear (and eyes) with which to see (and hearts) with which to comprehend. (Small thanks give ye) your thanks for all the things you have been given, O people of Mecca, is small!

[23:79]

(And He it is Who hath sown you broadcast) created you (in the earth, and unto Him ye will be gathered) after you die, and then He will requite you according to your works.

[23:80]

(And He it is Who giveth life) upon resurrection (and causes death) in the life of this world, (and His is the difference of night and day) He changes the day and the night; He makes them come and go, increase and decrease in length; the brightness of day and darkness of night-all these are a sign that Allah will bring the dead back to life. (Have ye then no sense) do you then not believe in resurrection after death?

[23:81]

(Nay, but they) i.e. the people of Mecca (say the like of that which) disbelieve in resurrection after death in the same was as (said the men of old) the people of old disbelieved in resurrection after death;

[23:82]

(They say: When we are dead and have become mere) scattered (dust and) decayed (bones, shall we then, forsooth, be raised again) after we have died?

[23:83]

(We were already promised this) which you are promising us, O Muhammad, (we and our forefathers) before us, were also promised the same. (Lo! This) that which you are saying to us, O Muhammad, (is naught but fables) the mere talk and lies (of the men of old.

[23:84]

(Say) O Muhammad: (Unto Whom (belongeth) the earth and whosoever is therein) of created beings; answer me, (if ye have knowledge?)

[23:85]

(They will say: Unto Allah. Say) to them, O Muhammad: (Will ye not then remember) will you not then take heed and obey Allah?

[23:86]

(Say) also to them, O Muhammad: (Who is Lord of the seven heavens, and Lord of the Tremendous Throne?

[23:87]

They will say: Unto Allah (all that belongeth)) Allah created them. (Say) to them, O Muhammad: (Will ye not then keep duty (unto Him)) will you then not avoid the worship of other than Him?

[23:88]

(Say) also to them, O Muhammad: (In Whose hand is the dominion over all things) in Whose hand is the store of all things (and He protecteth) and He judges, (while against Him there is no protection) while no judgement can be made upon him; it is also said that this means: He protects people from His chastisement but none can protect others from His chastisement, (if ye have knowledge?

[23:89]

They will say: Unto Allah (all that belongeth)) all that is through Allah's power. (Say) to them, O Muhammad: (How then are ye bewitched) then why do you lie about Allah; it is also said that this means, according to a different reading: see, O Muhammad, how they turn away because of lies?

[23:90]

(Nay, but We have brought them the Truth) We sent Gabriel to their Prophet with the Qur'an in which it is stated that Allah has no son or partner, (and lo! they are liars) when they say the angels are Allah's daughters.

[23:91]

(Allah hath not chosen any son) from the Children of Adam nor are the angels His daughters, (nor is there any God along with Him) as partner; (else would) if the case was as they claim then (each God have assuredly championed that which he created) each god would take for himself that which he created, (and some of them would assuredly have overcome others. Glorified be Allah) Allah exonerated Himself (above all that they allege) of all their lies.

[23:92]

(Knower of the invisible) that which is unseen by people; it is also said the invisible includes everything that will happen in the future (and the visible!) that which people know; it is also said that the visible includes everything that has already happened (and exalted be He over) Allah is far transcendent above (all that they ascribe as partners (unto Him)) of idols!

[23:93]

(Say) O Muhammad: (My Lord!) O my Lord! (If Thou shouldst show me that which they are promised) of chastisement,

[23:94]

(My Lord! then set me not among the wrong-doing folk) do not place me with the disbelieving people on the Day of Badr.

[23:95]

(And verily We are Able to show thee) O Muhammad (that which We have promised them) of torment on the Day of Badr.

[23:96]

(Repel evil with that which is better) repel by means of "there is no god except Allah" the expression of idolatry which is coming from Abu Jahl and his host; and it is also said that this means: repel from yourself their indecent talk through the greeting of peace. (We are best Aware of that which they allege) of lies.

[23:97]

(And say: My Lord! I seek refuge in Thee from suggestions) from the insinuations (of the evil ones) that bewitch humans,

[23:98]

(And I seek refuge in Thee, my Lord, lest they) the devils (be present with me) upon praying, upon recitation and upon death,

[23:99]

(Until, when death) the angels of death and his helpers (cometh unto one of them) i.e. the disbelievers of Mecca, (he saith: My Lord! Send me back) to the life of the world,

[23:100]

(That I may do right) and believe in You (in that which I have left behind) in the life of the world and disbelieved in! (But nay!) he will not be returned to the life of the world. (It) his saying: "Return me that I may do right" (is but a word that he speaketh) is just a mere expression that he utters and which will not benefit him; (and behind them) in front of them (is a barrier) the grave (until the day when they are raised) from the graves.

[23:101]

(And when the trumpet is blown) the blowing of the resurrection (there will be no kinship among them) people's common lineage will be of no benefit (that day) the Day of Judgement, (nor will they ask of one another) nor will they ask about that.

[23:102]

Then those whose scales are heavy) with good works, (they are the successful) the ones who will escape Allah's wrath and chastisement.

[23:103]

(And those whose scales are light) with good works (are those who lose their souls, in hell abiding) forever, neither to die or leave.

[23:104]

(The fire burneth their faces) their faces are beaten up, and their flesh and bones are consumed by the Fire, (and they are glum) their faces are dark and their eyes blue (therein) in hell.

[23:105]

Allah says to them: (Were not My revelations) the Qur'an (recited unto you) in the life of the world, (and then ye used to deny them) and you used to disbelieve in the revelations?

[23:106]

(They will say) the disbelievers will say upon entering hell: (Our Lord!) O our Lord! (Our evil fortune) which was decreed upon us in the Guarded Tablet (conquered us) this is why we did not believe, (and we were erring folk) and we were disbelievers.

[23:107]

(Our Lord!) O our Lord! (Oh, bring us forth from hence) take us out of hell! (If we return) to disbelief (then indeed we shall be wrong-doers) then we will be transgressing against ourselves.

[23:108]

(He saith) Allah says to them: (Be gone therein) be abased in hell, (and speak not unto Me) and do not ask Me to get you out of hell.

[23:109]

(Lo! there was a party of My) believing (slaves who said: Our Lord!) O our Lord! (We believe) in You, in Your Messenger and in Your Book, (therefore forgive us) our sins (and have mercy on us) by not punishing us (for Thou art Best of all who show mercy) You are more merciful towards us than our own parents;

[23:110]

(But ye chose them from a laughing stock until they caused you to forget remembrance of Me) until they preoccupied you from declaring My divine Oneness and worshipping Me, (while ye laughed at them) and mocked them.

[23:111]

(Lo! I have rewarded them this day) with Paradise (forasmuch as they were steadfast) in obeying me and withholding your harm; (and they verily are the triumphant) they have gained Paradise and become safe from hell. This verse was revealed about Abu Jahl and his host who mocked Salman [al-Farisi] and his fellow-believers

[23:112]

(He will say) Allah will say to them: (How long tarried you) how long have you remained (in the earth) in your graves, (counting by years) how many days and months?

[23:113]

(They will say: We tarried but a day) upon saying this, they will have some doubt, and therefore will say: (or part of a day). Then, they said: we do not know: (Ask of those who keep count!) i.e. the angels who record people's deeds; it is also said that this refers to the angel of death and his helpers.

[23:114]

(He will say) Allah will say to them: (Ye tarried) you remained in your graves (but a little) in comparison to your dwelling in hell (if ye only knew) this; He says: if you only believe what I say; it is also said that this means: if only you did believe in My prophets in the life of the world, you would know now that you remained in your graves but a short time.

[23:115]

(Deemed ye then) O people of Mecca (that We had created you for naught) in vain, without commands and prohibitions, reward and punishment, (and that ye would not be returned unto Us) after you die?

[23:116]

(Now Allah be exalted) Allah is exonerated from and far above having a son or partner, (the True King! There is no God save Him, the Lord of the Throne of Grace.

[23:117]

He who crieth unto) worships (any other god) among idols (along with Allah hath no proof thereof) no proof for worshipping other than Allah. (His reckoning) his chastisement (is only with his Lord) in the Hereafter. (Lo! disbelievers will not be successful) disbelievers will not be safe from Allah's chastisement nor escape from it.

[23:118]

(And say) O Muhammad: (My Lord! Forgive) my nation (and have mercy) on my nation by not punishing them, (for Thou art Best of all who show mercy) the most Merciful of all who show mercy'.
And of the surah in which the light is mentioned, which is all Medinan, and consists of 64 verses, 1,316 words and 5,980 letters:

Surah 24: The Light (*al-Nur*)

And of the surah in which the light is mentioned, which is all Medinan, and consists of 64 verses, 1,316 words and 5,980 letters:

[24:1]

And from his own narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying ((Here is) a surah which We have revealed): '((Here is) a surah which We have revealed) He says: We sent Gabriel with it (and enjoined) We exposited in it the lawful and the unlawful, (and wherein We have revealed plain tokens) containing commands and prohibitions, obligations and legal punishments, (that haply ye may take heed) that you may take admonition in the commands and prohibitions, so do not suspend the application of legal punishments.

[24:2]

(The adulterer and the adulteress) who are unmarried and have not been married before, (scourge ye each one of them (with) a hundred stripes) flog each one of them a hundred times. (And let not pity for the twain) for applying the legal punishment (withhold you from obedience to Allah) withhold you from executing Allah's legal ruling on them, (if ye believe in Allah and the Last Day) in resurrection after death. (And let a party of believers) one man, two or more so that the punishment is preserved (witness their punishment) witness the execution of the punishment.

[24:3]

(The adulterer) from the people of the Book who admits his crime (shall not marry save an adulteress) from the slaves of the people of the Book (or an idolatress) from the slaves of the Arab idolaters, (and the adulteress none shall marry save an adulterer) from the people of the Book (or an idolater) from the Arab idolaters. (All that) marrying the slaves of the people of the Book and the slaves of Arab idolaters (is forbidden unto believers) this verse was revealed about a group among the Companions of the Prophet (pbuh) who wanted to marry some slaves from the people of the Book and Arab idolaters in Medina. These slaves were known adulteresses but these prophetic Companions wanted to marry them in order to win them over. When this verse was revealed they refrained from marrying them.

[24:4]

(And those who accuse honourable women) of committing adultery (but bring not four witnesses) four upright, Muslim persons, (scourge them (with)) flog them (eighty stripes) for their slander (and never (afterward) accept their testimony. They indeed are evil-doers) they are sinners because of their slander.

[24:5]

(Save those who afterward repent) after their slander (and make amends) between themselves and their Lord. ((For such) lo! Allah is Forgiving) He forgives whoever repents, (Merciful) He bestows mercy upon whoever dies repentant. This verse was revealed about 'Abdullah Ibn Ubayy and his host.

[24:6]

(As for those who accuse their wives) of committing adultery (but have no witnesses) for their accusation (except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah) other than Whom there is no god (that he is of those who speak the Truth) about his accusation of his wife;

[24:7]

(And yet a fifth, invoking the curse of Allah on him) and on the fifth the man should invoke Allah's curse on himself (if he is of those who lie) about his wife having committed adultery.

[24:8]

(And it shall avert) the judge will abstain from applying (the punishment from her) the punishment of stoning on the accused wife (if she bear witness before Allah four times) if the woman swears four times by Allah with Whom there is no other god (that the thing he) her husband (saith is indeed false) is untrue,

[24:9]

(And a fifth (time) that the wrath of Allah be upon her) upon the wife (if he) her husband (speaketh truth) is true about what he says about her.

[24:10]

(And had it not been for the grace of Allah and His mercy unto you) He would reveal who was lying of the two, (and that Allah is Clement) Allah forgives whoever repents, (Wise, (ye had been undone)) He decreed that this swearing and cursing takes place between the husband and his wife whom he accuses of adultery. This verse was revealed about 'Asim Ibn 'Adiyy al-Ansari who was afflicted with this.

[24:11]

(Lo! they who spread the slander) those who spread the lie (are a gang among you) this was revealed about 'Abdullah Ibn Ubayy Ibn Salul, the hypocrite, and Hassan Ibn Thabit al-Ansari, and Mistah Ibn Uthathah, the cousin of Abu Bakr al-Siddiq, and 'Ubadah Ibn 'Abd al-Muttalib and Hamnah Bint Jahsh al-Asadiyyah who slandered 'A'ishah and Safwan Ibn al-Mu'attal. (Deem it not) deem not the slandering of 'A'ishah and Safwan (a bad thing for you) in the Hereafter; (say, it is good for you) in terms of reward. (Unto every man of them) who engaged in slandering 'A'ishah and Safwan Ibn al-Mu'attal (will be paid that which he hath earned of the sin) in accordance to his engagement in the slander; (and as for him among them who had the greater share therein) the one who spread the matter and uttered abominable things concerning this matter, i.e. 'Abdullah Ibn Ubayy (his will be an awful doom) in this worldly life by imposing the legal punishment on him and in the Hereafter by being cast in hell.

[24:12]

(Why did not the believers, men and women, when you heard it) i.e. the slander of 'A'ishah and Safwan, (think good of their own folk) think good of 'A'ishah as they would think good of their mothers; (and say: It) their slander (is a manifest untruth) is a manifest lie?

[24:13]

(Why did they not produce four witnesses) four, upright witnesses to support their claim? (Since they produce not witnesses) four witnesses, (they verily are liars in the sight of Allah).

[24:14]

Then Allah revealed the following about those who did not slander 'A'ishah but talked about the slander: (Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you) chastisement would have seized you in this worldly life and in the Hereafter (for that whereof you murmured) for the slanderous accusation which you repeated.

[24:15]

(When ye welcomed it with your tongues) when you related the slander to each other, (and uttered with your mouths that whereof ye had no knowledge) proof or clarification, (ye counted it) i.e. the slander of 'A'ishah (a trifle) an insignificant sin. (In the sight of Allah it is very great) in terms of punishment.

[24:16]

(Wherefore, when ye heard it) i.e. the slander of 'A'ishah and Safwan, (said ye not: It is not for us to speak of this) we are not permitted to speak about this lie. (Glory be to Thee (O Allah); This is awful calumny) this is a great lie.

[24:17]

(Allah admonisheth you) Allah warns and prohibits you (that ye repeat not the like thereof ever) to ever engage in similar things, (if ye are (in truth) believers) if you are true believers.

[24:18]

(And He expoundeth unto you His revelations) detailing the commands and prohibitions. (Allah is Knower) He knows what you say, (Wise) regarding the legal punishments He imposes on you.

[24:19]

(Lo! Those) i.e. 'Abdullah Ibn Ubayy and his host (who love that slander should be spread) appear (concerning those who believe) 'A'ishah and Safwan, (theirs will be a painful punishment) by being flogged (in the world and the Hereafter) by being thrown in hell, especially 'Abdullah Ibn Ubayy. (Allah knoweth) that 'A'ishah and Safwan did not commit adultery. (Ye know not) this.

[24:20]

(Had it not been for the grace of Allah and His mercy unto you) unto those who did not slander 'A'ishah and Safwan, (and that Allah is Clement, Merciful, (ye had been undone)) towards the believers.

[24:21]

Allah then warned the believers from following Satan, saying: (O ye who believe) in Muhammad (pbuh) and in the Qur'an! (Follow not the footsteps of the devil) do not follow Satan's embellishment and whisperings. (Unto whomsoever followeth the footsteps of the devil) whoever follows Satan's embellishment and whisperings, (lo! he commandeth filthiness) evil words and deeds (and wrong) that which is not in the Shari'ah or the Sunnah. (Had it not been for the grace of Allah and His mercy unto you) through preserving you from sins and giving you success, (not one of you would ever have grown pure) no one of you would profess Allah's divine Oneness or become righteous. (But Allah causeth whom He will to grow) but Allah gives success and makes righteous whoever deserves it. (And Allah is Hearer) He hears what you say, (Knower) He knows you and your works.

[24:22]

Allah then revealed the following about Abu Bakr when he swore that he will not spend on his relatives, Mistah and others, because they talked about the slandering of 'A'ishah: (And let not those who possess dignity) through their spending (and ease) due to their wealth (among you swear not to give to the near of kin) Mistah was his maternal cousin (and to the needy) beside being his cousin, Mistah was also poor, (and to fugitives for the cause of Allah) and to the Immigrants for the sake of Allah, for Mistah was also an Immigrant. (Let them forgive and show indulgence. Yearn ye not that Allah may forgive you) do you not want, O Abu Bakr, that Allah forgive you? (Allah is Forgiving, Merciful) towards the person who repents. When he heard this, Abu Bakr said: "I do indeed, O my Lord!" and so after the revelation of this verse, he showed kindness to his relatives and helped them financially.

[24:23]

Allah then revealed the following about 'Abdullah Ibn Ubayy and his host who slandered 'A'ishah and Safwan: (Lo! as for those who traduce) accusing them of adultery (virtuous) and free, (believing) they believe in Allah's divine Oneness (women) i.e. 'A'ishah ((who are) careless) who are chaste and exonerated from adultery, (cursed are they) they should be punished (in the world) by flogging them (and the Hereafter) by casting them in the Fire. The reference here is to 'Abdullah Ibn Ubayy. (Theirs) the reference here is to 'Abdullah ibn Ubayy and his host (will be an awful doom) more severe than the chastisement they will be exposed to in this worldly life.

[24:24]

(On the day) which is the Day of Judgement (when their tongues and their hands and their feet testify against them) against what 'Abdullah Ibn Ubayy and his host said and did (as to what they used to do) in the life of this world,

[24:25]

(On that day) the Day of Judgement (Allah will pay them their just due) he will fairly requite them for their works, (and they will know that Allah, He is the Manifest Truth) they will know that what Allah said in the life of this world is true.

[24:26]

He also revealed about them: (Vile women) those who are vile in their speech and deeds (are for vile men) they deserve vile men, (and vile men for vile women) they deserve one another. (Good women) good women in their speech and deeds (are for good men) they deserve them, (and good men for good women) they deserve one another; it is also said that this means: good women, i.e. 'A'ishah, are for good men, i.e. the Prophet (pbuh); (such) 'A'ishah and Safwan (are innocent of that which people say) they are innocent of people's slander: (For them is pardon) their sins are pardoned in the life of this world (and a bountiful provision) in Paradise. He says: when any man or woman are praised, and they deserve such a praise, then whatever they are praised with is true. And when a vile man or woman are mentioned with ill, and they deserve such an ill mention, then they deserve being mentioned in an ill manner.

[24:27]

Allah then prohibited them from entering in on one another without first asking permission, saying: (O ye who believe) in Muhammad (pbuh) and in the Qur'an! (Enter not houses other than your own) you are not permitted to enter houses (without first announcing your presence and invoking peace upon the folk thereof. That) announcing your presence and invoking peace (is better for you) and more akin to righteousness, (that ye may be heedful) that you may take admonition and not enter in on each other without permission.

[24:28]

(And if ye find no one therein) in the houses to give you permission to enter, (still enter not until permission hath been given) to enter. (And if it be said unto you: Go away again) and if you are told not to enter, (then go away) and remain not standing at the door of people's houses, (for it is purer for you) for it is better for you than to remain standing at the doors of people's houses. (Allah knoweth what ye do) of asking permission and other things.

[24:29]

Then Allah gave them leave to enter houses which are not theirs-it is here a question of the inns which are usually found in the roads-saying: ((It is) no sin) there is no constraint (for you to enter uninhabited houses) houses which do not have known inhabitants, such as inns and hostels (wherein is comfort for you) where you can find some benefit, against cold in the winter and heat in the summer (Allah knoweth what ye proclaim) of asking permission and invoking greetings of peace (and what ye hide) of giving a response and permission.

[24:30]

Allah then commanded them to protect their gaze and chastity, saying: (Tell the believing men) O Muhammad (to lower their gaze) from that which is unlawful (and be modest) and also refrain from unlawful sexual intercourse. (That) protecting their gaze and chastity (is purer for them) is better and more akin to righteousness as far as they are concerned. (Lo! Allah is Aware of what they do) of good and evil.

[24:31]

(And tell the believing women) O Muhammad (to lower their gaze) from men, that which is unlawful as far as men are concerned (and be modest) and be chaste, (and to display of their adornment) their bracelets and ornamented belts (only that which is apparent) of their clothes, (and to draw their veils over their bosoms) and they should tie that; and then Allah mentioned the adornment again, and said: (and not to reveal their adornment) their bracelets and ornamented belts and other things (save to their own husbands or fathers) blood fathers or stepfathers (or husbands fathers, or their sons) real sons or milk sons (or their husbands' sons) from other women, (or their brothers) their milk brothers or blood brothers (or their brothers' sons) their real sons or stepsons (or sisters sons) their real sons or milk sons, (or their women) i.e. Muslim women who belong to their own religion, because it is unlawful for Jewish, Christian or Magian women to see them without their clothes on, (or their slaves) female slaves, not male slaves, (or male attendants who lack vigour) or male attendants who belong to their husbands who have no desire for women: i.e. eunuchs and elderly men, (or children who know naught of women's nakedness) children who are too young to sleep with women and do not understand what goes on between men and women, such as these can see the adornment of women without there being any doubt. (And let them not stamp their feet) their anklets (so as to reveal what they hide of their adornment) so that strange men know what they hide of their adornment. (And turn unto Allah together) and repent of all sins whether great or small, (O believers, in order that ye may succeed) in order that you escape Allah's wrath and chastisement.

[24:32]

Then Allah guided them to marry their boys and girls, brothers and sisters, who do not have spouses, saying: (And marry such of you as are solitary) your daughters and sisters; and it is said that this means: your children and brothers and sisters who are still unmarried (and the pious of your slaves and maid servants) and also get your pious slave men and women married. (If they) i.e. those who are free (be poor; Allah will enrich them of His bounty) of His provision. (Allah is of ample means) He provides for both those who are free as well as for the slaves, (Aware) and He is Aware of the provision of all of them.

[24:33]

(And let those who cannot find a match) those who are unable to marry (keep chaste till Allah give them independence by His grace) until Allah gives them sufficiency from His provision. This was revealed about Huwaytib Ibn 'Abd al-'Uzza who refused to agree to give one of his slaves a chance to buy out his freedom. (And such of your slaves as seek a writing (of emancipation)) to buy out their freedom, (write it for them if ye are aware of aught of good in them) if you know they are righteous and keep their promise, (and bestow upon them) upon all people (of the wealth of Allah which He hath bestowed upon you) so that they can make an agreement for their emancipation; it is also said that here the master is encouraged to forgive a third of what has been agreed upon with his slave who wants to buy out his freedom. Then the following was revealed about 'Abdullah Ibn Ubayy and his host because they used to force their female slaves to commit adultery in order to earn money from them and have more slaves as result of the children they bore as a consequence, and so Allah forbade them from doing this and made such an act forbidden: (Force not your slave girls to whoredom that ye may seek enjoyment of the life of the world) from what they earn from working as prostitutes and also from the children they give birth to, (if they would preserve their chastity) if they want to remain chaste. (And if one force them) and if one force these slave girl to commit adultery, (then (unto them), after their compulsion) and repentance, (Lo! Allah will be Forgiving) He forgives them, (Merciful) and He will show mercy towards them after they die.

[24:34]

(And verily We have sent down for you revelations that make plain) He says: We have sent Gabriel to your prophets with revelations that make plain the lawful and the unlawful, the commands and the prohibitions of adultery and indecencies, (and the example of those who passed away before you) the trait of those who passed away from among the believers and disbelievers. (An admonition) a prohibition (unto those who ward off (evil)) adultery and indecencies.

[24:35]

Allah then mentioned the honour and blessings that He had bestowed upon the believers, saying: (Allah is the Light of the heavens and the earth) He is the guide of the dwellers of the heaves and earth. Guidance from Allah is of two types: clarification and making things known; it is also said that the verse means: Allah is the embellisher of the heavens by means of the stars and the embellisher of the earth by means of plants and water; it is also said that this means: Allah enlightens the hearts of the believers among the dwellers of the heavens and the earth. (The similitude of His light) the light of the believers; it is also said that this means: the light of Allah in the heart of the believer (is as a niche wherein is a lamp. The lamp is in a glass) made of gems. (The glass is as it were a shining star) one of the following five planets: Mercury, Jupiter, Venus, Mars and Saturn. All these planets are luminous. ((This lamp is) kindled from a blessed tree) from the oil of a blessed tree, (an olive neither of the East nor of the West) in an open space, not touched by the shade of the East nor by the shade of the West; it is also said that this means: in a location which is untouched by the sun when it rises and when it sets, (whose oil) the oil of the tree (would almost glow forth (of itself)) from behind its rind (though no fire touched it. Light upon light) the lamp emits light and the glass emits light and the oil emits light, (Allah guideth unto His light) Allah honours with knowledge; it is also said that this means: Allah honours with His religion (whom He will) whoever deserves it; it is also said that the verse means: the likeness of the light of Muhammad in the loins of his forefathers is like this, up to Allah's saying (… kindled from a blessed tree). He says: the light of Muhammad in Abraham was an upright religion (olive tree), and Abraham was neither Jew nor Christian (neither of the East nor of the West), the works of Abraham would almost glow forth in the loins of his forefathers like this (would almost glow forth (of itself)), up until Allah's saying (kindled from a blessed tree) He says: as if it is the light of Muhammad (pbuh) and if Abraham was not a prophet, he would still have this light (though no fire touched it); it is also said that the latter passage means: Had Allah not honoured Abraham, he would not have had this light; it is also said: if Allah had not honoured His believing servant with this light, he would not have had it. (And Allah speaketh to mankind in allegories) in this way does Allah show to people the trait of knowledge, (for Allah is knower of all things) regarding the honour He bestows upon His servants. Allah struck this similitude of knowledge and clarified its benefit and its praiseworthiness in order that they give thanks to it. Allah says here that just as one uses a lamp to find his way in the dark, so is the light of knowledge used for one's guidance; and just as one uses the stars and planets to find one's way in the darkness of the seas and land, one also uses the light of knowledge for guidance in the darkness of disbelief and idolatry; and just as the oil of a lamp is taken from the blessed olive tree, so too is knowledge from Allah, Exalted is He, for His servant; and just as the olive tree is neither from the East nor from the West, so too is the believer an upright Muslim, neither Jew nor Christian; and just as the oil of the olive tree would almost glow forth of itself even when no fire touches it, so too the faith of the believer is praiseworthy even when there are no virtuous works to accompany it; and just as the niche and the glass and the lamp are light upon light, so too is knowledge light, and the heart of the believer is light and his chest is light and his incoming is light and his outgoing is light: light upon light; and Allah honours with this light whomever He wills. Such is Allah's description of knowledge.

[24:36]

((This lamp is found) in houses) these lamps are hung in houses (which Allah hath allowed) which Allah has commanded (to be exalted) to be built; the reference here is to mosques (and that His Name) His divine Oneness (shall be remembered therein) in the mosques. (Therein) in the mosques (do offer praise to Him) pray to Him (at morn) the Fajr prayer (and evening) the prayers of Zuhr, 'Asr, Maghrib and 'Isha'.

[24:37]

(Men whom neither merchandise) which may bring them profit (nor) hand to hand (sale beguileth) preoccupies (from remembrance of Allah) from the obedience of Allah; it is also said that this means: from performing the five daily prayers (and constancy in prayer) the performance of the five daily prayers with their required ritual ablution, bowings, prostrations and that which is enjoined in their prescribed times (and paying) from their wealth (to the poor their due; who fear a day) who fear the chastisement of the Day of Judgement (when hearts and eyeballs will be overturned) changing from state to state, such that sometimes they are aware and sometimes they are not;

[24:38]

(That Allah may reward them with the best of what they did) in the life of this world, (and increase reward for them of His bounty) for each one nine rewards. (Allah giveth blessings without stint to whom He will) He gives to whom He will without measure, or count or ever reminding them of what He gives them as a favour.

[24:39]

(As for those who disbelieve) in Muhammad (pbuh) and in the Qur'an, (their deeds) the similitude of their works in the Hereafter (are as a mirage in a desert. The thirsty one supposeth it to be water) from far (till he cometh unto it and findeth it naught) he finds that it is not water; similarly, the disbeliever will not find any reward for his works in the Hereafter, (and finds, in the place thereof, Allah) and he finds with Allah the punishment for the sins he committed; it is also said that this means: and finds Allah ready to chastise him, (Who payeth him his due) Who inflict on him his punishment; (and Allah is swift at reckoning) Allah is severe in His punishment; it is also said that this means: when Allah takes people to task His reckoning is swift.

[24:40]

(Or as darkness on a vast, abysmal sea) He says: the similitude of denial in the heart of the disbeliever is like darkness in the depth of a very deep sea. (There covereth him a wave, above which is a wave) another wave, (above which is a cloud) likewise, the heart of the disbeliever, like the denial in his heart, is similar to the darkness of the bottom of the sea; and his heart is like a deep sea; and his chest is like a huge wave, and his works are like a useless cloud, because Allah sealed the disbelievers hearts and hearings and sights. (Layer upon layer of darkness. When he holdeth out his hand he scarce can see it) from intense darkness; likewise, the disbeliever does not see the Truth and guidance because of the intense darkness of his heart. (And he for whom Allah hath not appointed light) knowledge in this worldly life, (for him there is no light) he has no knowledge in the Hereafter; it is also said that this means: the one whom Allah has not honoured with faith in the life of this world, Allah will not honour with faith in the Hereafter.

[24:41]

(Hast thou not seen) have you not been informed, O Muhammad, in the Qur'an (that Allah, He it is Whom all who are in the heavens) of angels (and the earth) of believers (praise) pray to; (and the birds) they praise Him (in their flight) spreading their wings? (Of each) one of them (He knoweth verily the worship) who prays to Him (and the praise) who praises His hymn; it is also said that this means: He knows the prayer of the one who prays to Him and the praises of the one who praises Him; (and Allah is Aware of what they do) of good or evil.

[24:42]

(And Unto Allah belongeth the sovereignty) the storehouses (of the heavens) rain (and the earth) vegetation, (and unto Allah is the journeying) the return after death.

[24:43]

(Hast thou not seen) have you not been informed, O Muhammad, in the Qur'an about (how Allah wafteth) drives about (the clouds, then gatherth them) then brings the clouds together, (then maketh them layers, and thou seest the rain come forth from between them) from between the clouds; (He sendeth down from the heaven mountains wherein is hail) He says: He sends down hail from mountains in heaven, (and smiteth therewith) and with hail He punishes (whom He will, and averteth it) and averts its punishment (from whom He will. The flashing of His lightning) the light emanating from lightning in the clouds (all but snatcheth away the sight) from the intensity of its light.

[24:44]

(Allah causeth the revolution of the day and the night) He takes away the night and brings in its stead the day and takes away the day and brings in its stead the night; this is what is meant by their revolution. (Lo! Herein) in the alternation of day and night which I have mentioned (is indeed a lesson) a sign (for those who see) in relation to matters of religion; it is also said that this means: those who see with their eyes.

[24:45]

(Allah hath created every animal) on the face of the earth (of water) from the water of the male and female. (Of them is (a kind) that goeth upon its belly) like the snake and similar animals (and (a kind) that goeth upon two legs) like human beings and those that are similar to them (and (a kind) that goeth upon four) beasts. (Allah createth what He will) as He wills. (Lo! Allah is Able to do all things) whether this concerns creation or other things.

[24:46]

(Verily We have sent down revelations and explained them) He says: We sent Gabriel with revelations expositing the commands and prohibitions. (Allah guideth) to His religion (whom He will) and honours whoever deserves it (unto a straight path) an established religion with which He is pleased: i.e. Islam.

[24:47]

Allah then revealed the following about the folk of 'Uthman who told the latter: "do not go to the Prophet (pbuh) in order to settle your dispute with 'Ali regarding a piece of land, because He will take 'Ali's side", and 'Uthman rebuked them for saying this: (And they say) i.e. the people of 'Uthman: (We believe in Allah and the messenger) we are sincere in our belief in Allah and the Messenger, (and we obey) that with which we have been commanded; (then after that) after saying this about obeying Allah (a faction of them) of the people of 'Uthman (turn away. Such are not believers) who are sincere in their faith.

[24:48]

(And when they appeal unto Allah) when they are called to the Book of Allah (and His messenger to judge between them) by Allah's Book, (lo! a faction of them are averse) from the Book of Allah and the judgement of the Messenger;

[24:49]

(But if right had been with them) with the people of 'Uthman (they would have come unto him) to the Prophet (pbuh) (willingly) in haste and obediently.

[24:50]

(Is there in their hearts a disease) doubt and hypocrisy, (or have they doubts) concerning Allah and His Messenger, (or fear they lest Allah and His messenger should wrong them in judgement? Nay, but such are evil-doers) who harm themselves and are further hypocrites.

[24:51]

Allah then mentioned what the sincere believers say, saying: (The saying of (all true) believers) such as 'Uthman who said to 'Ali: "rather, I will come with you to the Prophet (pbuh) and I will accept his judgement whatever it is", and so Allah praised him for saying so, (when they appeal unto Allah) when they are called to the Book of Allah (and His messenger) and to the wont of His Messenger (to judge) for the Prophet to judge (between them) by Allah's Book (is only that they say: We hear and we obey) what we have been commanded with. (And such are the successful) such are the ones, i.e. 'Uthman Ibn 'Affan, who will escape Allah's wrath and chastisement.

[24:52]

And Allah also revealed about 'Uthman Ibn 'Affan when he said: “O Messenger of Allah! If you so wish, I will give up all my wealth” and so Allah said: (He who obeyeth Allah and His messenger) in His judgement, (and feareth Allah) in that which has passed, (and keepeth duty (unto Him)) in the future: (such indeed are the victorious) they have gained Paradise and are saved from the Fire.

[24:53]

(They swear by Allah solemnly) 'Uthman swore solemnly by Allah (that, if thou order them, they will go forth) he will give up all his wealth. (Say) to them, O Muhammad: (Swear not; known obedience (is better)) if you do so it is a known obedience, but you should obey Allah in relation to that which you have been commanded. (Lo! Allah is Informed of what ye do) of good or evil.

[24:54]

(Say) O Muhammad, to 'Uthman: (Obey Allah) regarding the obligations (and obey the messenger) in his wont and judgement. (But if you turn away) but if they turn away from obeying both, (then (it is) for him (to do) only that wherewith he hath been charged) what he has been commanded to convey, (and for you (to do) only that wherewith you have been charged) what you have been commanded to respond. (If ye obey him) if you obey Allah in that which He commands you, (ye will go aright) and avoid error. (But the messenger hath no other charge than to convey (the message) plainly) from Allah.

[24:55]

(Allah hath promised such of you) O Companions of Muhammad (pbuh) (as believe and do good works) between themselves and their Lord (that He will surely make them to succeed (the present rulers) in the earth (to succeed others)) some of them in succession to others (even as He caused those who were before them) among the Children of Israel: Joshua ben Nun, Caleb ben Jephunneh; it is also said that this means: We shall make them dwell in the land of Mecca as We made those before them, among the Children of Israel, dwell in their land after the destruction of their enemy; (and that He will surely establish for them) He will make triumph (their religion which He hath approved for them) and has chosen for them, (and will give them in exchange) of Mecca (safety) following the destruction of their enemy (after their fear) of the enemy. (They serve Me) in order that they worship Me in Mecca. (They ascribe no thing) no idol (as partner unto Me. Those who disbelieve henceforth) after victory and change of fortune, (they are the miscreants) the disobedient.

[24:56]

(Establish worship) perform the five daily prayers (and pay the poor-due) from your wealth (and obey the messenger) in his judgement, (that haply ye may find mercy) and not be punished.

[24:57]

(Think not) O Muhammad (that the disbelievers) of Mecca (can escape) from Allah's punishment (in the land. Fire) in the Hereafter (will be their home) their abode, (a hapless journey's end) to which they will return with the satans! This verse was revealed about Abu Jahl and his host.

[24:58]

Then the following was revealed when 'Umar said: "I wish that Allah forbids our children and servants from entering in on us except with permission at three times when we are likely to be exposed": (O ye who believe) in Muhammad (pbuh) and in the Qur'an! (Let your slaves) young slaves, (and those of you who have not come to puberty) among those who are not slaves, (ask leave of you) to enter in on you (at three times: Before the prayer of dawn) from the time of dawn until the beginning of Fajr prayer, (and when ye lay aside your raiment for the heat of noon) for the time of the siesta until the prayer of Zuhr, (and after the

prayer of night) and after the 'Isha' prayer to the break of dawn. (Three times of privacy for you). Then Allah gave them dispensation to enter without permission, saying: (It is no sin for them) for the children or young slaves, excepting from this older slaves, (or for you) for the masters of the house (at other times) other than those three times of privacy, (when some of you go round) to serve (attendant upon others) you and them can enter in on each other without permission. As for older children and older slaves they have to ask permission at all times before entering in on their parents or masters. (Thus Allah maketh clear the revelations for you) He explains the commands and prohibitions just as He explained this. (Allah is Knower) He knows what is good for you, (Wise) He decreed that young children and slaves ask permission in those three times of privacy.

[24:59]

Allah then mentioned only older children and slaves, saying: (And when the children among you come to puberty) whether they are your own children or your slaves (then let them ask leave) at all times (even as those before them) of their brothers who were mentioned before (used to ask it. Thus Allah maketh clear His revelations) His commands and prohibitions as He explained this (for you. Allah is knower) He knows what is good for you, (Wise) He decreed that older people must ask permission at all times.

[24:60]

(As for women past child-bearing, who have no hope of marriage) and do not need to get married, (it is no sin for them) for such women (if they discard their (outer) clothing) in front of strange people (in such a way as not to show adornment) without adorning themselves or showing their adornment to strangers. (But to refrain) to keep their outer garment on (is better for them) than discarding it. (Allah is Hearer) He hears what they say, (Knower) He knows their deeds.

[24:61]

Allah then revealed the following when the believers found it hard to eat with each other for fear of transgressing, because of Allah's saying (And eat not up your property among yourselves in vanity), and so Allah gave them dispensation to eat with each other saying: (No blame is there upon the blind) He says: there is no sin for the one who eats with the blind (nor any blame upon the lame) and there is no sin for the one who eats with the lame (nor any blame upon the sick) and there is no sin for the one who eats with the sick (nor on yourselves) a sin (if ye eat from your houses) from the houses of your children without asking permission but with moderation, (or the houses of your fathers, or the houses of your mothers, or the houses of your brothers) whether blood brothers, half brothers or milk brothers, (or the houses of your sisters) whether blood sisters, half sisters or milk sisters, (or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or (from that) whereof ye hold the keys) from that of which you hold the stores of what you have of wealth, i.e. male and female slaves, (or (from the house) of a friend) this was revealed about Malik Ibn Zayd and al-Harth Ibn 'Ammar who were friends. (No sin shall it be for you whether ye eat together) in moderation (or apart) and in this are included the blind, the lame, the sick and other categories of people. (But when ye enter houses) i.e. your houses or mosques and find no one there, (salute one another) say: "peace be upon us from our Lord" (with a greeting from Allah) as an honour from Allah to you, (blessed) with reward (and sweet) with forgiveness. (Thus Allah maketh clear His revelations) He exposits the commands and prohibitions just as He exposited this (for you, that haply ye may understand) what you have been commanded with.

[24:62]

(They only are the true believers who believe in Allah and His messenger) privately and in the open (and, when they are with him) with the Prophet (pbuh) (on some common errand) on Friday or in a military expedition, (go not away) from the mosque or from the military expedition (until they have asked leave of him) ask permission from the Prophet (pbuh). (Lo! those who ask leave of thee) O Muhammad to return from the battle of Tabuk; this refers to 'Umar Ibn al-Khattab who asked the Prophet (pbuh) to give him leave to return to Medina because of an ailment which visited him, (those are they who believe in Allah and

His messenger) in private and openly. (So, if they ask thy leave) so if sincere believers ask you, O Muhammad, (for some affair of theirs) for a need of theirs, (give leave to whom thou wilt of them) of the sincere believers, (and ask for them forgiveness of Allah) regarding that for which they have gone. (Lo! Allah is Forgiving) He forgives the one who repents, (Merciful) He shows mercy towards the one who dies repentant.

[24:63]

(Make not the calling of the messenger among you) i.e. do not call the Prophet (pbuh) by his name saying: O Muhammad, (as your calling one of another) by name. You should rather respect him, show deference towards him and honour him by saying: "O Prophet of Allah", "O Messenger of Allah", "O Abu'l-Qasim": (Allah knoweth those of you who steal away) from the mosque, (hiding themselves) the hypocrites used to leave the mosque without permission when no one could see them. (And let those who conspire to evade orders) the orders of the Messenger of Allah (pbuh); it is also said that this means: the orders of Allah (beware lest grief) a calamity (or painful punishment) beating (befall them.

[24:64]

Lo! verily Unto Allah belongeth whatsoever is in the heavens and the earth) of created beings. (He knoweth your condition) whether it is disbelief or faith, trueness or denial, sincerity or hypocrisy, uprightness or crookedness, etc. (And (He knoweth) the Day when they are returned unto Him) unto Allah on the Day of Judgement (so that He may inform them of what they did) in this worldly life. (Allah is Knower of all things) concerning their works'.
And of the surah in which the Criterion is mentioned, which is all Meccan and consists of 97 verses, 392 words and 3,763 letters:

Surah 25: the Criterion (*al-Furqan*)

And of the surah in which the Criterion is mentioned, which is all Meccan and consists of 97 verses, 392 words and 3,763 letters:

[25:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's saying (Blessed is): '(Blessed is) He says: He is the Possessor of grace; it is also said that this means: He is exalted and transcendent above and exonerated from having a son or partner (He Who hath revealed unto His slave) Muhammad (pbuh) (the Criterion (of right and wrong)) He Who sent Gabriel with the Qur'an, (that he) Muhammad (pbuh) (may be a warner) a Messenger warning by the Qur'an (to the peoples) the jinn and human beings.

[25:2]

(He unto Whom belongeth the Sovereignty) the storehouses (of the heavens) rain (and the earth) vegetation. (He hath chosen no son) as claimed by the Jews and Christians (nor hath He any partner in the sovereignty) as claimed by the Arab idolaters. (He hath created everything) that which they worship and that which they do not worship (and hath meted out for it a measure) their lifespan, provision and works are all in a specific measure; it is also said that this means: He decreed for each male a female.

[25:3]

(Yet they) the disbelievers of Mecca: Abu Jahl and his host (choose) to worship (beside Him) beside Allah (other gods who create naught) who are unable to create anything (but are themselves created) while their deities, i.e. idols, are created and carved, (and possess) the idols (not hurt) driving away harm (nor profit) nor obtaining profit (for themselves) or for anyone else, (and possess not death) they have no ability to

diminish one's life (nor life) nor to increase one's life; it is also said that this means: they are unable to create a sperm drop nor to place therein the spirit, (nor power to raise the dead) after they die.

[25:4]

(Those who disbelieve) the disbelievers of Mecca (say: This) Qur'an (is naught but a lie that he hath invented) that Muhammad (pbuh) has invented, (and other folk) Jabr, Yasar and Fukayhah al-Rumi (have helped him with it) to invent it, (so that they have produced a slander and a lie.

[25:5]

And they) al-Nadr Ibn al-Harth and his host (say: Fables of the men of old) this Qur'an is nothing but the tales and lies of the people of old (which he hath had written down) which Muhammad (pbuh) copied from Jabr and Yasar (so that they are dictated to him) to Muhammad (pbuh) (morn and evening) in the morning and the evening.

[25:6]

(Say) to them, O Muhammad: (He Who knoweth the secret of the heavens and the earth has revealed it) i.e. He sent Gabriel with the Qur'an. (Lo! He ever is Forgiving) He forgives those who repent among them, (Merciful) He shows mercy towards those who die in a state of repentance.

[25:7]

(And they say) Abu Jahl and his host, al-Nadr and his host, and Umayyah Ibn Khalaf and his host say: (What aileth this messenger (of Allah) that he eateth food) like we do (and walketh in the markets) and goes to the markets and walks there as we do? (Why is not an angel sent down unto him, to be a warner with him) to help and inform him of the evil things which are planned against him.

[25:8]

(Or (why is not) a treasure thrown down unto him) for him to use, (or why hath he not a Paradise) a garden (from whence to eat) and be full? (And the evil-doers) the idolaters: Abu Jahl, al-Nadr and Umayyah and their hosts (say: Ye are but following a man) Muhammad (bewitched) who is possessed and mad.

[25:9]

(See how they coin similitudes for thee) see how they explain things to you and call you names: magician, fortune teller, liar, poet, and madman; it is also said that this means: see how they liken you to a bewitched person, (so that they are all astray) their scheming went amiss and they fell in error (and cannot find a road) they cannot find a way out of what they said about you, nor do they have any proof about what they say about you!

[25:10]

(Blessed is He) He says: Exalted is He (Who, if He will) and He does will, (will assign you better than (all) that) than all what they said. (Gardens) in the Hereafter (underneath which) beneath its trees and habitations (rivers) of wine, water, honey and milk (flow, and will assign you mansions) and He has indeed assigned you in Paradise mansions of gold and silver which are better for you than that which they say; and it is also said that this means: if Allah wills, he will assign to you in this worldly life that which they requested of you: mansions and gardens, i.e. He will make you conquer towers and townships, in the East and the West, in spite of the disbelievers.

[25:11]

(Nay, but they deny the Hour) they deny the coming of the Hour, (and for those who deny (the coming of)

the Hour We have prepared a Flame) the Fire and its fuel.

[25:12]

(When it) the Fire (seeth them from afar) from a distance of 500 years, (they bear the cracking) the exasperation which is akin to that of human beings (and the roar) similar to the braying of a donkey (thereof) coming from the Fire.

[25:13]

(And when they are flung into a narrow place) the narrowness of an arrowhead (thereof) in the Fire, (chained together) chained with the satans, (they pray for destruction there) at that point, in despair they pray.

[25:14]

Allah will say to them: (Pray not that day for one destruction, but pray for many destructions) for what has befallen you!

[25:15]

(Say) O Muhammad, to the people of Mecca, Abu Jahl and his host: (Is that (doom)) are destruction and fire which I mentioned to you (better or the Garden of Immortality) for Muhammad and his Companions (which is promised unto those who ward off (evil)) disbelief, idolatry and indecencies? (It) the Garden of Immortality (will be their reward and journey's end) in the Hereafter.

[25:16]

(Therein) in the Garden (abiding) never to die or come out, (they have all that they desire) and wish. (It is for thy Lord a promise that must be fulfilled) they asked Him and He gave them.

[25:17]

(And on the day) which is the Day of Judgement (when He will assemble them) i.e. those who worship idols (and that which they worship instead of Allah) of idols (and will say) Allah will say to the idols; and it is said: He will say to the angels: (Was it ye who misled these my slaves) from My obedience and commanded them to worship you (or did they (themselves) wander from the way) and worshipped you out of their own whims?

[25:18]

(They) the idols (will say: Be Thou glorified) they exonerated Him! (It was not for us) we had no right (to choose) to worship (any protecting friends beside Thee) as lords; it is also said that this means: they said, i.e. the angels, glory be to You! We were not permitted to worship any lords besides You, so how could we have command them to worship us? (but Thou didst give them and their fathers) before them (ease) You gave them a reprieve in their state of disbelief (till they forgot the warning) until they shunned professing Your divine Oneness and refrained from worshipping you (and became lost folk) doomed for destruction and whose hearts became evil.

[25:19]

(Thus they will give you the lie regarding what ye say, then ye) i.e. the disbelievers (can neither avert) avert the angels, and it is said this means: avert the idols from testifying against them or avert the chastisement from themselves (nor obtain help) backup. (And whoso among you doeth wrong) whoever among you, O Muslims, disbelieves; it is also said that this means: whosever of you, O disbelievers, remains firm in his disbelief, (We shall make him taste great torment) in the Fire.

[25:20]

(We never sent before you) O Muhammad (any messengers but lo! they ate food) as you do; this is in response to the disbelievers of Mecca who said: (What ails this messenger (of Allah) that he eats food), (and walked in the markets) just as you walk. (And We have appointed some of you a test) a trial (for others) We test the pure Arab with the client, and the noble by birth with the lowly and the rich with the poor; Allah said to Abu Jahl and his host: (Will ye be steadfast) with the Companions of the Prophet (pbuh) Salman and his fellow believers, such that you become with them, in relation to Religion and other matters, equal and that you sit together with them? (And thy Lord is ever Seer) that they will not be steadfast regarding this. It is also said that this means: will you be steadfast, O Companions of the Prophet (pbuh) in the face of their harm until I grant you the reward of the steadfast, and your Lord sees who believes among you and who does not?

[25:21]

(And those who look not for a meeting with Us) those who do not believe in resurrection after death, i.e. Abu Jahl and his host (say: Why are angels not sent down unto us) to inform us that Allah sent you to us (and (why) do we not see our Lord) to ask Him about you? (Assuredly they think too highly of themselves) to simply believe; it is also said that this means: they think too highly of themselves when they ask to see Allah, (and are scornful with great pride) refusing to believe; it is also said that they dared to ask for a tremendous thing when they asked for the angels to come to them.

[25:22]

(On the day) which is the Day of Judgement (when they behold the angels) at the moment of death, (on that day there will be no good tidings) the angels will say to them: there is no good tidings, i.e. there is no Paradise (for the guilty) for the idolaters; (and they will cry) i.e. the angels will cry: (A forbidding ban) the glad tiding of Paradise is forbidden for the disbelievers; and it is also said that this means: the disbelievers will say upon seeing the angels: let a great distance be between you and us!

[25:23]

(And We shall turn unto the work they did) the good work they did in the life of this world (and make it) in the Hereafter (scattered motes) like scattered dust in the hooves of beasts; it is also said that this means: like tiny particles of dust which can be seen when, from a hole, light enters into a dark place, but these particles cannot be touched even though one can see them.

[25:24]

(Those who have earned the Garden) Muhammad (pbuh) and his Companions (on that day) the Day of Judgement (will be better in their home) abode (and happier in their place of noonday rest) better and happier than the homes and places of Abu Jahl and their hosts;

[25:25]

(A day when the heaven with the clouds will be rent asunder) for the descent of Allah and this descent is without any modality (bi-la kayf) (and the angels will be sent down, a grand descent) one after another.

[25:26]

(The Sovereignty) judgement (on that day will be the True (Sovereignty)) justice (belonging to the Beneficent One, and it will be a hard day for disbelievers) the hardship of that Day is very severe on them.

[25:27]

(On the day when the wrong-doer) the disbeliever, i.e. 'Uqbah Ibn Ma'it (gnaweth his hands) his fingers, (he will say: Ah, would that I had chosen a way together with the messenger (of Allah)) would that I had chosen, and were upright in following the religion of the Prophet!

[25:28]

(Alas for me! Ah, would that I had never taken such an one) Ubayy Ibn Khalaf (for friend) following his religion!

[25:29]

(He verily led me astray from the Reminder) from Allah's divine Oneness and obedience (after it had reached me) after Muhammad (pbuh) reached me with Allah's divine Oneness. (Satan was ever man's deserter in the hour of need) he lets him down at the time of need.

[25:30]

(And the messenger) Muhammad (pbuh) (saith: O my Lord! Lo! mine own folk make this Qur'an of no account) they speak ill of it, they do not believe in it and do not act upon its teachings.

[25:31]

(Even so) just as We have appointed Abu Jahl as your enemy (have We appointed unto every Prophet) before you (an opponent from among the guilty) from the idolaters of his people; (but Allah sufficeth for a Guide) a Preserver (and Helper) and Defender against what they plot against you.

[25:32]

(And those who disbelieve) Abu Jahl and his host (say: Why is the Qur'an not revealed unto him all at once) just like the Torah was revealed all at once to Moses, and the Gospel to Jesus and the Psalms to David? ((It is revealed) thus) He says: We have sent Gabriel with the Qur'an in instalments (that We may strengthen thy heart therewith) that We may gladden your heart and preserve your heart; (and We have arranged it in right order) We exposited it by detailing the commands and prohibitions; it is also said that this means: We have sent Gabriel with the Qur'an in instalments verse after verse.

[25:33]

(And they bring thee) O Muhammad (no similitude) no description, proof or explanation (but We bring thee the Truth) with a description, exposition and proof that contradict their proof (and better (than their similitude) as argument) and better explanation and proof than their proof.

[25:34]

(Those who will be gathered) will be dragged (on their faces unto hell) i.e. Abu Jahl and his host: (such are worse in plight) they have a worse abode in the Hereafter and worse works in this worldly life (and further from the right road) from the Truth and guidance.

[25:35]

(We verify gave Moses the Scripture) the Torah (and placed with him his brother Aaron as henchman) as helper.

[25:36]

(Then We said: Go together unto the folk who have denied Our revelations) those who disbelieved in Our nine signs, i.e. Pharaoh and his people, the Copts. (Then We destroyed them, a complete destruction) by

drowning them.

[25:37]

(And Noah's folk) and We destroyed the people of Noah, (when they denied the messengers) i.e. Noah and the rest of messengers, (We drowned them) by means of the flood (and made of them a portent for mankind) We made them an admonition for other people so that they do not follow their example. (We have prepared a painful doom) in the Fire (for evil-doers) for the idolaters, the idolaters of Mecca.

[25:38]

(And (the tribes of) 'Aad) and We destroyed the people of Hud (and Thamud) the people of Salih, (and the dwellers in Ar-Rass) the people of Shu'ayb, (and many generations in between) We destroyed them all, even though We have not mentioned them by name.

[25:39]

(Each (of them) We warned by examples) We explained to each generation the chastisement We inflicted upon the generations before them, but still they did not believe, (and each (of them) We brought to utter ruin) one after the other.

[25:40]

(And indeed they) the people of Mecca (have passed by the township) the town of Lot (whereon was rained the fatal rain) a rain of stones. (Can it be that they have not seen it) have they not seen what was done to it and to its people, and thus refrain from disbelieving in you and in what you say? (Nay, but they hope for no resurrection) they do not fear resurrection after death.

[25:41]

(And when they) the disbelievers of Mecca (see thee (O Muhammad) they treat thee only as a jest) they only speak to you in jest and derision ((saying): Is this he whom Allah sendeth as a messenger) to us?

[25:42]

(He would have led us far away from our gods) from the worship of our deities (if we had not been staunch to them) if we had not been staunch in worshipping them. (They will know) this is a threat to them from Allah, (when they behold the doom, who is more astray as to the road) as to Religion and proof.

[25:43]

(Hast thou) O Muhammad (seen him who chooseth for his god his own lust) who worshipped his god, i.e. al-Nadr and his host, out of the whim of his ego? (Wouldst thou) O Muhammad (then be guardian over him) a protector against going out for such corruption? But this was abrogated by the verse of jihad; it is also said that this means: would you be their protector from chastisement?

[25:44]

(Or deemest thou) O Muhammad (that most of them hear) the Truth (or understand) such Truth when they listen to your words? (They are) in relation to understanding the Truth (but as the cattle) which know nothing but eating and drinking; they are with regard to the Truth like this, (nay, but they are farther astray) from proof and Religion! Because the cattle have no ability to understand proofs.

[25:45]

(Hast thou not seen how thy Lord hath spread the shade) after sunrise and before sunset, from the East to

the West. (And if He willed He could have made it) i.e. the shade (still) with no sun, (then We have made the sun its) the shade's (pilot) wherever one finds the sun one expects to find the shade before that; it is also said that this means: a guide which comes after it;

[25:46]

(Then We withdraw it) i.e. the shade (unto Us, a gradual withdrawal) a slight-or as it is said: hidden-withdrawal?

[25:47]

(And He it is Who maketh night a covering for you) which covers everything, (and sleep repose) for your bodies, (and maketh day a resurrection) a pursuit for your livelihood.

[25:48]

(And He it is Who sendeth the winds, glad tidings heralding His mercy) rain, (and We send down purifying water from the sky) water which purifies and cannot be purified.

[25:49]

(That We may give life thereby to a dead land) a land that has no vegetation, (and We give many beasts and men that We have created to drink thereof.

[25:50]

And verily We have repeated it) the rain (among them) year after year (that they may remember) that they may take heed, (but most of mankind begrudge aught save in gratitude) they refused and stayed firm in ingratitude towards Allah and His blessings.

[25:51]

(If We willed, We could raise up) We could have sent (a warner) a warning messenger (in every village) to the people of every village. Instead, We have sent you to all mankind as a Messenger so that reward and honour will be all yours.

[25:52]

(So obey not the disbelievers) Abu Jahl and his host regarding hat which they ask of you, (but strive against them herewith) by means of the Qur'an (with a great endeavour) by the sword.

[25:53]

(And He it is Who hath given independence to the two seas (though they meet); one palatable, sweet, and the other saltish, bitter; and hath set a bar) a barrier between the sweet and the salty (and a forbidding ban between them) preventing either one from transgressing against the other, such as to make the taste of either of them change.

[25:54]

(And He it is Who hath created man from water) from the water of the male and female, (and hath appointed for him kindred by blood) who are unmarriageable (and kindred by marriage) who are marriageable, whether they are relatives or not; (for thy Lord is) in relation to the lawful and the unlawful which He created (ever Powerful.

[25:55]

Yet they) the disbelievers of Mecca (worship instead of Allah that which can neither benefit them) in this world or in the next, if they worshipped and obeyed them (nor hurt them) in this world or in the next, if they were to disobey them and abstain from their worship. (The disbeliever) Abu Jahl (was ever a partisan) rebellious (against his Lord) it is also that this means: he is always a helper, through his disbelief, to the disbelievers against his Lord.

[25:56]

(And We have sent thee) O Muhammad to the people of Mecca (only as a bearer of good tidings) Paradise (and a warner) from the Fire.

[25:57]

(Say) O Muhammad to the people of Mecca: (I ask of you no reward) no payment or provision (for this) for professing Allah's divine Oneness and for the Qur'an, (save that whoso will may choose a way unto his Lord) through faith; it is also said that this means: save for the one who desires to profess Allah's divine Oneness and by means of this profession tread a way back to his Lord whereby he will find his reward.

[25:58]

(And trust thou) O Muhammad (in the Living One Who dieth not) and do not trust in those living who die such as Abu Talib or Khadijah, nor trust yet in the dead who have no movement, (and hymn His praise) and pray by His command. (He sufficeth as the Knower of His bondmen's sins) He is aware of the sins of His bondmen,

[25:59]

(Who created the heavens and the earth and all that is between them) of created beings and marvels (in six Days) of the beginning of creation, the length of each day was 1,000 years of the days that you count presently; the first day was Sunday and the last day Friday, (then He mounted the Throne. The Beneficent! Ask any one informed concerning Him) ask those who possess knowledge about Allah, and they will inform you!

[25:60]

(And when it is said unto them) to the people of Mecca: (Adore the Beneficent) submit to the Beneficent through the profession of Allah's divine Oneness! (they say: And what is the Beneficent) we do not know anyone with this name except Musaylimah the liar? (Are we to adore whatever thou (Muhammad) biddest us) a manifest lie? (And it) i.e. the mention of the Beneficent; and it is said: the mention of the Qur'an; and it is said the call of the Prophet (pbuh) (increaseth aversion in them) from faith.

[25:61]

(Blessed be He) He is the Possessor of grace He (Who hath placed in the heaven mansions of the stars) and it is said that this means: mansions, (and hath placed therein) in the heaven (a great lamp) the sun shining during the day for the children of Adam (and a moon giving light) to the Children of Adam during the night!

[25:62]

(And He it is Who hath appointed night and day in succession) to each other, (for him who desireth to remember) to take admonition in their succession, (or desireth thankfulness) or desires to do righteous works, whatever he left undone at night he does it during the day, and whatever he left undone during the day he does it at night.

[25:63]

(The (faithful) slaves of the Beneficent) the elite of the Beneficent (are they who walk upon the earth modestly) with humility from the fear of Allah, (and when the foolish ones) the disbelievers and sinners (address them answer: Peace) they answer with that which is good and say only nice words;

[25:64]

(And who spend the night before their Lord) praying, (prostrate and standing) in the night prayer,

[25:65]

(And who say: Our Lord!) O our Lord! (Avert from us the doom of hell; lo! the doom thereof is anguish) binding and persistent;

[25:66]

(Lo! it is wretched as abode and station) dwelling;

[25:67]

Allah then mentioned their spending, saying: (And those who, when they spend, are neither prodigal) they are not prodigal with regard to transgression (nor grudging) they do not withhold that which is right; (and there is ever a firm station) a middle ground (between the two) between prodigality and being miserly;

[25:68]

(And those who cry not unto) worship not (any other god along with Allah) among the idols, (nor take the life which Allah hath forbidden) to kill nor declare it lawful to be killed (save in (course of) justice) through stoning, retaliation or apostasy, (nor commit adultery) nor deem adultery lawful (and whoso doeth this) i.e. deem it lawful (shall pay the penalty) a valley in the Fire; and it is said: a well in the Fire;

[25:69]

(The doom will be doubled for him on the Day of Resurrection, and he will abide therein) in the doom (disdained) humiliated (for ever;

[25:70]

Save him who repenteth) from his disbelief (and believeth) in Allah (and doth righteous work) sincerely after he accepts faith; (as for such, Allah will change their evil deeds to good deeds) Allah will change them from the state of disbelief to the state of faith, from disobedience to obedience, from the worship of idols to His worship, and from evil to goodness. (Allah is ever Forgiving) He forgives whoever repents, (Merciful) He shows mercy towards whoever dies in a state of repentance.

[25:71]

(And whosoever repenteth) from sins (and does good) sincerely between him and his Lord, (he verily repenteth towards Allah with true repentance) he will find the reward of this with his Lord.

[25:72]

(And those who will not witness vanity) those who do not attend the sessions of false testimony, (but when they pass near senseless play) the assemblies of falsehood, (pass by with dignity) they avoid them out of clemency.

[25:73]

(And those who, when they are reminded of) admonished about (the revelations of their Lord, fall not deaf) unable to hear (and blind) unable to see while being very capable of hearing and seeing (thereat) the signs of Allah.

[25:74]

(And who say: Our Lord!) O our Lord! (Vouchsafe us comfort of our wives and of our offspring) make our wives and offspring righteous so that we may find comfort in them, (and make us patterns for (all) those who ward off (evil)) make us righteous so that they emulate us.

[25:75]

(They) those who have such traits (will be awarded the high place) the highest ranks in Paradise (forasmuch as they were steadfast) in obedience of Allah and in bearing poverty and misfortune, (and they will meet therein) in Paradise (with welcome) from Allah (and the word of peace) the angels will meet them in Paradise with greeting and peace from Allah,

[25:76]

(Abiding there for ever) they will remain in Paradise for ever, neither to die nor leave. (Happy is it as abode) as habitation (and station!) and dwelling!

[25:77]

(Say) O Muhammad, to the disbelievers of Mecca: (My Lord would not concern himself with you) what would my Lord do with your bodies and forms (but for your prayer) if He commands you to profess Allah's divine Oneness. (But now ye have denied) you have disbelieved in Muhammad (pbuh) and in the Qur'an, (therefore) this is a threat to them from Allah (there will be judgement) the punishment of the Day of Badr through beating, killing and enslaving them; this is to say: you have disbelieved in your Prophet and, therefore, the chastisement must necessarily befall you'.
And of the surah in which the poets are mentioned, which is all Meccan except for the verses: (As for poets, the erring follow them. Hast thou not seen how they stray in every valley. And how they say that which they do not? Save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a (great) reverse they will be overturned!) which were revealed in Medina, and it consists of 126 (sic) verses, 1,267 words and 5,542 letter:

Surah 26: Poets (*al-Shu'ara'*)

And of the surah in which the poets are mentioned, which is all Meccan except for the verses: (*As for poets, the erring follow them. Hast thou not seen how they stray in every valley. And how they say that which they do not? Save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a (great) reverse they will be overturned*!) which were revealed in Medina, and it consists of 126 (sic) verses , 1,267 words and 5,542 letters:

[26:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (Ta. Sin. Mim.): '(Ta. Sin. Mim.) He says: Ta stands for His might (tawluh) and power, Sin stands for His majesty (sana'uh), and Mim stands for His dominion (mulkuh); it is also said that (Ta. Sin. Mim.) is an oath by which Allah swore.

[26:2]

(These are revelations of the Scripture that maketh plain) He says: I swear by this surah, the verses of the Qur'an, which make plain the lawful and the unlawful, the commands and prohibitions.

[26:3]

(It may be that thou tormentest thyself) it may be that you kill yourself with grief over them (because they believe not) because the Quraysh do not want to become believers. This is because he was very keen for them to become believers.

[26:4]

(If We will, We can send down on them from the sky a portent) a sign (so that their necks would remain bowed before it) in humiliation.

[26:5]

(Never cometh there unto them a fresh) i.e. fresh in its coming, in succession (reminder) never did Gabriel bring revelation of the Qur'an to their Prophet (from the Beneficent One, but they turn away from it) except that they disbelieved in the Qur'an.

[26:6]

(Now they have denied) Muhammad (pbuh) and the Qur'an; (but there will come unto them tidings) the news (of that whereat they used to scoff) of chastisement; it is also said that this means: there will come to them the news of their derision of Muhammad (pbuh) and of the Qur'an.

[26:7]

(Have they) the disbelievers of Mecca (not seen the earth, how much of every fruitful kind We make to grow therein?)

[26:8]

(Lo! Herein) in the different kinds of fruit (is indeed a portent) a sign and an admonition; (yet most of them are not believers) they were not believers, and all of them were disbelievers, i.e. those who perished at Badr.

[26:9]

(And lo! thy Lord! He is indeed the Mighty) in retribution against the disbelievers, (the Merciful) towards the believers.

[26:10]

(And when thy Lord called Moses) it is also said that this means: and when your Lord commanded Moses, (saying: Go unto the wrong-doing folk) the disbelieving folk,

[26:11]

(The folk of Pharaoh. Will they not ward off (evil)) and tell: will they not ward off the worship of other than Allah?

[26:12]

(He said) Moses said: (My Lord! Lo! I fear that they will deny me) I fear that they will disbelieve in the message I bring to them,

[26:13]

(And I shall be embarrassed) because of their denial; it is also said that this means: and my heart will shrink from delivering the message, (and my tongue will not speak plainly) out of awe of him, (therefore send for Aaron (to help me)) send Aaron with me to support me; it is also said that this means: send Gabriel to Aaron so that he helps me.

[26:14]

(And they have a crime against me) they may retaliate against me because I killed the Copt, (so I fear that they will kill me) because of this Copt that I killed.

[26:15]

(He said) Allah said: (Nay, verily) I will not set them against you to kill you. (So go ye twain with Our tokens) with Our nine signs: the hand, the staff, the flood, the locusts, the lice, the frogs, blood, the lack of foodstuff and drought. (Lo! We shall be with you) We shall help you, (Hearing) what he says to you.

[26:16]

(And come together unto Pharaoh and say: Lo! we bear a message of the Lord of the Worlds) to you and to your people,

[26:17]

((Saying): Let the Children of Israel go with Us) and do not torture them.

[26:18]

(He said): Pharaoh looked at Moses and said: (Did we not rear thee among us as a child?) O Moses (And thou didst dwell many years of your life among us) and stayed with us for 30 years,

[26:19]

(And thou didst that thy deed which thou didst) and you killed the person that you killed, (and thou wast one of the ingrates) and you are now ungrateful for my kindness,

[26:20]

(He said) Moses said: (I did it then, when I was of those who are astray) when I was ungrateful for your kindness.

[26:21]

(Then I fled from you when I feared you) when I feared that you would kill me, (and my Lord vouchsafed me a command) understanding, knowledge and prophethood (and appointed me (of the number) of those sent (by Him)) He made me a Messenger to you and to your people.

[26:22]

(And this is the past favour wherewith) with which (thou reproachest me) O Pharaoh, but you do not recall your aloofness towards me: (that thou hast enslaved the Children of Israel.

[26:23]

(Pharaoh said) to Moses: (And what is the Lord of the Worlds) who is the Lord of the Worlds? Is it me you are referring to?

[26:24]

((Moses) said: Lord of the heavens and the earth) the Lord of the Worlds is the Lord of the heavens and the earth (and all that is between them) of created beings and marvels, (if ye had but sure belief) that Allah has created them.

[26:25]

((Pharaoh) said unto those around him) of attendants: (Hear ye not) what Moses says? There were around Pharaoh at that time 250 men wearing attires made of silk brocade plaited with gold. These men were Pharaoh's closest courtiers, and they asked Moses: who is this Lord of the heavens and the earth to whom you are calling us?

[26:26]

(He said) Moses said: (Your Lord) He is your Lord (and the Lord of your fathers.

[26:27]

(Pharaoh) said: Lo! your messenger who hath been sent unto you is indeed a madman!) They said: who is this that you are calling us to? And who is this Lord of ours who is also the Lord of our fathers, O Moses?

[26:28]

(He said) Moses said: (Lord of the East) He is the Lord of the East (and the West) and the Lord of the West (and all that is between them, if ye did but understand) if you did but believe.

[26:29]

((Pharaoh) said: If thou choosest) if you worship (a god other than me) O Moses, (I assuredly shall place thee among the prisoners) his prisons were worse than death, for he used to put people in complete isolation, unable to see or hear anyone.

[26:30]

(He said) Moses said: (Even though I show thee) O Pharaoh (something plain) a sign that serves as proof for what I say?

[26:31]

((Pharaoh) said: Produce it then) O Moses, (if thou art of the Truthful) that you are a Messenger to me and to my people!

[26:32]

(Then he) Moses (flung down his staff and it became a serpent) a yellow, male serpent (manifest) as huge as any serpent can be,

[26:33]

Pharaoh then said: “this is a manifest sign, do you have any other signs?” (And he drew forth his hand) from

his armpit (and lo! it was white to the beholders) his hand had a light like the light of the sun, and whoever looked at it liked it.

[26:34]

((Pharaoh) said unto the chiefs about him: Lo, this) messenger (is verily a knowing wizard) who is very skilful in magic,

[26:35]

(Who would drive you out of your land) Egypt (by his magic. Now what counsel ye) what do you suggest that I should do?

[26:36]

(They said: Put him off) retain him, ((him) and his brother) and do not kill them, (and send them) i.e. the police (into the cities) the cities where the wizards are found (summoners) to summon these wizards,

[26:37]

(Who shall bring unto thee every knowing wizard) who is skilful in magic so that they can do what Moses did.

[26:38]

(So the wizards were gathered together) there were 72 of them (at a set time on a day appointed) which was the day of the market, and it also said that it was the day of their festival, and it is also said that it was the day of their new year.

[26:39]

(And it was said unto the people: Are ye (also) gathering?

[26:40]

(They said): Aye, so that we may follow the wizards) that we may follow the religion of the wizards (if they are the winners) against Moses.

[26:41]

(And when the wizards came they said unto Pharaoh: Will there surely be a reward for us if we are the winners) against Moses?

[26:42]

(He said) Pharaoh said: (Aye) you will have that, (and ye will then surely be of those brought near) in terms of status, position and attending my assembly.

[26:43]

(Moses said unto them) he said to the wizards: (Throw what ye are going to throw!

[26:44]

Then they threw down their cords and their staves) 72 ropes and 72 staffs (and said) i.e. the wizards said: (By Pharaoh's might, lo! we verily are the winners) against Moses.

[26:45]

(Then Moses threw his staff and lo! it swallowed that which they did falsely show) of wizardry.

[26:46]

(And the wizards were flung prostrate) they fell prostrate so fast that it looked that they were thrown to the floor, because when they saw their ropes and staffs disappear, they knew that what Moses brought was from Allah,

[26:47]

(Crying: We believe in the Lord of the Worlds) upon which Pharaoh said: are you referring to me?

[26:48]

They said: (The Lord of Moses and Aaron.

[26:49]

(Pharaoh) said, You put your faith in him) you believed in him (before I give you leave) I commanded you to do so. (Lo! He) i.e. Moses (doubtless is your chief) your master wizard (who taught you magic! But verily ye shall come to know) what I will do to you. (Verily I will cut off your hands and your feet alternately) the right hand with the left leg, (and verily I will crucify you everyone) on the bank of the river of Egypt.

[26:50]

(They said: It is no hurt) what you do with us in this worldly life will not harm us in the Hereafter, (for lo! unto our Lord we shall return) we shall return to Allah and His reward.

[26:51]

(Lo! we ardently hope that our Lord will forgive us our sins) our idolatry (because we are the first of the believers) in Moses.

[26:52]

(And We inspired Moses, saying: Take away My slaves by night) take by night whoever believes in you from among the Children of Israel, (for ye will be pursued) Pharaoh and his people will catch up with you.

[26:53]

(Then Pharaoh sent into the cities summoners) he summoned his police force,

[26:54]

((Who said): Lo! These) the followers of Moses (indeed are but a little troop) a small group,

[26:55]

(And lo! they are offenders against us) they have caused our fury and anger.

[26:56]

(And lo! we are a ready host) we are in doubt, and we will supply weapons.

[26:57]

(Thus did We take them away from gardens and water springs) pure water,

[26:58]

(And treasures) wealth (and a fair estate) beautiful houses.

[26:59]

(Thus) I do with the ones who disobey Me, (and We caused the Children of Israel to inherit them) to inherit Egypt after their destruction.

[26:60]

(And they overtook them at sunrise.

[26:61]

(And when the two hosts) the group of Moses and that of Pharaoh (saw each other, those with Moses said: Lo! we are indeed caught) O Moses, they have caught up with us.

[26:62]

(He said) Moses said: (Nay) they have not, (verily! for lo! my Lord is with me. He will guide me) He will save me from them and guide me to the right way.

[26:63]

(Then We inspired Moses, saying: Smite the sea with thy staff. And) when he hit it (it parted) into 12 roads, (and each part) and each road (was as a mountain vast) like a huge mountain.

[26:64]

(Then brought We near the others to that place) then We kept Pharaoh and his people in the cloud, and it is said in the sea, and all of them were disbelievers.

[26:65]

(And We saved Moses and those with him, every one) from drowning;

[26:66]

(We drowned the others) Pharaoh and his host in the sea.

[26:67]

(Lo! Herein) in that which We did to them (is indeed a portent) a sign and an admonition, (yet most of them are not believers) most of them were not believers.

[26:68]

(And lo, thy Lord! He is indeed the Mighty) in retribution against the disbelievers, (the Merciful) towards the believers, since He saved them from drowning.

[26:69]

(Recite unto them) unto Quraysh, your people (the story of Abraham) the event of Abraham in the Qur'an:

[26:70]

(When he said unto his father) Azar (and his folk) the idol worshippers: (What worship ye) Abraham said to them: what do you worship?

[26:71]

(They said: We worship idols) deities, (and are ever devoted unto them) we worship them and remain devoted to their worship.

[26:72]

(He said) Abraham said to them: (Do they hear you when ye cry) do these deities answer you when you call upon them?

[26:73]

(Or do they benefit) you in your livelihood when you obey them (or harm you) in your livelihood when you disobey them?

[26:74]

(They said: Nay, but we found our fathers acting on this use) we found our fathers worshipping these deities, and we have emulated them.

[26:75]

(He said) Abraham said: (See now that which ye worship,

[26:76]

Ye and your forefathers!) before you,

[26:77]

Lo! they are (all) an enemy unto me) and I disassociate myself from them, (save the Lord of the Worlds) except the worship of the Lord of the Worlds.

[26:78]

(Who created me) from a sperm drop, (and He doth guide me) He preserves me on the right religion and guides me to the Truth and guidance,

[26:79]

(And Who feedeth me) He provides for me and gives me my full when I am hungry (and watereth me) and gives me to drink when I am thirsty.

[26:80]

(And when I sicken, then He healeth me) He cures me from sickness when I am sick,

[26:81]

(And Who causeth me to die) in this worldly life, (then giveth me life (again)) on the Day of Judgement,

[26:82]

(And Who, I ardently hope, will forgive me my sin on the Day of Judgement) on the Day of Reckoning. His sins being his pretending that he was sick, and claiming that it was the biggest idol that smashed the smaller ones and also that his wife was his sister.

[26:83]

(My Lord! Vouchsafe me wisdom) understanding and knowledge (and unite me to the righteous) to my forefathers, the messengers, in Paradise.

[26:84]

(And give unto me a good report) a good mention (in later generations) those who come after me.

[26:85]

(And place me among the inheritors of the Garden of Delight) and make me among the dwellers of the Garden of Bliss,

[26:86]

(And forgive my father) and guide my father through me. (Lo! he is of those who err) he is in error, a disbeliever.

[26:87]

(And abase me not) and do not chastise me (on the day when they are raised) from the graves,

[26:88]

(The day when wealth) the abundance of wealth (and sons) and abundance of sons (avail not (any man),

[26:89]

Save him who bringeth unto Allah a whole heart) a heart free of sins and love for this worldly life; it is also said that this means: a heart free of hatred for the Companions of the Prophet (pbuh).

[26:90]

(And the Garden will be brought nigh for those who ward off (evil)) disbelief, idolatry, and indecencies, becoming thus their abode.

[26:91]

(And hell will appear plainly to the erring) to the disbelievers, becoming thus their abode.

[26:92]

(And it will be said unto them) it will be said to the idol worshippers: (Where is (all) that ye used to worship) of idols in the life of the world,

[26:93]

(Instead of Allah? Can they help you) can they help you to avoid Allah's chastisement (or help themselves) or help themselves to avoid Allah's chastisement?

[26:94]

(Then they will be hurled therein) they will be cast all together in hell, (they) the disbelievers of Mecca and all the disbelievers among human beings (and the seducers) the disbelievers of the jinn and their deities,

[26:95]

(And the hosts of Iblis) the offspring of Iblis, (together) who are the satans.

[26:96]

(And they) i.e. the disbelievers (will say, when they are quarrelling) with their deities, leaders and the offspring of Iblis (therein) in hell:

[26:97]

(By Allah, of a truth we were in error manifest) in the life of the world,

[26:98]

(When we made you equal with the Lord of the Worlds) in relation to worship.

[26:99]

(It was but the guilty) the idolaters who came before us and whom we emulated (who misled us) who turned us away from faith and obedience.

[26:100]

(Now we have no intercessors) from amongst the angels, prophets or righteous people who may intercede for us,

[26:101]

(Nor any loving friend) nor anyone close who might be interested in our plight.

[26:102]

(Oh, that we had another turn) in the life of the world, (that we might be of the believers!

[26:103]

Lo! Herein) in that which I have mentioned of their states (is indeed a portent) a sign and an admonition, (yet most of them are not believers!) that is, if they were to have another turn in the life of the world; it is also said that this means: they were not believers and most of them were disbelievers.

[26:104]

(And lo, thy Lord! He is Indeed the Mighty) in retribution against them, (the Merciful) towards the believers.

[26:105]

(Noah's folk denied the messengers (of Allah)) i.e. they denied Noah and all the other messengers who were mentioned by Noah,

[26:106]

(When their brother) their Prophet; he was not their brother in religion but only in kinship (Noah said unto them: Will ye not ward off (evil)) the worship of other than Allah?

[26:107]

(Lo! I am a faithful messenger) faithful in conveying the message; it is also said that this means: I was deemed very trustworthy in your eyes before this, so how could you doubt me today, (unto you) from Allah,

[26:108]

(So keep your duty to Allah) so fear Allah regarding that which He has commanded you of repentance and faith, (and obey me) and follow my way and religion.

[26:109]

(And I ask of you no wage) no provision (therefore) in exchange for the profession of Allah's divine Oneness; (my wage) my provision (is the concern only of the Lord of the Worlds.

[26:110]

So keep your duty to Allah) so fear Allah regarding that which He has commanded you of repentance and faith, (and obey me) and follow my advice.

[26:111]

(They said: Shall we put faith in thee) shall we believe in you, O Noah, (when the lowest (of the people) follow thee) when our most lowly and weak have followed you? We will not believe in you until you repulse them.

[26:112]

(He said) Noah said: (And what knowledge have I of what they may have been doing (in the past)) I do not know whether it is you or them who will agree with me?

[26:113]

(Lo! their reckoning) their reward and sustenance (is my Lord's concern, if ye but knew) this;

[26:114]

(And I am not (here) to repulse believers) from the worship of Allah.

[26:115]

(I am only a plain warner) I am only a Messenger warning you of a curse that you know well.

[26:116]

(They said: If thou cease not) from what you are saying, (O Noah, thou wilt surely be among those stoned (to death)) we will kill you just as we killed the strangers who believed in you.

[26:117]

(He said) Noah said: (My Lord! Lo! my own folk deny me) regarding the message, and have killed those strangers who believed in me.

[26:118]

(Therefore judge Thou between us, a (conclusive) judgement) a fair judgement, (and save me and those believers who are with me) from their torment.

[26:119]

(And We saved him and those with him) among the believers (in the laden ship) and it was only waiting to sail away.

[26:120]

(Then afterward We drowned the others) i.e. the rest of his people, after Noah boarded the ship.

[26:121]

(Lo! Herein) in that which We did with them (is indeed a portent) a sign and an admonition to those who came after them, (yet most of them are not believers) they were not believers and most of them were disbelievers.

[26:122]

(And lo, thy Lord, He is indeed the Mighty) in retribution against them when He drowned them, (the Merciful) towards the believers when He saved them from drowning.

[26:123]

((The tribe of) 'Aad denied the messengers (of Allah)) the people of Hud denied Hud as well as all the messenger whom Hud had mentioned to them,

[26:124]

(When their brother) their Prophet (Hud said unto them: Will ye not ward off (evil)) the worship of other than Allah?

[26:125]

(Lo! I am a faithful messenger) I am faithful regarding the message (unto you) from Allah,

[26:126]

(So keep your duty to Allah) so obey Allah regarding that which He has commanded you of repentance and faith (and obey me) in that which I command you.

[26:127]

(And I ask of you no wage) no payment (therefore) for professing Allah's divine Oneness; (my wage) my reward (is the concern only of the Lord of the Worlds.

[26:128]

Build ye on every high place a monument for vain delight?) you beat up any stranger who passes by you and steal his clothes; this can also be understood in this manner: do you build in every marketplace a sign by means of which you scoff at whoever passes by you?

[26:129]

(And seek ye out strongholds) houses, palaces and pools, (that haply ye may last for ever) in this worldly life? Nay, you will not last for ever!

[26:130]

(And if ye seize by force, seize ye as tyrants?) And when you punish, you do so in the manner of the tyrants: you beat up and kill in a state of anger.

[26:131]

(Rather keep your duty to Allah) rather, fear Allah regarding that which He has commanded you of repentance and faith, (and obey me) and follow my way.

[26:132]

(Keep your duty towards Him) fear Him (who hath aided) provided (you with (the good things) that ye know),

[26:133]

Then He explained what He provided them with, saying: (Hath aided ye with cattle and sons) He gave you cattle and sons.

[26:134]

(And gardens and water springs) and pure water.

[26:135]

(Lo! I fear for you) I know you will be visited by (the retribution of an awful day) in the Fire, if you do not repent of disbelief, idolatry and idol worship.

[26:136]

(They said: It is all one to us whether thou preachest) you warn us (or art not of those who preach) or you are a warner to us;

[26:137]

(This) that in which we are now (is but a fable of the men of old) the religion of the people of old; the religion of our forefathers; it is also said that this means: what you say is nothing but the invention of the people of old,

[26:138]

(And we shall not be doomed) for adhering to this religion, as you claim.

[26:139]

(And they denied him) they disbelieved in his message and in what he said to them; (therefore We destroyed them) by the wind. (Lo! Herein) in that which We did to them (is indeed a portent) a sign and an admonition to those who came after them, (yet most of them are not believers) they were not believers and most of them were disbelievers.

[26:140]

(And lo! thy Lord, He is indeed the Mighty) in retribution against the disbelievers, (the Merciful) towards the believers, for He saved them from the wind.

[26:141]

((The tribe of) Thamud denied the messengers (of Allah)) the people of Salih denied Salih just as they denied all the messengers that Salih mentioned to them.

[26:142]

(When their brother) their Prophet (Salih said unto them: Will ye not ward off (evil)) the worship of other than Allah?

[26:143]

(Lo! I am a faithful messenger unto you) I am a Messenger from Allah to you, and I am faithful as regards the message I bring,

[26:144]

(So keep your duty to Allah) so fear Allah regarding that which He commanded you of repentance and faith (and obey me) and follow my way and religion.

[26:145]

(And I ask of you no wage) no payment or provision (therefore) in exchange for the profession of Allah's divine Oneness; (my wage) my reward (is the concern only of the Lord of the Worlds.

[26:146]

Will ye be left secure) from death, cessation or punishment (in that which is here before us) of bounties,

[26:147]

(In gardens and water springs) pure water

[26:148]

(And tilled fields and heavy sheathed palm-trees) bearing ripe and seemly fruits,

[26:149]

(Though ye hew out dwellings in the mountain, being skilful?) it is also said that this means: feeling proud of, and haughty about, your farms.

[26:150]

(Therefore keep your duty to Allah) fear Allah regarding that which He commanded you (and obey me) and follow my way and advice,

[26:151]

(And obey not the command of the prodigal) and obey not the words of the idolaters,

[26:152]

(Who spread corruption in the earth) through disbelief, idolatry and calling to the worship of other than Allah, (and reform not) they do not command righteousness.

[26:153]

(They said: thou art but one of the bewitched) you are neither an angel nor a prophet;

[26:154]

(Thou art but a mortal) a human being (like us) you eat and drink just like we do. (So bring some token) a sign to prove what you claim (if thou art of the truthful) that the punishment is coming and that you are a Messenger to us.

[26:155]

(He said) Salih said to them: ((Behold) this she-camel) she is a sign that I am sent as a prophet to you. (She hath the right to drink (at the well)) one day, (and ye have the right to drink) another day, ((each) on an appointed day) i.e. in alternate days: one day for you and one day for her.

[26:156]

(And touch her not with ill) do not hamstrung her (lest there come on you the retribution of an awful day.

[26:157]

But they hamstrung her) they killed her, (and then were penitent) and they regretted killing her.

[26:158]

(So the retribution came on them) after three days. (Lo! Herein) in that which We did to them (is indeed a portent) a sign and an admonition for those who came after them, (yet most of them are not believers) they were not believers and were all disbelievers.

[26:159]

(And lo! thy Lord) O Muhammad! (He is indeed the Mighty) in retribution against the disbelievers, (the Merciful) towards the believers.

[26:160]

(The folk of Lot denied the messengers (of Allah)) the people of Lot denied Lot and they also denied all the messengers mentioned to them by Lot,

[26:161]

(When their brother) their Prophet (Lot said unto them: Will ye not ward off (evil)) will you not ward off the worship of other than Allah?

[26:162]

(Lo! I am a faithful messenger unto you) from Allah and I am faithful regarding the message I have brought to you,

[26:163]

(So keep your duty to Allah) so fear Allah in that which He commanded you regarding repentance and faith (and obey me) follow my way and religion.

[26:164]

(And I ask of you no wage) no payment (therefore) for professing Allah's divine Oneness; (my wage) my reward (is the concern only of the Lord of the Worlds.

[26:165]

What! Of all creatures do ye come unto the males) for sexual intercourse,

[26:166]

(And leave the wives) and avoid having sex with your wives (your Lord created for you) that your Lord made lawful for you? (Nay, but ye are froward folk) who transgress from the lawful to the unlawful.

[26:167]

(They said: If thou cease not, O Lot) from what you say, (thou wilt soon be of the outcast) you will be expelled from our land, Sodom.

[26:168]

(He said) Lot said: (I am in truth of those who hate your conduct) your evil conduct.

[26:169]

(My Lord! Save me and my household from what they do.

[26:170]

So We saved him and his household, every one,

[26:171]

Save an old woman) his hypocrite wife (among those who stayed behind) to be destroyed.

[26:172]

(Then afterward We destroyed the others) We destroyed the remainder of his people.

[26:173]

(And We rained on them) on their sodomites and travellers (a rain) of stones. (And dreadful is the rain of those who have been warned) evil is the rain of stones for those who were warned by Lot but did not believe.

[26:174]

(Lo! Herein) in that which We did to them (is indeed a portent) a sign and an admonition for those who came after them, (yet most of them are not believers) they were not believers and most of them were disbelievers.

[26:175]

(And lo! thy Lord, He is indeed the Mighty) in retribution against the disbelievers, (the Merciful) towards the believers.

[26:176]

(The dwellers in the wood (of Midian) denied the messengers (of Allah)) the people of Shu'ayb denied Shu'ayb just as they denied all the messengers mentioned to them by Shu'ayb,

[26:177]

(When Shu'ayb said unto them: Will ye not ward off (evil)) will you not ward off the worship of other than Allah?

[26:178]

(Lo! I am a faithful messenger unto you) from Allah and I am faithful regarding the message I convey to you,

[26:179]

(So keep your duty to Allah) so fear Allah in that which He commanded you regarding repentance and faith (and obey me) and follow my way and religion.

[26:180]

(And I ask of you no wage) no payment (for it) for the profession of Allah's divine Oneness; (my wage) my reward (is the concern only of the Lord of the Worlds.

[26:181]

Give full measure) when you measure or weigh, (and be not of those who give less (than the due)) in measurement and weighing; this is because they were well known for giving less than what is due in measurement.

[26:182]

(And weigh with the true balance) and weigh with the balance of justice.

[26:183]

(Wrong not mankind in their goods) do not diminish people's due in measurement and weight, (and do not evil, making mischief, in the earth) do not commit transgressions and corruption in the land by giving less in measurement and weight and calling to the worship of other than Allah.

[26:184]

(And keep your duty unto) and fear (Him Who created you and the generations of the men of old) He created the people of old before you.

[26:185]

(They said: thou art but one of the bewitched) you are neither an angel nor a Prophet;

[26:186]

(Thou art but a mortal) a human being (like us) you eat and drink just as we do, (and lo! we deem thee of the liars) in what you claim.

[26:187]

(Then make fragments of the heaven fall upon us) as punishment, (if thou art of the Truthful) that the punishment is coming.

[26:188]

(He said) Shu'ayb said: (My Lord is best aware of what ye do) in your state of disbelief, and He is more aware of you and your punishment.

[26:189]

(But they denied him) they denied his message, (so there came on them the retribution of the day of gloom) the punishment came in the form of a cloud that stopped above them and burned them with its heat. (Lo! it was the retribution of an awful day) it was a severe day of chastisement for them.

[26:190]

(Lo! Herein) in that which We did to them (is indeed a portent) a sign and an admonition for those who came after them; (yet most of them are not believers) they were not believers and most of them were disbelievers.

[26:191]

(And lo! thy Lord! He is indeed the Mighty) in retribution against the disbelievers, (the Merciful) towards the believers.

[26:192]

(And lo! it is) i.e. the Qur'an (a revelation) an address (of the Lord of the Worlds),

[26:193]

(Which the True Spirit hath brought down) Allah sent down Gabriel, the trustworthy Gabriel, to convey the message to His prophets,

[26:194]

(Upon your heart) according to your memorisation; it is also said that this means: when it was recited to you, (that thou mayst be (one) of the warners) by means of the Qur'an,

[26:195]

(In plain Arabic speech) He says: the Qur'an is in the Arabic usage; it is also said that this means: inform them, O Muhammad, using their own language.

[26:196]

(And lo, it is) i.e. the description of the Qur'an and Muhammad (pbuh) (in the Scriptures of the men of old) is written in the Scriptures of the prophets who came before you.

[26:197]

(Is it not a token) a sign for the prophethood of Muhammad, Allah bless him and give peace, (for them) for the people of Mecca (that the doctors of the Children of Israel know it?) That is, when they asked them about Muhammad (pbuh) and the Qur'an and they informed them about both.

[26:198]

(And if We had revealed it) and if We sent Gabriel with the Qur'an (unto one of any other nation than the Arabs) to a person who spoke no Arabic,

[26:199]

(And he had read it unto them) unto Quraysh, (they would not have believed in it) i.e. in the Qur'an, because they did not believe in what was in their own language, so how were they to believe in something which is in a different language?

[26:200]

(Thus do We make it) the denial (traverse the hearts of the guilty) the idolaters: Abu Jahl and his host.

[26:201]

(They will not believe in it) so that they do not believe in Muhammad (pbuh) or in the Qur'an (till they behold the painful doom,

[26:202]

So that it) the torment (will come upon them suddenly, when they perceive not) the coming of the punishment upon them.

[26:203]

(Then they will say) when the punishment comes upon them: (Are we to be reprieved) from the punishment?

[26:204]

(Would they (now) hasten on Our doom) the coming of Our punishment?

[26:205]

(Hast thou then seen) O Muhammad, (We content them for (long) years) in their state of disbelief,

[26:206]

(And then cometh that which they were promised) of punishment,

[26:207]

((How) that wherewith) Allah's punishment (they were contented) because of the reprieve (naught availeth them) from Allah's punishment?

[26:208]

(And We destroyed no township) no inhabitants of any township (but it had its warners) warning messengers,

[26:209]

(For reminder) they remind them of Allah's punishment, (for We never were oppressors) by destroying them.

[26:210]

(The devils) at the time of the Prophet (pbuh) (did not bring it down) did not bring the Qur'an down.

[26:211]

(It is not meet for them) the devils are not fit to do so, (nor is it in their power) nor could they do this,

[26:212]

(Lo! verily they) i.e. the devils (are banished from the hearing) they are prevented from hearing the revelation.

[26:213]

(Therefore invoke not) worship not (with Allah another god) among the idols, (lest thou be one of the doomed) in the Fire.

[26:214]

(And warn thy tribe of near kindred) your blood relations,

[26:215]

(And lower thy wing (in kindness) unto those believers who follow thee) be kind to the believers.

[26:216]

(And if they) the Quraysh (disobey thee, say: Lo! I am innocent of what they do) and say.

[26:217]

(And put thy trust in the Mighty) in His retribution against His enemies, (the Merciful) towards you and all believers.

[26:218]

(Who seeth thee when thou standest up) in prayer,

[26:219]

(And (seeth) thine abasement among those who fall prostrate (in worship)) among those who pray in their bowing, prostration and standing up; it is also said that this means: in the loins of your forefathers.

[26:220]

(Lo! He, only He, is the Hearer) of what they say, (the Knower) of them and of their works.

[26:221]

(Shall I inform you upon whom the devils descend) with fortune telling?

[26:222]

(They descend on every sinful, false one) they descend on every sinful fortune teller: Musaylimah the liar and Talhah.

[26:223]

(They listen eagerly) the devils listen eagerly to the speech of the angels, (but most of them are liars) the devils are liars because they hear one thing and convey instead 100 things to fortune tellers.

[26:224]

(As for poets) 'Abdullah Ibn al-Zib'ari and his host who composed poetry, (the erring follow them) those who transmit poetry relate it from them.

[26:225]

(Hast thou not seen how they) the poets (stray) they come and go, sometimes eulogizing and sometimes satirizing (in every valley) in every genre and theme,

[26:226]

(And how they say) in their poetry (that which they do not?) they keep mentioning “I” and “I” when things are not as they say; it is also said that this means: they say things which they cannot do; and hence both poet and narrator are in error.

[26:227]

(Save those who believe) in Muhammad (pbuh) and in the Qur'an, like Hassan Ibn Thabit and his fellow believing poets (and do good works) between them and their Lord, (and remember Allah much) in their poetry, (and vindicate themselves) through Muhammad (pbuh) and his Companions by answering back the disbelievers (after they have been wronged) after being satirized by the disbelievers. (Those who do wrong) those who satirized the Prophet (pbuh) and his Companions (will come to know by what a (great) reverse they will be overturned!) what kind of destination they will return to in the Hereafter, i.e. the Fire, if they do not believe. And Allah knows best the secrets of His Book'.
And of the surah in which the Ants are mentioned, which is all Meccan and consists of 94 verses, 1,149 words and 4,767 letters:

Surah 27: The Ants (*al-Naml*)

And of the surah in which the Ants are mentioned, which is all Meccan and consists of 94 verses, 1,149 words and 4,767 letters:

[27:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Ta. Sin.): '(Ta. Sin.) He says: the (Ta) stands for His might (tawluh) and the (Sin) stands for His majesty (sana'uh); it is also said that it is an oath by which Allah swore. (These are revelations of the Qur'an

and a Scripture that maketh plain) this surah consists of verses of the Qur'an and it is a Book that makes plain the lawful and the unlawful;

[27:2]

(A guidance) from error (and good tidings) that they will gain Paradise (for believers) who are true in their faith.

[27:3]

Allah then showed the attributes of these true believers, saying: (Who establish worship) those who complete the five daily prayers along with their necessary ritual ablution, bowing, prostrating and all that which is obligated in their due times (and pay the poor-due) from their wealth (and are sure of) they believe in (the Hereafter) resurrection after death, Paradise and hell.

[27:4]

(Lo! as for those who believe not in the Hereafter) those who do not believe in resurrection after death: Abu Jahl and his host, (We have made their works fair-seeming unto them) in their state of disbelief (so that they are all astray) so they proceed blindly, unable to see.

[27:5]

(Those) who have this attribute (are they for whom is the worst of punishment) a severe chastisement in the Fire, (and in the Hereafter) on the Day of Judgement (they will be the greatest losers) they will loose Paradise and enter the Fire.

[27:6]

(Lo! as for thee) O Muhammad, (thou verily receivest the Qur'an) He says: Gabriel comes down to you with the Qur'an (from the presence of One Wise) in His command and judgement, (Aware) of His created beings.

[27:7]

((Remember) when Moses said unto his household) when he became unsure about the way: (Lo! I spy afar off a fire) on the left side of the road; stay here (I will bring you tidings thence) news about the right way to take, (or bring to you a borrowed flame that ye may warm yourselves) because this happened in a cold winter.

[27:8]

(But when he reached it, he was called, saying: Blessed is whosoever is in the Fire) blessed is the Fire (and whosoever is round about it) of angels! This is the reading of Ubayy and 'Abdullah Ibn Mas'ud; it is also said that this means: blessed is He Who lightened this light; and it also said that this means: blessed is he who is seeking, i.e. Moses and whoever is around him of angels, (And glorified be Allah) He exonerated Himself, (the Lord of the Worlds!) the Master of the jinn and human beings.

[27:9]

(O Moses! Lo! it is I) Who is calling you, (Allah, the Mighty) in retribution against those who do not believe in Me, (the Wise) in My command and judgement, I command that none should be worshipped besides Me.

[27:10]

(And throw down thy staff) from your hand! And he threw it, (But when he saw it writhing) moving (as it were a demon) like a serpent which is neither big nor small, (he turned to flee headlong) from it and did not

look back out of fear; but Allah said to him: (O Moses! Fear not! Lo! the emissaries fear not in My presence,

[27:11]

Save him who hath done wrong and afterward hath changed evil for good. And lo! I am Forgiving) I forgive the one who repents, (Merciful) I show mercy towards he who dies in a state of repentance.

[27:12]

(And put thy hand into the bosom of thy robe) in your armpit, (it will come forth white but unhurt) without having contracted leprosy. Go! ((This will be one) among nine tokens) go with nine signs (unto Pharaoh and his people) the Copts. (Lo! they were ever evil-living folk) they were disbelievers.

[27:13]

(But when Our tokens came unto them) when Moses went with our tokens to them, (plain to see) demonstrating, one after the other, (they said: This is mere magic) what you have brought us, O Moses, is a manifest lie,

[27:14]

(And they denied them) they denied the tokens, (though their souls acknowledged them) after being accepted by their souls that they were from Allah, (for spite) out of opposition and enmity (and arrogance) and haughtiness and pride. (Then see) O Muhammad (the nature of the consequence for the wrong-doers) how was the end result of the idolaters, Pharaoh and his people, how We destroyed them in the sea!

[27:15]

(And We verily gave knowledge) and understanding through prophethood and judgeship (unto David) the son of Jesse (and Solomon) the son of David, (and they said) both of them: (Praise be to Allah) thanks and gratitude to Allah, (Who hath preferred us) through knowledge and prophethood (above many of His believing slaves!

[27:16]

And Solomon was David's heir) as king instead of all the other sons of David who were 19 in number. (And he said) Solomon said: (O mankind! Lo! we have been taught) we were given the understanding of (the language of birds, and have been given (abundance) of all things) and we were given the knowledge of everything in my kingdom. (This surely is evident favour) this is surely a great blessing from Allah.

[27:17]

(And there were gathered together) and made subservient (unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order) they were all retained from the first to the last until they were gathered together;

[27:18]

(Till, when they reached the Valley of the Ants) in Historic Syria, (an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you) step on you, (unperceiving) unaware of you.

[27:19]

(And (Solomon) smiled, laughing) in amazement (at her speech) because he heard her speech while his army did not, (and said: My Lord, arouse me) inspire in me (to be thankful for Thy favour wherewith Thou hast favoured me) you have blessed me with the profession of Allah's divine Oneness (and my parents)

whom you also blessed with the profession of Allah's divine Oneness, (and to do good) in all sincerity (that shall be pleasing unto Thee) that you would accept (and include me in (the number of) Thy righteous slaves) and include me with Your righteous slaves in Paradise.

[27:20]

(And he sought among the birds) he inspected the birds (and said) when he could not see the hoopoe among them: (How is it that I see not the hoopoe) in his place, (or is he among the absent?)

[27:21]

He said: if he is among the absent, then (I verily will punish him with hard punishment) I will pluck out his feathers; such was the punishment of the birds, (or I verily will slay him, or he verily shall bring me a plain excuse) an acceptable excuse.

[27:22]

(But he was not long in coming, and he said: I have found out (a thing) that thou apprehendest not) O king! I reached a place that you have not reached and have come to know that which you do not, (and I come unto thee from Sheba) the city of Sheba (with sure tidings) with an amazing, true information.

[27:23]

(Lo! I found a woman ruling over them) whose name is Balqis, (and she hath been given (abundance) of all things) she has been given the knowledge of all things in her country, (and hers is a mighty throne) adorned with gems, pearls, gold and silver.

[27:24]

(I found her and her people worshipping the sun instead of Allah; and Satan maketh their works) their worship of the sun (fair-seeming unto them, and debarreth them from the way (of Truth)) the devil has barred them from the way of Truth and guidance, (so that they go not aright) to the way of truth and guidance:

[27:25]

(So that they worship not Allah) and I said to them: "O you, prostrate to Allah" it is also said that it is Solomon who said: "why do they not prostrate to Allah?" (Who bringeth forth the hidden in the heavens) the rain (and the earth) vegetation, (and knoweth what ye hide) of good and evil (and what ye proclaim) of good and evil,

[27:26]

(Allah; there is no God save Him, the Lord of the tremendous Throne.

[27:27]

(Solomon) said) to the hoopoe: (We shall see whether thou speakest truth or whether thou art of the liars.

[27:28]

Go with this my letter and throw it down unto them; then turn away) then move away such that they do not see you (and see what (answer) they return) when they read my letter,

[27:29]

He did as Solomon commanded, and Balqis took the letter and went to meet her entourage. ((The Queen of Sheba) said: O chieftains! Lo! there hath been thrown unto me a noble letter) a sealed letter.

[27:30]

(Lo! it is from Solomon, and lo! it is) the first line of it is: (In the name of Allah the Beneficent, the Merciful;

[27:31]

Exalt not yourselves against me) feel not too haughty towards me, (but come unto me as those who surrender) and seek peace; as well as demanding other things which were mentioned in the letter.

[27:32]

(She said: O chieftains! Pronounce for me in my case) inform me about what I should do; it is also said that this means: advise me about what to do. (I decide no case) I will not do anything (till ye are present with me) and advise me.

[27:33]

(They said: We are lords of might) we have weapons (and lords of great prowess) in war, (but it is for thee to command) we shall follow your command; (so consider what thou wilt command) and we will do it.

[27:34]

Then she pronounced words of wisdom. (She said: Lo! Kings) worldly kings, (when they enter a township) by force in instances of war and fighting, (ruin it) destroy it (and make the honour of its people shame) by beating, killing and exposing them to other things. (Thus will they do) Allah said: this is how worldly kings behave because of arrogance.

[27:35]

(But lo! I am going to send a present unto them) to Solomon, (and to see with what (answer) the messengers return.

[27:36]

So when (the envoy) came unto Solomon) when her envoy went to Solomon, ((the King) said: What! Would ye help me with wealth) with a gift? (But that which Allah hath given me) of prophethood and kingship (is better than that which He hath given you) of wealth. (Nay it is ye (and not I) who exult in your gift) if it were to be returned to you.

[27:37]

(Return unto them) with their gift. (We verily shall come unto them with hosts) armies (that they cannot resist) which they have no power to stop, (and we shall drive them out from thence) from Sheba (with shame) with their hands tied to their necks, (and they will be abased) humiliated.

[27:38]

(He said) Solomon said: (O chiefs! Which of you will bring me her throne before they come unto me, surrendering) and seeking peace?

[27:39]

(A) mighty (stalwart of the jinn) called 'Amr (said: I will bring it thee before thou canst rise from your place)

before you leave your seat of judgement, for he used to sit for judgements until noon. (Lo! I verily am strong and trusty for such work) even though it is adorned with gems, pearls, gold and silver.

[27:40]

Solomon said: I want it even quicker than that. (One with whom was knowledge of the Scripture) one who knew Allah's greatest name, O Living, O Subsistent, who was called Asaf Ibn Barkhiyya (said: I will bring it thee before thy gaze returneth unto thee) before that thing which you see from far reaches you. (And when he saw it set in his presence) i.e. when he saw her throne next to his, (Solomon said) to Asaf: (This is of the bounty of my Lord) this is of the favour of my Lord, (that He may try me whether I give thanks) for his blessings (or am ungrateful) or whether I abstain from being grateful for His blessings. (Whosoever giveth thanks) for Allah's blessings (he only giveth thanks for (the good of) his own soul) for the reward of his Lord: (and whosoever is ungrateful) for the blessing of His Lord, he harms only his soul. (For lo! my Lord is Absolute in independence) of his gratitude, (Bountiful) He forgives whoever repents, and He does not hasten his punishment.

[27:41]

(He said: Disguise her throne for her) add to her throne and take away from it (that we may see whether she will go aright) whether she will know (or be of those not rightly guided) or whether she will not know.

[27:42]

(So, when she came, it was said (unto her)) Solomon said to her: (Is thy throne like this? She said: (It is) as though it were the very one. And (Solomon said): We were given the knowledge before her) Allah has given me [knowledge], by changing her throne and bringing to me, even before she arrived, (and we had surrendered (to Allah)) and we were sincere before she arrived.

[27:43]

(And (all) that she was wont to worship) the sun (instead of Allah hindered her) Solomon stopped her; it is also said that this means: Allah stopped her, (for she came of disbelieving folk) her folk were Zoroastrians.

[27:44]

(It was said unto her: Enter the hall) enter the castle. (And when she saw it she deemed it a pool and bared her legs) she lifted her dress above her legs. ((Solomon) said: Lo! it is a hall, made smooth, of glass) beneath which there is water, so do not be afraid of getting wet. (She said: My Lord! Lo! I have wronged myself) by worshipping the sun, (and I surrender with Solomon) at the hand of Solomon (unto Allah, the Lord of the Worlds) the master of the jinn and human beings.

[27:45]

(And We verily sent until Thamud their brother) their Prophet (Salih, saying: Worship Allah) that you should say to them: profess Allah's divine Oneness, and repent to Him from disbelief and idolatry. (And lo! they (then) became two parties) one believing and the other disbelieving, (quarrelling) regarding Religion.

[27:46]

(He said) Salih said to the disbelieving party: (O my people! Why will ye hasten on the evil) the torment (rather than the good) rather than well-being and mercy? (Why will ye not ask pardon of Allah) why do you not repent of idolatry and denial and profess Allah's divine Oneness, (that ye may receive mercy) and escape the torment.

[27:47]

(They said: We augur evil of thee and those with thee) they meant: the hardship that we face is due to your evil omen and the evil omen of those who believed in you. (He said) Salih said: (Your evil augury) your hardship as well as your comfort (is with Allah) are from Allah. (Nay, but ye are folk that are being tested) by hardship and comfort; it is also said that this means: you are forsaken rather than being given success.

[27:48]

(And there were in the city nine persons) nine sinful people among the sons of their chieftains: Qaddar Ibn Salif, Masda' Ibn Dahw and their host (who made mischief in the land) through their transgressions (and reformed not) they did not enjoy righteousness nor practised it.

[27:49]

(They said: Swear one to another by Allah that we verily will attack him and his household by night) and kill them all, (and afterward we will surely say unto his friend) to his inheritors and relatives: (We witnessed not the destruction of his household) we did not witness the killing of Salih and his household. (And lo! we are truth tellers) they will believe us and no one will reject what we say.

[27:50]

(So they plotted a plot) they planned to kill Salih and all those who believed with him: (and We plotted a plot) and We wanted to kill them, (while they perceived not) Our plotting; it is also said that this means: the angels killed them in the house of Salih by hailing stones at them without them perceiving it.

[27:51]

(Then see) O Muhammad (the nature of the consequence of their plotting) the punishment for their plan to kill Salih, (for lo! We destroyed them) through raining stones on them (and their people, every one) and We destroyed every one of their people.

[27:52]

(See, yonder are their dwellings empty and in ruins because they did wrong) because of their idolatry. (Lo! Herein) in that which We did to them (is indeed a portent) a sign and an admonition (for a people who have knowledge) who believe in that which was done to them.

[27:53]

(And we saved those who believed) in Salih (and used to ward off (evil)) and used to ward off disbelief, idolatry and indecencies.

[27:54]

(And Lot!) We sent him to his people (when he said unto his folk: will you commit abomination) sodomy (knowingly) while knowing it to be an abomination?

[27:55]

(Must ye needs lust after men instead of women? Nay, but ye are folk who act senselessly) you are folk who ignore Allah's command.

[27:56]

(But the answer of his folk was naught save that they said: Expel the household of Lot) Lot and his two daughters: Za'ura and Raytha (from your township) Sodom, (for they (forsooth) are folk who would keep clean) they exonerate themselves from sodomy!

[27:57]

(Then we saved him and his household) his daughters (save his wife) the hypocrite; (We destined her to be of those who stayed behind) We decreed that she would stay behind to be destroyed.

[27:58]

(And We rained a rain) stones (upon them) upon their sodomites and travellers. (Dreadful) evil (is the rain of those who have been warned) by Lot but did not believe in him.

[27:59]

(Say) O Muhammad: (Praise be to Allah) thanks and gratitude to Allah for their destruction, (and peace) happiness and safety (be on His slaves whom He hath chosen!) whom He selected for prophethood; it is also said that this means: Allah selected them for Islam, and these are the community of Muhammad (pbuh) (Is Allah best) say, O Muhammad, to the people of Mecca: is the worship of Allah better, (or (all) that ye ascribe as partners (unto Him)) or the worship of the idols which they associate with Allah?

[27:60]

(Is not He (best) who created the heavens and the earth, and sendeth down for you water) rain (from the sky wherewith) by means of the rain (We cause to spring forth joyous) seemly (orchards) that which surrounds them of palm-trees and trees, (whose trees it never hath been yours to cause to grow) you never had the power to grow its trees. (Is there any God beside Allah) who has done this? (Nay, but they are folk who ascribe equals (unto Him)) they make the idols as equals to Him!

[27:61]

(Is not He (best) Who made the earth a fixed abode, and placed rivers in the folds thereof) in the middle thereof, (and placed firm hills therein) on earth, (and hath set a barrier) preventing mixture (between the two seas) the sweet and salty seas? (Is there any God beside Allah) who has done this? (Nay, but most of them know not) most of them believe not!

[27:62]

(Is not He (best) who answereth the wronged one) in his distress (when he crieth unto Him) to drive away his misfortune (and removeth the evil) by removing misfortunes, (and hath made you vicegerents of the earth) the dwellers of the earth after the destruction of its people? (Is there any God beside Allah) who did this? (Little do they reflect!) they derive no admonition at all from this.

[27:63]

(Is not He (best) Who guideth you) Who saves you (in the darkness of the land and the sea) from the turmoil of the land and the sea when you travel, (He Who sendeth the winds as heralds of His mercy) announcing the rain? (Is there any God beside Allah) who does this? (High exalted be Allah) Allah absolves Himself (from all that they ascribe as partner (unto Him)) of idols!

[27:64]

(Is not He (best), Who produceth creation) He Who begins creation from a sperm drop, (then reproduceth it) after death, (and Who provideth for you from the heaven) through rain (and the earth) through vegetation? (Is there any God beside Allah) who has done this? (Say: Bring your proof, if ye are truthful) that there is any other god beside Allah!

[27:65]

(Say) O Muhammad, to the people of Mecca: (None in the heavens) among angels (and the earth) among created beings (knoweth the Unseen) the appointed time for the advent of the Hour and descent of torment (save Allah; and they know not) and created beings know not (when they will be raised (again)) from the graves.

[27:66]

(Nay, but doth their knowledge reach to the Hereafter) their knowledge is in consensus that there is no Hereafter? (Nay, for they are in doubt concerning it) concerning the coming of the Hour. (Nay, for they cannot see it) they are blind, unable to see.

[27:67]

(Yet those who disbelieve) the disbelievers of Mecca (say: when we have become) scattered (dust like our fathers) before us, (shall we verily be brought forth (again)) given life again and brought out of the graves?

[27:68]

(We were promised this) which you are promising us, (forsooth, we and our fathers) before us. ((All) this) which you are promising us, O Muhammad, (is naught but fables) tales (of the men of old.

[27:69]

Say) O Muhammad, to the people of Mecca: (Travel in the land and see) and take admonition from (the nature of the sequel for the guilty) how was the end of the idolaters!

[27:70]

(And grieve thou not) O Muhammad (for them) if they do not believe; it is also said that this means: do not grieve for their destruction, (nor be in distress because of what they plot (against you)) and do not be grieved because of what they do and say against you.

[27:71]

(And they say: When (will) this promise (be fulfilled)) when will come this promise that you so often promised us, (if ye are truthful) that the torment is coming?

[27:72]

(Say) to them, O Muhammad: (It may be) and "may be" when it comes from Allah denotes necessity (that a part of that which ye would hasten on) of punishment at the Day of Badr (is close behind you) is coming soon.

[27:73]

(Lo! thy Lord) O Muhammad (is full of bounty for mankind) for deferring His punishment, (but most of them do not give thanks) for the deferment of punishment.

[27:74]

(Lo! thy Lord) O Muhammad (knoweth surely all that their bosoms hide) of hatred and enmity, (and all that they proclaim) and all that they display of disbelief, idolatry and aggression.

[27:75]

(And there is nothing hidden) secret (in the heaven or the earth) from the inhabitants of the heavens and the earth (but it is in a clear Record) recorded in the Preserved or Guarded Tablet.

[27:76]

(Lo! this Qur'an) which you recite to them, O Muhammad, (narrateth unto the Children of Israel) explains to Jews and Christians (most of that concerning which they differ) most of that which they oppose concerning Religion.

[27:77]

(And lo! It) i.e. the Qur'an (is a guidance) from error (and a mercy) shielding from the torment (for believers) in Muhammad (pbuh) and in the Qur'an.

[27:78]

(Lo! thy Lord will judge between them) between the Jews and Christians (of His wisdom) by His judgement and decree on the Day of Judgement, (and He is the Mighty) in retribution against them, (the Knower) He knows them and knows their punishment.

[27:79]

(Therefore) O Muhammad (put thy trust in Allah, for thou (standest) on the plain Truth) Islam.

[27:80]

(Lo! thou canst not) O Muhammad (make the dead) of hearts; and it is said: those who are like the dead, (to hear, nor canst thou make the deaf) those whose hearts are dead; it is also said that this means: those who pretend to be deaf (to hear the call) your call to the Truth and guidance (when they have turned) turn away (to flee) from the Truth and guidance;

[27:81]

(Nor canst thou) O Muhammad (lead the blind out of their error) to guidance. (Thou canst make none to hear) your call, (save those who believe Our revelations) Our Scripture and Messenger (and who have surrendered) and are sincere in their worship and profession of Allah's divine Oneness.

[27:82]

(And when the word) bringing curse and torment upon them (is fulfilled concerning them, We shall bring forth a beast of the earth) between the Safa and al-Marwah, and this is the staff of Moses; it is also said that this beast will come with the staff of Moses (to speak unto them because mankind had not faith) they did not believe (in Our revelations) i.e. in Muhammad (pbuh) and the Qur'an; and it is also said that this means: they did not believe in the advent of the beast.

[27:83]

(And (remind them of) the Day) which is the Day of Judgement (when We shall gather out of every nation) from the adherents of every religion (a host) a group (of those who denied Our revelations) Our Book and Messenger, (and they will be set in array) they will be stopped from the first to the last, one after the other;

[27:84]

(Till, when they come (before their Lord)) gathered all together, (He will say) Allah will say to them: (Did ye deny My revelations) My Book and Messenger (when ye could not compass them in knowledge) He says: you denied them while you knew not that they did not come from Me, (or what was it that ye did) in your

disbelief and idolatry?

[27:85]

(And the Word will be fulfilled concerning them) that they will incur a punishment and a curse (because they have done wrong) because of their disbelief and idolatry, (and they will not speak) they will not answer back.

[27:86]

(Have they not) the disbelievers of Mecca (seen how We have appointed the night that they may rest therein, and the day sight giving) and the day bright, so that they seek their livelihood? (Lo! Therein) in that which We have done to them (verily are portents) signs (for a people who believe) for people who have faith.

[27:87]

(And (remind them of) the Day when the Trumpet will be blown) this is the blowing of death, (and all who are in the heavens) the angels (and the earth) of created beings (will start in fear) will die, (save him whom Allah wills) from among the dwellers of heaven: Gabriel, Michael, Seraphiel and the angel of death, for these will not die upon the first blowing of the Trumpet, but they will die after that. (And all) i.e. the dwellers of the heavens and earth (come unto Him, humbled) they will come to Allah on the Day of Judgement abased and humbled.

[27:88]

(And thou seest) O Muhammad upon the first blow of the trumpet (the hills thou deemest solid) and still (flying with the flight of clouds) in the air: (the doing of Allah) this is the doing of Allah with His creation (Who perfecteth all things) of creation. (Lo! He is Informed) Aware (of what ye do) of good or evil.

[27:89]

(Whoso bringeth a good deed) whoever comes on the Day of Judgement with "there is no god save Allah" sincerely believing in it (will have better than its worth) all his goodness derives from it; (and such are safe from fear that Day) they are safe from fear and torment when the Fire is closed.

[27:90]

(And whoso bringeth an ill-deed) associating partners with Allah, (such will be flung down on their faces in the Fire. Are ye rewarded) in the Hereafter (aught save what ye did) in this worldly life?

[27:91]

(Say) O Muhammad: (I am commanded only to serve) to confess the divine Oneness of (the Lord of this land) i.e. Mecca (which He hath hallowed) which He made Sacred, (and unto Whom all things) among created beings (belong. And I am commanded to be of those who surrender (unto Him)) with the Muslims in their religion,

[27:92]

(And to recite the Qur'an) I am commanded to recite the Qur'an to you. (And whoso goeth right) whoever believes in what is in the Qur'an, (goeth right) believes (only for (the good of) his own soul) the reward of his faith goes to himself; (and as for him who goeth astray) disbelieves in the Qur'an ((Unto him) say) O Muhammad: (Lo! I am only a warner) I only warn you against the Fire by means of the Qur'an.

[27:93]

Allah then commanded him to fight, saying: (And say) O Muhammad: (Praise be to Allah) gratitude and divine Oneness are Allah's (who will show you His portents) the signs of His divine Oneness and power by inflicting torment upon you on the Day of Badr (so that ye shall know them) so that you shall know that what Muhammad (pbuh) tells you is true. (And your Lord is not unaware) oblivious (of what ye do) in your state of disbelief and idolatry. The reference here is to the disbelievers of Quraysh. This can also be considered a threat from Allah to them because of their disbelief and idolatry; it is also said that this means: Allah will not forgo the torment you deserve for your acts of plotting, treachery and corruption'.
And of the surah in which the stories are mentioned, which is all Meccan-except for Allah's saying: (Lo! He Who hath given thee the Qur'an for a law will surely bring you again to the place of return. Say: My Lord is best aware of he who bringeth guidance and him who is in error manifest) which was revealed in al-Juhfah, between Mecca and Medina-and consists of 88 verses, 441 words and 5,800 letters:

Surah 28: The Story (*al-Qasas*)

And of the surah in which the stories are mentioned, which is all Meccan—except for Allah's saying: (*Lo! He Who hath given thee the Qur'an for a law will surely bring you again to the place of return. Say: My Lord is best aware of he who bringeth guidance and him who is in error manifest*) which was revealed in al-Juhfah, between Mecca and Medina—and consists of 88 verses, 441 words and 5,800 letters:

[28:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Ta. Sin. Mim.): '(Ta. Sin. Mim.) The (Ta) stands for His might (tawluh), the (Sin) for His majesty (sana'uh) and the (Mim) for His kingdom (mulkuh); it is also said that this is an oath by which He swore.

[28:2]

(These are revelations of the Scripture that maketh plain) this surah consists of Qur'anic verses which make plain the lawful and the unlawful, the commands and prohibitions.

[28:3]

(We narrate unto thee (somewhat) of the story of Moses and Pharaoh with truth) through the Qur'an, (for folk who believe) in you and in the Qur'an.

[28:4]

(Lo! Pharaoh exalted himself) Pharaoh rebelled and became arrogant and tyrannical (in the earth) in the land of Egypt (and made its people castes) different groups. (A tribe among them) from among the Children of Israel (he suppressed) he oppressed, (killing their sons) young (and sparing their women) and use their grown up women as servants. (Lo! he was of those who work corruption) in his state of disbelief, by killing people and calling for the worship of other than Allah.

[28:5]

(And We desired) by sending Moses to them and consequently destroying them (to show favour) to save (unto those who were oppressed) i.e. the Children of Israel (in the earth) in the land of Egypt, (and to make them examples) of goodness (and to make them the inheritors) of the land of Egypt,

[28:6]

(And to establish them in the earth) and give them sovereignty over the land of Egypt, (and to show

Pharaoh and Haman and their hosts that which they feared) the loss if their sovereignty (from them) from Moses and the Children of Israel.

[28:7]

(And We inspired the mother of Moses) Jochabed the daughter of Levi, the son of Jacob (Yohabadh Bint Lawi Ibn Ya'qub), (saying: Suckle him) suckle this child (and, when you fear for him) to be lost, (then cast him into the river) put him in a chest and then throw the chest in the sea (and fear not) his drowning (nor grieve) for his loss, or because you think he will never return to you. (Lo! We shall bring him back unto thee and shall make him (one) of Our messengers) to Pharaoh and his people.

[28:8]

(And the family of Pharaoh) the maidens of Pharaoh (took him up) picked him from between the trees and water and took him to the wife of Pharaoh, (that he might become for them an enemy) after he takes the message to them (and a sorrow) for the loss of their kingdom. (Lo! Pharaoh and Haman and their hosts were ever sinning) they were idolaters.

[28:9]

(And the wife of Pharaoh) Asiyah Bint Muzahim, who was Moses' aunt (said: (He will be)) this child will be (a consolation for me and for you) O Pharaoh. (Kill him not. Peradventure he may be of use to us) in our farm, (or we may choose him for a son) or adopt him as a son. (And they perceived not) the Children of Israel did not know that he was not from them; it is also said that this means: and they did not know that their destruction will be at his hands.

[28:10]

(And the heart of the mother of Moses) Jochabed (became void) from the preoccupation or mention of anything other than Moses, (and she would have betrayed him) by admitting that Moses was her son after being adopted by Pharaoh (if We had not fortified her heart) with patience, (that she might be of the believers) in the promise of Allah that he will be one of the messengers.

[28:11]

(And she) the mother of Moses (said unto his sister) the sister of Moses whose name was Mary: (Trace him. So she observed him) the child (from afar, and they perceived not) that she is the sister of Moses.

[28:12]

(And We had before forbidden foster-mothers) the milk of foster-mothers (for him) for Moses, (so she said) the sister of Moses said to the entourage of Pharaoh: (Shall I show you a household who will rear him) Moses (for you and take care of him) and she directed them to her mother?

[28:13]

(So We restored him to his mother that she might be comforted) by having Moses (and not grieve) over him, (and that she might know that the promise of Allah) to bring him back to her (is true. But most of them) the people of Egypt (know not) this nor believe in it.

[28:14]

(And when he reached his full strength) 18 years of age (and was ripe) he reached his 40th year, (We gave him wisdom) understanding (and knowledge) prophethood. (Thus do We reward the good) i.e. the prophets by bestowing upon them understanding and prophethood; it is also said that this means: thus do We reward the righteous by bestowing upon them knowledge and wisdom.

[28:15]

(And he entered the city at a time of carelessness of its folk) when its folk were preoccupied, at the time of the siesta, and it is said after the Maghrib prayer, (and he found therein) in the city (two men fighting, one of his own caste) of the caste of Moses, i.e. an Israelite, (and the other of his enemies) of the enemies of Moses, i.e. a Copt; (and he who was of his caste) Moses' caste (asked him for help against him who was of his enemies) Moses' enemies. (So Moses struck him with his fist and killed him. He said) Moses said: (This is of the devil's doing) by the devil's command. (Lo! he is an enemy, a mere misleaders) whose enmity is quite manifest. And he felt remorse for killing him.

[28:16]

(He said: My Lord! Lo! I have wronged my soul) by killing a person, (so forgive me) my sin. (Then He forgave him. Lo! He is the Forgiving, the Merciful) towards he who repents.

[28:17]

(He said: My Lord! Forasmuch as Thou hast favoured me) with knowledge and the profession of Your divine Oneness and forgiveness, (I will nevermore be a supporter of the guilty) do not make me a helper to the idolaters: Pharaoh and his host.

[28:18]

(And morning found him in the city, fearing) because of killing the Copt, (vigilant) anticipating arrest, (when behold! he who had appealed to him the day before) to help against the Copt (cried out to him for help) against another Copt. (Moses said unto him) to the Israelite: (Lo! thou art indeed a mere hothead) you are a quarrelsome person, and proceeded to help him.

[28:19]

(And when he would have fallen upon the man who was an enemy unto them both) i.e. the Copt, (he said) i.e. the Israelite said: (O Moses! Wouldst thou kill me) today (as thou didst kill a person) a Copt (yesterday. Thou wouldst be nothing but a tyrant) a murderer (in the land) of Egypt, (thou wouldst not be of the reformers) of the pious who enjoin good and forbid evil.

[28:20]

(And a man) Ezekiel (came from the uttermost part) and it is said from the centre (of the city, running. He said: O Moses! Lo! the chiefs) the family of the man killed (take counsel against thee) they agreed (to slay thee; therefore escape) from the city. (Lo! I am of those who give thee good advice) I am of those who feel pity for you.

[28:21]

(So he escaped from thence) from the city, (fearing, vigilant) waiting and looking behind him expecting to be hunted down and arrested. (He said) at this point: (My Lord! Deliver me from the wrong-doing folk) the people of Egypt.

[28:22]

(And when he turned his face towards Midian) he was afraid to miss the way, (he said: Peradventure my Lord will guide me in the right road) leading to Midian.

[28:23]

(And when he came unto the water of Midian) a well in Midian (he found there a whole tribe of men) a group of 40 men, (watering) their flocks. (And he found apart from them two women keeping, back (their flocks)) until the men finished watering their flocks, due to their weakness. (He said: What aileth you) what holds you back? (The two said: We cannot give (our flocks) to drink till the shepherds return from the water) until they finish watering their flocks; (and our father is a very old man) and does not have anyone to help him except us.

[28:24]

(So he watered (their flock) for them) and they went back to their father to inform him about Moses. (Then he) Moses (turned aside into the shade) of a tree; and it is said: the shade of a wall; and it is said: the shade of a shelter, (and said) Moses said: (My Lord! I am needy of whatever good) food (Thou sendest down for me) You have decreed for me.

[28:25]

(Then there came unto him one of the two women) the youngest of the two, whose name was Zipporah (Saffurah), (walking shyly) with her hand on her face. (She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us. Then, when he came unto him) when Moses went to Yathron, the nephew of the Prophet Shu'ayb who had died before (and told him) told Yathron (the (whole) story) of his escape from Pharaoh and the rest of it, (he said) Yathron said to him: (Fear not! thou hast escaped from the wrong-doing folk) the people of Egypt.

[28:26]

(One of the two women said) the youngest of the two women said: (O my father! Hire him! For the best (man) that thou canst hire is the strong) who can bear a heavy load, (the trustworthy) regarding that with which you entrust him.

[28:27]

(He said) Yathron said to Moses: (Lo! I fain would marry thee) O Moses (to one of these two daughters of mine on condition that thou hirest thyself to me) to look after my flock (for (the term of) eight pilgrimages) eight years. (Then if thou completest ten) ten years (it will be of thine own accord) the increase of term will be of your own accord, (for I would not make it hard for thee) by increasing the term. (Allah willing, thou wilt find me of the righteous) who fulfil their promise.

[28:28]

(He said) Moses said: (That (is settled) between thee and me) I agree to the conditions. (Whichever of the two terms I fulfil) eight or ten years, (there will be no injustice to me) after that you will have no right over me, (and Allah is Surety) Witness (over what we say) over the conditions agreed between us and their fulfilment.

[28:29]

(Then, when Moses had fulfilled the term) ten years, (and was travelling with his housefolk) towards Egypt, (he saw in the distance a fire) he saw on the left side of the road a fire (and said unto his housefolk: Bide ye (here)) remain her. (Lo! I see in the distance a fire; peradventure I shall bring you tidings thence) from the Fire camp, (or a brand from the Fire that ye may warm yourselves) because they were in the cold winter.

[28:30]

(And when he reached it, he was called from the right side of the valley) from the right side of Moses (in the blessed field) blessed with trees and water, (from the tree) from the direction of the tree: (O Moses! Lo! I, even I, am Allah, the Lord of the Worlds) the Lord of the jinn and human beings;

[28:31]

(Throw down your staff) from your hand. (And when he saw it) after throwing it down (writhing) moving with its head up (as it had been a demon) a serpent neither big nor small, (he turned to flee headlong) from it, without looking back; but Allah said: (O Moses! Draw nigh) to it (and fear not) from it. (Lo! thou art of those who are secure) from its evil. When Moses picked it up, it was a staff like it was originally.

[28:32]

Allah then said to him: (Thrust thy hand into the bosom of thy robe) in your armpit, O Moses, (it will come forth white) shining like the rays of the sun (without hurt) without being afflicted with leprosy. (And guard thy heart) and put back your hand in your armpit after that (from fear) from the difference, if people get scared. (Then these shall be two proofs from your Lord unto Pharaoh and his chiefs: Lo! they are evil-living folk) disbelievers who caused corruption because of their state of idolatry.

[28:33]

(He said) Moses said: (My Lord! Lo! I killed a man among them and I fear that they will kill me) in retaliation.

[28:34]

(My brother Aaron is more eloquent then me in speech) because Moses had a slight speech impediment. (Therefore send him with me as a helper to confirm me) to speak on my behalf and confirm my words. (Lo! I fear that they will give the lie to me) deny the message I bring to them.

[28:35]

(He said) Allah said: (We will strengthen thine arm with thy brother) Aaron, (and We will give unto you both power) a proof and argument (so that they cannot reach you for Our portents) in order to kill you. (Ye twain, and those who follow you) by believing in you and the signs you bring, (will be the winners) against Pharaoh and his people.

[28:36]

(But when Moses came unto them with Our clear tokens) the hand and the staff, (they said) O Moses: (This) which you have brought us (is naught but invented magic) a lie which you have invented. (We never heard of this) which you are saying (among our fathers of old) among our deceased forefathers.

[28:37]

(And Moses said: My Lord is best aware of him who bringeth guidance) who brings the message and the call for the profession of Allah's divine Oneness (from His presence, and whose will be the sequel of the Home (of bliss)) Paradise in the Hereafter. (Lo! wrong-doers) the idolaters (will not be successful) they will not be saved from Allah's chastisement.

[28:38]

(And Pharaoh said: O chiefs) O men of Egypt! (I know not that ye have a god other than me) therefore do not obey Moses, (so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey) I may climb up to (the God of Moses) whom he claims is in heaven and send him to me; (and lo! I deem him of the liars) there is no god in heaven.

[28:39]

(And he and his hosts) the Copts (were haughty) too proud to accept faith (in the land) of Egypt (without right) to do so, (and deemed that they would never be brought back to Us) in the Hereafter.

[28:40]

(Therefore We seized him) i.e. Pharaoh, because of what he said initially, "I am your exalted lord", and his other claim: "I know not that you have a god other than me" (and his hosts) the Coptic people, (and abandoned them unto the sea) and cast them in the sea. (Behold) O Muhammad (the nature of the consequence for evil-doers) how was the end of the idolaters: Pharaoh and his host!

[28:41]

(And We made them patterns) We forsook them (that invite unto) they were leaders to disbelief and error to (the Fire) to disbelief, idolatry and the worship of idols, (and on the Day of Resurrection they will not be helped) they will not be saved from the Fire.

[28:42]

(And We made a curse to follow them in this world) We destroyed them in this worldly life by drowning, (and on the Day of Resurrection they will be among the hateful) they will have gloomy faces and bluish eyes.

[28:43]

(And We verily gave the Scripture) i.e. the Torah (unto Moses after We had destroyed the generations of old) before Moses; (clear testimonies) a clarification (for mankind) for the Children of Israel, (and a guidance) from error (and a mercy) for those who believe in it, (that haply they might reflect) in order that they make take admonition and believe in it.

[28:44]

(And thou) O Muhammad (wast not on the western side (of the Mount) when We exposited unto Moses the commandment) when We commanded Moses to go to Pharaoh, (and thou wast not among those present) there;

[28:45]

(But We brought forth) We created (generations) generation after generation, and explained the event of the former to the latter, just as We explained it to you, (and their lives dragged on for them) their lives were prolonged, and when they did not believe We destroyed them. (And thou wast not) O Muhammad (a dweller in Midian, reciting unto them Our revelations) reciting the Qur'an to your people, (but We kept sending (messengers to men)) to past generations and exposited to them the events of those who preceded them just as We explained the events of the people of old to you.

[28:46]

(And thou wast not beside the Mount) of Zubayr (when We did call) Moses; and it is also said this means: when We called your nation; (but) We taught you and sent you as (a mercy) a blessing and a favour (from thy Lord) for He sent Gabriel to you with the Qur'an containing the events of the people of old (that thou mayst warn) by means of the Qur'an (a folk unto whom no warner came before thee) no warning messenger came to the people of Quraysh before, (that haply they may give heed) that haply they may take admonition and, hence, believe.

[28:47]

(Otherwise, if disaster should afflict them) if the chastisement of the Day of Judgement afflicted your people,

the Quraysh, (because of that which their own hands have sent before (them)) because of what they had earned in their state of disbelief, (they might say) upon the coming of the torment of the Day of Judgement on them: (Our Lord!) O our Lord! (Why sentest Thou no messenger unto us) with a Scripture before You chastised us, (that we might have followed Your revelations) Your Scripture and Messenger (and been of the believers) in the Scripture and Messenger? If it were otherwise, We would have destroyed them before you, but We have sent them the Qur'an so that they do not have any excuse against Us.

[28:48]

(But when there came unto them the Truth) Muhammad (pbuh) with the Qur'an (from Our presence, they said) the disbelievers of Mecca said: (Why is he not) i.e. Muhammad (pbuh) (given the like of what was given unto Moses) i.e. the hand, the staff, the quails and honey as well as the Qur'an? (Did they not) i.e. the disbelievers of Mecca (disbelieve in that which was given unto Moses of old) i.e. the Torah before the coming of Muhammad (pbuh)? (They say) the disbelievers of Mecca say: (Two magics) i.e. the Qur'an and the Torah (that support each other; and they) the disbelievers of Mecca (say: Lo! in both we are disbelievers) we disbelieve in both the Qur'an and the Torah.

[28:49]

(Say) to them, O Muhammad: (Then bring a Scripture from the presence of Allah that giveth clearer guidance) more sound (than these two) the Qur'an and the Torah ((that) I may follow it) that I may act according to it, (if ye are truthful) that the Qur'an and Torah are two magics that support each other.

[28:50]

When they could not bring a Scripture, Allah said: (And if they answer thee not) if the wrong-doers do not produce that which you have asked them, (then know that what they follow is their lusts) through disbelief, idolatry and idol worship. (And who goeth farther astray) from the Truth and guidance (than he who followeth his lust) through disbelief, idolatry, and idol worship (without guidance from Allah) without proof or exposition from Allah. (Lo! Allah guideth not) to His religion (wrong-doing folk) the idolaters: Abu Jahl and his host.

[28:51]

(And now verily We have caused the Word to reach them) We explained to them the Qur'an and its message of divine Oneness, (that haply they may give heed) so that they may take admonition from the Qur'an and believe in it.

[28:52]

(Those unto whom We gave the Scripture) the knowledge of the Scripture (before it) before the advent of Muhammad, Allah bless him and give peace, i.e. 'Abdullah Ibn Salam and his followers who were about 40 men, some of whom came from Historic Syria and others from Yemen, (they believe in it) they believe in Muhammad (pbuh) and in the Qur'an,

[28:53]

(And when it is recited unto them) and when the Qur'an is recited to them expositing the attributes and description of Muhammad (pbuh) (they say: We believe in it) we believe in Muhammad (pbuh) and in the Qur'an. (Lo! it is the Truth from our Lord. Lo! even before it) before the recitation of the Qur'an to us (we were of those who surrender (unto Him)) we were of those who believe in Muhammad (pbuh) and the Qur'an.

[28:54]

(These) those whose traits are thus (will be given their reward twice over, because they are steadfast) in the

face of the harm and vilification coming from the disbelievers whenever they showed the attributes and description of the Prophet Muhammad (pbuh) in their own Scriptures or embraced the religion of Muhammad (pbuh) (and repel evil with good) they repel idolatry from others by means of "there is no deity except Allah", (and spend) and give to charity (of that wherewith We have provided them) of wealth,

[28:55]

(And when they hear vanity) falsehood, i.e. being vilified by the disbelievers (they withdraw from it) in an honourable way (and say) kindly: (Unto us our works) the worship of Allah and the religion of Islam (and unto you your works) upon you is the onus of your works: the worship of idols, the religion of the devil and the association of partners with Allah. (Peace be unto you!) May Allah guide you! (We desire not the ignorant) we do not seek the religion of those who associate partners with Allah.

[28:56]

(Lo! thou) O Muhammad (guidest not) know not (whom thou lovest) i.e. whom you love to accept faith: i.e. Abu Talib, (but Allah guideth) He gives success and leads (whom He will) to His religion: Abu Bakr, 'Umar and their fellow believers. (And He is best aware of those who walk aright) to His religion.

[28:57]

(And they say) i.e. Harth Ibn 'Amr al-Nawfali and his host: (If we were to follow the Guidance) the confession of Allah's divine Oneness (with thee) O Muhammad (we should be torn out) expelled (of our land) Mecca. (Have We not established for them) We made them dwell in (a sure sanctuary) free of turmoil, (whereunto the produce of all things is brought (in trade), a provision from Our presence?) A sustenance for them from Us, so how am I to set the disbelievers on them if they were to believe? (But most of them know not) this nor believe in it.

[28:58]

(And how many a community) how many inhabitants of a community (have We destroyed that was thankless for its means of livelihood! And yonder are their dwellings, which have not been inhabited after them) after their destruction (save a little) save some of them which are inhabited by travellers whereas most of them are in ruin. (And We, even We, were the inheritors) the owners of what they had owned and left behind after their destruction.

[28:59]

(And never did thy Lord destroy the townships) the inhabitants of any township, (till He had raised up in their mother (-town)) their greatest town, i.e. Mecca; it is also said that this means: until He sends to their leaders and chiefs (a messenger reciting unto them Our revelations) explaining the commands and prohibitions. (And never did We destroy the townships) the inhabitants of any township (unless the folk thereof were evil-doers) idolaters.

[28:60]

(And whatsoever ye have been given) whatever you are given of wealth and servants, (is a comfort of the life of the world) is like the ornament of the life of the world: like pottery and glass (and an ornament thereof) and an embellishment, and the latter does not last forever; (and that which Allah hath) for Muhammad and his Companions in Paradise (is better and more lasting) than that which you have in the life of the world. (Have ye then no sense?) do you not possess sound thinking to realise that this worldly life is perishing while the Hereafter is lasting?

[28:61]

(Is he whom We have promised a fair promise) Paradise; the reference here is to Muhammad (pbuh) and

his Companions; it is also said that the reference is to 'Uthman Ibn 'Affan (which he will find (true)) in the Hereafter (like him whom We suffer to enjoy awhile the comfort of the life of the world) like him whom We gave wealth and servants in the life of the world; the reference here is to Abu Jahl, (then on the Day of Resurrection he will be of those arraigned) of those who are tormented in hell?

[28:62]

(On the Day) which is the Day of Judgement (when He) i.e. Allah (will call unto them) Abu Jahl and his host (and say) and Allah, glorified is He, says: (Where are My partners whom you imagined) whom you worshipped and claimed they were my partners?

[28:63]

(Those concerning whom the Word) of wrath and torment, i.e. the leaders, (will have come true) has been enjoined upon (will say: Our Lord!) O our Lord! (These) lowly people (are they whom we led astray) we led to error. (We led them astray) we misled them from the Truth and guidance (even as we ourselves were astray. We declare our innocence before You) we exonerate ourselves from them: (us they never worshipped) i.e. by our command.

[28:64]

(And it will be said: Cry unto your (so called) partners (of Allah)) call upon your deities to save you from Allah's torment. (And they will cry unto them, and they will give no answer unto them) they will not respond in order to save them from Allah's chastisement, (and they) the leaders and their followers (will see the Doom. Ah, if they had but been guided!) they wished they followed the Truth and guidance in the life of the world.

[28:65]

(And on the Day) of Judgement (when He will call unto them) Allah will call unto the disbelievers (and say: What answer gave ye to the messengers) regarding that for which they invited you?

[28:66]

(On that day) the Day of Judgement ((all) tidings) the events and answer (will be dimmed) confused (for them, nor will they ask one of another) they will not answer one another,

[28:67]

(But as for him who shall repent) from disbelief (and believe) in Allah (and do right) sincerely between him and his Lord, (he haply may be) "may be" in connection with Allah denotes a necessity (one of the successful) one of those saved from Allah's wrath and torment.

[28:68]

(Thy Lord bringeth to pass what He willeth) as He wills (and chooseth) from His created beings those upon whom He bestows prophethood, i.e. Muhammad (pbuh). (They) the people of Mecca (have never any choice. Glorified be Allah) Allah sanctifies Himself (and exalted) and exonerates Himself (above all that they associate (with Him)) of idols!

[28:69]

(And thy Lord knoweth what you breasts conceal) of hatred and enmity, (and what they publish) of transgressions.

[28:70]

(And He is Allah; there is no god save Him) He has no son or partner. (His is all praise) all gratitude (in the former and the latter) upon the dwellers of the earth and the dwellers of heaven; it is also said that this means: praise, favour and beneficence is upon the inhabitants of the heaven and the earth, (and His is the command) judgement between them, (and unto Him ye will be brought back) after death.

[28:71]

(Say) O Muhammad, to the people of Mecca: (Have ye thought) what do you say, O disbelievers, (if Allah made night everlasting) everlastingly dark (for you till the Day of Resurrection) such that you see no day, (who is a god beside Allah) other than Allah (who could bring you light) of day? (Will ye not then hear) will you not obey He who made the day and the night for you?

[28:72]

(Say) also to them, O Muhammad: (Have ye thought) what do you say, (if Allah made day everlasting) everlastingly bright (for you till the Day of Resurrection) without night, (who is a God beside Allah) other than Allah (who could, bring you night wherein ye rest? Will ye not then see?) will you not believe He Who made the day and the night for you.

[28:73]

(Of His mercy) of His blessing (hath He appointed) He created (for you night and day that therein ye may rest) that you may rest at night, (and that ye may seek His bounty) that during the day you may seek His bounty through knowledge and worship, (and that haply ye may be thankful) so that you give thanks for the blessing of the day and the night that He has given you.

[28:74]

(And on the Day) which is the Day of Judgement (when He shall call unto them and say: Where are My partners whom ye pretended) whom you claimed were My partners?

[28:75]

(And We shall take out from every nation a witness) a prophet who will testify against them, i.e. that he conveyed the message to them; this prophet is the prophet who was sent to them in the life of the world (and We shall say: Bring your proof) why did you reject the messengers? (Then they will know) each nation will know (that Allah hath the Truth) that the worship of Allah and the religion of Allah are the Truth, and that their judgement is up to Allah, (and all that they invented) all that which they falsely worshipped (will have failed them) will become too preoccupied with themselves to help them.

[28:76]

(Now Korah was of Moses folk) He was Moses' cousin, (but he oppressed them) but he transgressed against Moses, Aaron and their folk. He said: "Moses has been given messengership and Aaron religious authority while have nothing; this I will not accept", and he rejected Moses' prophethood (and We gave him so much treasure) wealth (that the stores thereof) the keys of his stores (would verily have been a burden for a troop of mighty men) 40 men carried the keys of his stores. (When his own folk) the folk of Moses (said unto him: Exult not) do not be too proud nor associate partners with Allah; (lo! Allah loveth not the exultant) Allah does not love those who are too proud because of their wealth;

[28:77]

(But seek the abode of the Hereafter) Paradise (in that which Allah hath given you) through that which Allah has given you of wealth (and neglect not thy portion of the world) do not leave your portion in the Hereafter because of your portion in this worldly life; it is also said: your portion of this worldly life will not diminish

because of spending from it for the Hereafter, (and be thou kind) to the poor and needy (even as Allah hath been kind to thee) by giving you wealth, (and seek not corruption in the earth) do not commit transgressions and oppose the command of the Messenger Moses, Allah give him peace; (lo! Allah loveth not corrupters) who commit transgressions,

[28:78]

(He said) Korah said: (I have been given it) this wealth (only on account of knowledge I possess) because Allah knows that I deserve it; it is also said that this means: he made gold from his knowledge of alchemy. (Knew he not) i.e. Korah (that Allah had destroyed already of the generations before him men who were mightier than Him in strength) who were physically stronger than him (and greater about following) and greater in respect to the wealth and men they had? (The guilty are not questioned of their sins) the idolaters will not be asked on the Day of Judgement about their sins because they will be known through distinct marks.

[28:79]

(Then went he forth) i.e. Korah (before his people in his pomp) his horses, mules, servant boys and servant girls, attires of gold and silver and different kinds of arms and clothes. (Those who were desirous of the life of the world said: Ah, would that unto us had been given the like of what has been given unto Korah) of wealth! (Lo! he is lord of rare good fortune.

[28:80]

But those who had been given knowledge) the knowledge of abstinence and trust in Allah (said) to the desirous ones: (Woe unto you!) may Allah straiten this worldly life for you! (The reward of Allah) in Paradise (for him who believeth) in Allah and in Moses (and doeth right) sincerely between him and his Lord (is better, and only the steadfast will obtain it) only those who are patient in fulfilling the commands of Allah and in withstanding misfortunes will obtain Paradise; it is also said that this means: no one will be given success to enjoin good and forbid evil except those who are patient in fulfilling the commands of Allah and withstanding misfortunes.

[28:81]

(So We caused the earth to swallow him and his dwelling-place) We cause the earth to swallow Korah and his house. (Then he had no host) no group or troop (to help him against Allah) against Allah's punishment when it came on him, (nor was he of those who can save themselves) from the torment.

[28:82]

(And morning found those who had coveted his place) his status, standing and wealth (but yesterday crying) to one another: (Ah, welladay!) it is not as Korah said, i.e. that his wealth was his own doing, but rather (Allah enlargeth the provision for whom He will of His slaves) and in the case of Korah such wealth was a lure to perdition (and straiteneth it (for whom He will)) out of care for the person. (If Allah had not been gracious unto us) and withheld from us what He gave him, (He would have caused it to swallow us (also)) as it swallowed Korah. (Ah, welladay! the disbelievers never prosper) they will never be safe from Allah's torment.

[28:83]

(As for that Abode of the Hereafter) Paradise (We assign it unto those who seek not oppression) and haughtiness (in the earth) through their wealth, (nor yet corruption) by means of carvings, statues and transgressions. (The sequel) Paradise (is for those who ward off (evil)) those who ward off disbelief, idolatry, haughtiness and corruption in the earth.

[28:84]

(Whoso bringeth a good deed) the sincere profession of "there is no god except Allah", (he will have better than the same) he will reap goodness from it; (while as for him who bringeth an ill deed) associating partners with Allah, (those who do ill deeds) associating partners with Allah (will be requited only what they did) the Fire.

[28:85]

(Lo! He Who hath given thee the Qur'an for a law) He Who has sent you Gabriel with the Qur'an (will surely bring you again to the place of return) to Mecca; and it is said: to Paradise. (Say) O Muhammad: (My Lord is best aware of he who bringeth guidance) the profession of Allah's divine Oneness and the Qur'an (and him who is in error manifest) and him who is in manifest disbelief and error.

[28:86]

(Thou hadst no hope) O Muhammad (that the Scripture would be inspired in thee) that Gabriel would come down to you with the Qur'an and that you will be a prophet; (but it is a mercy from your Lord) but it is a blessing and honour from your Lord that He sent down Gabriel to you with the Qur'an, (so never be a helper to the disbelievers) by disbelieving.

[28:87]

(And let them not divert thee from the revelations of Allah) from the Qur'an (after they have been sent down unto thee) through Gabriel; (but call (mankind) unto thy Lord) call to the profession of Allah's divine Oneness and Book of your Lord, (and be not of those who ascribe partners (unto turn)) do not be with the idolaters, following their religion.

[28:88]

(And cry not unto any other god along with Allah) do not worship any deity other than Allah nor call people to anyone or anything beside Allah. (There is no god save Him) alone without partners. (Everything) all works that are for other than Allah's Countenance (will perish) will not be accepted (save His Countenance) except that which is meant for the sake of His Countenance; it is also said that this means: every countenance changes except Allah's and every kingdom will vanish except His. (His is the command) the judgement between people, (and unto Him ye will be brought back) after death and he will requite each according to his works'.
And of the surah in which the spider is mentioned, which is all Meccan and consists of 77 verses, 780 words and 4,145 letters:

Surah 29: The Spider (*al-'Ankabut*)

And of the surah in which the spider is mentioned, which is all Meccan and consists of 77 verses, 780 words and 4,145 letters:

[29:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Alif. Lam. Mim.): '(Alif. Lam. Mim.) He says: I am Allah, I know; it is also said that it is an oath by which Allah swore because of His saying: (Lo! We tested those who were before you).

[29:2]

(Do men) do the Companions of Muhammad (pbuh) (imagine that they will be left) that they be given a reprieve after Muhammad (pbuh) (because they say, We believe) in Muhammad (pbuh) and in the Qur'an,

(and will not be tested with affliction) and will not be tried with caprice, blameworthy innovations and the violation of sanctities?

[29:3]

(Lo! We tested those who were before you) before the Companions of Muhammad (pbuh) after the demise of their prophets, with caprice, blameworthy innovations and the violation of sanctities. (Thus Allah knoweth) in order that Allah sees and distinguishes (those who are sincere) in their faith by avoiding caprice, blameworthy innovation and by shunning that which is unlawful, (and knoweth those who feign) i.e. the insincere in their faith who follow caprice, blameworthy innovation and the violation of sanctities.

[29:4]

The following was revealed about Abu Jahl Ibn Hisham, al-Walid Ibn al-Mughirah and 'Utbah and Shaybah the sons of Rabi'ah who had duals with 'Ali Ibn Abi Talib, may Allah be well pleased with him, Hamzah Ibn 'Abd al-Muttalib, the uncle of the Prophet (pbuh) and 'Ubaydah Ibn al-Harth Ibn 'Abd al-Muttalib on the Day of Badr; some of them boasted to others, and so Allah said: (Or do those who do ill deeds) in their state of associating partners with Allah (imagine that they can outstrip Us) that they will evade Our punishment: (Evil (for them) is that which they decide) evil is that which they judge and think for themselves.

[29:5]

(Whoso looketh forward to) whoever fears (the meeting with Allah (let him know that) Allah's reckoning) resurrection after death (is surely nigh) will surely happen, (and He is the Hearer) of what both parties said on the Day of Badr, (the Knower) of that which befalls them.

[29:6]

It was then revealed about 'Ali and his two fellow companions and the boasting they had uttered: (And whosoever striveth) in the way of Allah on the Day of Badr, (striveth only for himself) he has the reward of that, (for lo! Allah is altogether Independent of (His) creatures) He is free of need for the striving of His creatures.

[29:7]

(And as for those who believe) 'Ali and his two fellow companions (and do good works) and perform acts of obedience between themselves and their Lord, (We shall remit from them their evil deeds) We shall expiate their minor sins but not the enormities they commit (and shall repay them the best that they did) in their striving.

[29:8]

(We have enjoined on man) We have commanded Sa'd Ibn Abi Waqqas (kindness to parents) dutifulness towards his parents: Malik and Hamnah Bint Abi Sufyan; (but if they strive to make thee) but if they command you or want you to (join with Me) to make equal to Me (that of which thou hast no knowledge) that he is My partner and you know that he is not My partner, (then obey them not) in their idolatry; that is because his parents were idolaters. (Unto Me is your return) your return as well as your parents' (and I shall tell you what ye used to do) of good and evil in your state of faith or disbelief.

[29:9]

(And as for those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) acts of obedience between them and their Lord at all times, (We verily shall make them enter in among the righteous) with the righteous in Paradise: Abu Bakr al-Siddiq (the Veracious), 'Umar al-Faruq (the Distinguisher (between good and evil)), 'Uthman of the two lights, and 'Ali the trustworthy, may Allah be well pleased with all of them.

[29:10]

(Of mankind) this is 'Ayyash Ibn Abi Rabi'ah al-Makhzumi (is he who saith: We believe in Allah) we are sincere in our profession of Allah's divine Oneness, (but, if he be made to suffer for the sake of Allah) if he is tortured for the sake of Allah's religion, (he mistaketh the persecution of mankind) their flogging (for Allah's punishment) in the Fire; such that he abandons Islam and reverts to his old religion; (and then, if victory cometh from your Lord) the conquest of Mecca, (will say) 'Ayyash and his host will say: (Lo! we were with you (all the while)) following your religion. (Is not Allah best aware of what is in the bosoms of (His) creatures) of good and evil? 'Ayyash and his friends embraced Islam afterwards and lived as good Muslims.

[29:11]

(Verily Allah knoweth) He sees and distinguishes (those who believe) in private and openly, (and verily He knoweth) He sees and distinguishes (the hypocrites) on the Day of Badr.

[29:12]

(Those who disbelieve) the disbelievers of Mecca, Abu Jahl and his host (say unto those who believe) 'Ali, Salman [al-Farisi] and their fellow believers: (Follow our way) our religion which consists of worshipping idols (and we verily will bear your sins (for you)) on the Day of Judgement. (They cannot bear aught of their sins) on the Day of Judgement. (Lo! they verily are liars) regarding what they claim.

[29:13]

(But they verily will hear their own loads) their sins on the Day of Judgement (and other loads) the sins of those they misled (beside their own) in addition to their own sins, (and they verily will be questioned on the nay of Resurrection concerning that which they invented) concerning their lie against Allah.

[29:14]

(And verily We sent Noah (as Our messenger) unto his folk, and he continued with them for a thousand years save fifty years) calling them to profess Allah's divine Oneness but they did not respond to him; (and the flood engulfed them) and Allah destroyed them by the flood, (for they were wrong-doers) they were disbelievers.

[29:15]

(And We rescued him) Noah (and those with him in the ship) and those who believed in him who were aboard the ship, (and made of it) i.e. the ship of Noah (a portent) a lesson (for the peoples) after them.

[29:16]

(And Abraham! (Remember)) and We sent Abraham to his people (when he said unto his folk: serve Allah) declare Allah's divine Oneness, (and keep your duty unto Him) fear him and obey Him by repenting from disbelief, idolatry and idol worship; (that is better for you) than the state in which you are now (if ye did but know) this and believe in it; but neither do you know this nor believe in it.

[29:17]

(Ye serve instead of Allah only idols) stones, (and ye only invent a lie) carving with your own hand what you worship beside Allah. (Lo! those whom ye serve instead of Allah) of idols (own no provision for you) they are unable to provide your sustenance. (So seek your provision from Allah, and serve Him) declare His divine Oneness, (and give thanks unto Him) through the profession of Allah's divine Oneness, ((for) unto Him ye will be brought back) after death and He will reward each according to his works.

[29:18]

(But if ye deny) the message brought by Muhammad (pbuh) (then nations have denied before you) the messages brought by their messengers and We destroyed them as a consequence. (The messenger is only to convey (the Message) plainly) on behalf of Allah in a language they understand.

[29:19]

(See they not) have the disbelievers of Mecca not been informed in the Book (how Allah produceth creation) from a sperm drop, (then reproduceth it) on the Day of Judgement? (Lo! for Allah that is easy) its production and reproduction is easy.

[29:20]

(Say) O Muhammad: (Travel in the land and see how He) how Allah (originated creation) from a sperm drop and then destroyed them after that, (then Allah bringeth forth the later growth) then Allah creates the creation on the Day of Judgement. (Lo! Allah is Able to do all things) of creation, resurrection, life and death.

[29:21]

(He punisheth whom He will) He makes die whoever He will as a disbeliever and thus torments him (and showeth mercy unto whom He will) and makes to die whoever He will as a believer and thus shows mercy upon him, (and unto Him ye will be turned) after death and He will reward each according to his works.

[29:22]

(Ye cannot) O people of Mecca (escape) from His torment (in the earth) from the people of earth (or in the sky) or from the dwellers of the sky, (and beside Allah) beside Allah's punishment (there is for you no friend) to benefit you (nor helper) to save you from Allah's torment.

[29:23]

(Those who disbelieve in the revelations of Allah) those who disbelieve in Muhammad (pbuh) and in the Qur'an, i.e. the Jews, Christians and all other disbelievers (and in (their) Meeting with Him) and also disbelieve in resurrection after death, (such) who have these traits (have no hope of My mercy) of My Paradise; the reference here is to the Jews and Christians; they have no hope that in Paradise there will be food, drink and sexual intercourse. (For such there is a painful doom.

[29:24]

But the answer of his folk was) the response of Abraham's folk when he called them to believe in Allah was (only that they said: "Kill him" or "Burn him".) or throw him in the Fire. (Then Allah saved him from the Fire) without harm. (Lo! Herein) in that which We did with the folk of Abraham (verily are portents) lessons (for folk who believe) in Muhammad (pbuh) and in the Qur'an.

[29:25]

(He said) Abraham said to his people: (Ye have chosen) you have worshipped (idols) stones (instead of Allah. The love) the connection (between you is only in the life of the world) it will not last. (Then on the Day of Resurrection ye will deny each other) you absolve yourselves from each other (and curse each other, and your abode) your destination (will be the Fire) i.e. the worshipper and the worshipped, (and ye will have no helpers) to save you from Allah's torment.

[29:26]

(And Lot believed him) he believed in Abraham, (and said) and Abraham said: (Lo! I am a fugitive unto my Lord) I am returning to the obedience of my Lord; and he left Harran for Palestine. (Lo! He, only He, is the Mighty) in retribution against them, (the Wise) He decreed that one should move from one country to another for growth and the protection of one's religion.

[29:27]

(And We bestowed on him) on Abraham (Isaac) as a son (and Jacob) as a grandson, (and We established the prophethood and the Scripture among his seed) He says: We honoured his progeny with prophethood and Scriptures and righteous offspring; for there were among them prophets and Scriptures, (and We gave him his reward in the world) We honoured him with prophethood, a good reputation and righteous offspring in this worldly life, (and lo! in the Hereafter he verily is among the righteous) with his forefathers, the messengers, in Paradise.

[29:28]

(And Lot!) We sent Lot to his folk ((Remember) when he said unto his folk: Lo! ye commit lewdness) sodomy (such as no creature did before you) He said: no one before has ever committed your abominable act.

[29:29]

(For come ye not in unto males) do you not have sexual intercourse with men, (and cut ye not the road (for travellers)) and it is also said that this means: you cut off the continuation of progeny by your abominable act, (and commit ye not abomination in your meetings) they used to indulge in ten different kinds of indecency? (But the answer of his folk) the folk of Lot (was only that they said: Bring Allah's doom upon us if thou art a truth-teller) if you are true that we will be punished unless we accept faith!

[29:30]

(He said) Lot said: (My Lord! Give me victory) by sending Your punishment (over folk who work corruption) on the idolaters.

[29:31]

(And when Our messengers) Gabriel and the angels who were with him (brought Abraham the good news) that he will have a son, (they said) to Abraham: (Lo! we are about to destroy the people of that township) the township of Lot, (for its people are wrong-doers) they are idolaters who brought destruction upon themselves because of their abominable acts.

[29:32]

(He said) Abraham said: (Lo! Lot is there) so how could you destroy them, O Gabriel? (They) i.e. Gabriel and the angels with him (said: We are best aware of who is there. We are to deliver him and his household) his daughters Za'ura and Raytha, (all save his wife) Wa'ilah the hypocrite, (who is of those who stay behind) and be destroyed.

[29:33]

(And when Our messengers) Gabriel and the angels who were with him (came unto Lot, he was troubled upon their account) he disliked their coming, (for he could not protect them) from the abominable act of his people; (but they) Gabriel and the angels (said: Fear not) for us, (nor grieve) about us, for fear of our peril! (Lo! we are to deliver you) from your people (and your household) and your two daughters, ((all) save your wife) the hypocrite, (who is of those who stay behind) and be destroyed.

[29:34]

(Lo! we are about to bring down upon folk of this township a fury) a torment (from the sky) hurling upon them stones (because they are evil-livers) because they are disbelievers and transgressors.

[29:35]

(And verily of that) of the township of Lot (We have left a clear sign for people who have sense) for people who believe and know what was done to them so that they do not emulate them.

[29:36]

(And unto Midian We sent Shu'ayb, their brother) their Prophet. (He said: O my people! Serve Allah) declare the divine Oneness of Allah, (and look forward to the Last Day) and fear the Day of Judgement, (and do not evil, making mischief, in the earth) do not engage in transgressions and corruption in the earth.

[29:37]

(But they denied him) they rejected his message, (and the dreadful earthquake took them) as a punishment, (and morning found them prostrate in their dwelling-place) and morning found them dead in their compound, without any movement.

[29:38]

(And (the tribes of) 'Aad) We destroyed the people of Hud (and Thamud) and We destroyed the people of Salih! ((Their fate) is manifest unto you) O people of Mecca (from their (ruined and deserted) dwellings. Satan made their deeds seem fair unto them) in their state of idolatry, hardship and comfort (and so debarred them from the Way) the Truth and guidance, (though they were keen observers) they thought they followed the Truth when they did not.

[29:39]

(And Korah) We destroyed Korah, (Pharaoh and Haman) Pharaoh's aid! (Moses came unto them with clear proofs) with commands, prohibitions and signs, (but they were boastful in the land) they were too proud to accept faith and they rejected the signs. (And they were not winners) they did not escape from Allah's torment.

[29:40]

(So We took each one) each folk (in his sin) while in their state of idolatry; (of them was he on whom We sent a hurricane) of stones: the people of Lot, (and of them was he who was overtaken by the (Awful) Cry) as punishment: the people of Shu'ayb and Salih, (and of them was he whom We caused the earth to swallow) Korah and those with him, (and of them was he whom We drowned) in the sea: Pharaoh and his host. (It was not for Allah to wrong them) by destroying them, (but they wronged themselves) through disbelief, idolatry and giving the lie to the messengers.

[29:41]

(The likeness of those who choose) worshipped (other patrons than Allah) idols as Lords (is as the likeness of the spider when she taketh unto herself a house, and lo! the frailest of all houses is the spider's house) He says: the spider's web does not protect the spider from heat nor from cold; and idols do not protect those who worship them in this worldly life nor in the Hereafter, (if they but knew) this similitude; but they do not know nor believe in it.

[29:42]

(Lo! Allah knoweth what thing they invoke) they worship (instead of Him) of idols do not benefit them in this

worldly life nor in the Hereafter. (He is the Mighty) in retribution against those who worship them, (the Wise) He decreed that none should be worshipped except Him.

[29:43]

(As for these similitudes, We coin them) We explain them (for mankind, but none will grasp their meaning) i.e. the meaning of the similitude of the Qur'an (save the wise) those who profess Allah's divine Oneness.

[29:44]

(Allah created the heavens and the earth with truth) for the Truth, not for falsehood. (Lo! Therein) in the similitudes that I coined (is indeed a portent) a lesson (for believers) in Muhammad (pbuh) and in the Qur'an.

[29:45]

(Recite that which hath been inspired in thee of the Scripture) He says: recite unto them, O Muhammad, that which Gabriel brought down to you, i.e. the Qur'an, (and establish worship) fulfil the five daily prayers. (Lo! worship preserveth from lewdness) transgressions (and iniquity) that which is unknown in the Shari'ah or Sunnah; as long as one performs the prayers, they will prevent one from lewdness and iniquity, (but verily remembrance of Allah is more important) He says: Allah's remembrance of you, through His forgiveness and reward, is greater than your remembrance of Him during the prayer. (And Allah knoweth what ye do) whether it is good or evil.

[29:46]

(And argue not with the People of the Scripture) the Jews and Christians (unless it be in (a way) that is better) i.e. by the Qur'an, (save with such of them as do wrong) from among the delegation of Najran, then you can do so by means of Mula'anah; (and say: We believe in that which has been revealed unto us) i.e. the Qur'an (and revealed unto you) the Torah and the Gospel; (our God and your God is One) He has no son or partner, (and unto Him we surrender) we are sincere to Him in our worship and profession of Allah's divine Oneness, and we believe in Him.

[29:47]

(In like manner We have revealed unto thee the Scripture) He says: thus We sent Gabriel to you with the Scripture so that you recite to them that which it contains of commands, prohibitions and similitudes, (and those unto whom We gave the Scripture aforetime) those to whom We gave the knowledge of the Torah, i.e. 'Abdullah Ibn Salam and his followers (will believe therein) in Muhammad (pbuh) and in the Qur'an; (and of these (also)) of the people of Mecca (there are some who believe therein) who believe in Muhammad (pbuh) and in the Qur'an. (And none deny our revelations) i.e. Muhammad (pbuh) and the Qur'an (save the disbelievers) Ka'b and his host and Abu Jahl and his host.

[29:48]

(And thou (O Muhammad) were not a reader of any scripture before it) before the Qur'an, (nor didst thou write it with thy right hand, for) if you could read or write (then might those have doubted, who follow falsehood) then the Jews, Christians and idolaters would have doubted, for it is mentioned in the Scriptures of the Jews and Christians that you are unlettered.

[29:49]

(But it) your attributes and description (is clear revelations) are clear signs whose knowledge is (in the hearts of those who have been given knowledge) the knowledge of the Torah; it is also said this means: the Qur'an consists of clear verses which explain the lawful and the unlawful, the commands and prohibitions, and this is preserved in the hearts of those who have been given knowledge of the Qur'an, (and none deny

our revelations) Muhammad (pbuh) and the Qur'an (save wrong-doers) the disbelievers: the Jews, Christians and idolaters.

[29:50]

(And they say) the Jews, Christians and idolaters say: (Why are not portents) signs (sent down upon him) upon Muhammad (from his Lord) as were sent down to Moses and Jesus? (Say) to them, O Muhammad: (Portents are with Allah only) signs are from Allah only, (and I am but a plain warner) a warning messenger addressing you in a language you understand.

[29:51]

(Is it not enough for them) i.e. for the people of Mecca as a sign for your prophethood, O Muhammad, (that We have sent down unto thee the Scripture) We sent down Gabriel with the Qur'an (which is read unto them) and relating to them the commands, prohibitions and the events of past nations? (Lo! Herein) i.e. in the Qur'an (verily is mercy) that saves from chastisement, for those who believe in it, (and a reminder) an admonition (for folk who believe) in Muhammad (pbuh) and in the Qur'an.

[29:52]

(Say) to them, O Muhammad: (Allah sufficeth for witness between me and you) that I am His Messenger. (He knoweth whatsoever is in the heavens and the earth) of created beings. (And those who believe in vanity) in the devil (and disbelieve in Allah, they it is who are the losers) who will be tormented, i.e. Abu Jahl and his host.

[29:53]

(They bid thee) O Muhammad (hasten on the doom (of Allah). And if a term had not been appointed, the doom would assuredly have come unto them) before its due time. (And verily it will come upon them suddenly when they perceive not) its coming down upon them.

[29:54]

(They bid you) O Muhammad (hasten on the doom) in the life of this world, (when lo! Hell verily will encompass the disbelievers) and gather them all together.

[29:55]

(On the day when the doom will overwhelm them) will seize them (from above them) from above their heads (and from beneath their feet) upon being cast in the Fire, (and He will say) to them: (Taste what ye used to do) because of what you used to do and say in your state of disbelief!

[29:56]

(O my bondmen who believe) in Muhammad (pbuh) and in the Qur'an! i.e. Abu Bakr, 'Umar, 'Uthman, 'Ali and their fellow believers (Lo! My earth) the land of Medina (is spacious) is safe, therefore travel to it. (Therefore serve Me only) obey Me only.

[29:57]

(Every soul) every creature possessed of a breath (will taste of death. Then unto Us you will be returned) after death and you will be rewarded according to your works.

[29:58]

(Those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) and perform acts of

obedience between themselves and their Lord, (them verily We shall house in lofty dwellings of the Garden underneath which) beneath its trees and dwellings (rivers) rivers of wine, water, honey and milk (flow. There they will dwell secure) they will dwell therein forever. (How sweet the guerdon of the toilers) the reward of those who do good,

[29:59]

(Who persevere) who are steadfast in performing the commands of Allah and in facing hardship, (and put their trust in their Lord) and not in anyone other than Him!

[29:60]

But when Allah commanded them to migrate to Medina, they said: "we do not have anyone there to give us shelter, food or drink". And so Allah said: (And how many an animal there is that beareth not its own provision) for the morrow, except ants who store their yearly provision! (Allah provideth for it) for the animal that stores its provision and the animal that does not (and for you) O believers. (He is the Hearer) when you say: "who will provide for us?", (the Knower) of your sustenance; He knows from whence to provide for you.

[29:61]

(And if thou wert to ask them) i.e. the disbelievers of Mecca: (Who created the heavens and the earth, and constrained) and made subservient (the sun and the moon? they would say) the disbelievers of Mecca would say: (Allah) created and made them subservient. (How then are they turned away?) How then do they lie against Allah?

[29:62]

(Allah maketh the provision wide for whom He will of His bondmen) He gives abundant wealth to whom He will of His servants; and this is a lure to perdition for them, (and straiteneth it for whom (He will)) out of care for them. (Lo! Allah is Aware of all things) regarding giving in abundance or straitening His provision.

[29:63]

(And if thou wert to ask them) i.e. the people of Mecca: (Who causeth water) the rain (to come down from the sky, and therewith reviveth the earth after its death) after its drought and dryness? (they) the disbelievers of Mecca (verily would say: Allah) causes it to come down. (Say: Praise be to Allah) thanks to Allah for it! (But most of them) all of them (have no sense) do not know and do not believe in it.

[29:64]

(This life of the world) the comfort and embellishment which is the life of the world (is but a pastime) exhilaration (and a game) and falsehood which does not last. (Lo! the home of the Hereafter) i.e. Paradise (that is Life) wherein its inhabitant never die, (if they but knew) if they but believed, but they do not know this nor believe in it.

[29:65]

(And when they) i.e. the disbelievers of Mecca (mount upon the ships they pray to Allah) for safety, (making their faith pure for Him only) addressing Him alone in their call, (but when He bringeth them safe to land, behold! they ascribe partners (unto Him)) they associate idols with Him,

[29:66]

(That they may disbelieve in that which We have given them) such that they disbelieve in the bounties that We have given them, (and that they may take their ease) live comfortably in their state of disbelief. (But they will come to know) what will be done with them upon the descent of torment upon them.

[29:67]

(Have they not seen) i.e. the disbelievers of Mecca (that We have appointed a sanctuary immune (from violence)) such that they are not attacked in the Sacred Precinct, (while mankind are ravaged all around them) by their enemies? (Do they then believe in falsehood) do they believe in the devil and idols (and disbelieve in the bounty of Allah) which He gave them in the Sacred Precinct, thus rejecting Allah's divine Oneness?

[29:68]

(Who doeth greater wrong) who is more insolent towards, and bolder against, Allah (than he who inventeth a lie concerning Allah) thus ascribing to Him a son and partners, (or denieth the Truth) or denies Muhammad (pbuh) and the Qur'an (when it cometh unto him) when Muhammad (pbuh) and the Qur'an come to him? (Is not there a home in hell for disbelievers) Abu Jahl and his host?

[29:69]

(As for those who strive in Us) in Our obedience; Ibn 'Abbas said this means: those who strive for Our Word, (We surely guide them to Our paths) i.e. whoever acts upon what he knows, We shall give him success to know that which he do not know; it is also said that this means: We shall honour them with a natural aptitude, easiness and sweetness [of faith]; it is also said that this means: We shall guide them to obey Us, (and lo! Allah is with the good) He helps those who are good in their works and speech by giving them success and holding them back from transgression'.
And of the surah in which the Romans are mentioned, which is all Meccan and consists of 70 verses, 819 words and 3,530 letters:

Surah 30: The Romans (*al-Rum*)

And of the surah in which the Romans are mentioned, which is all Meccan and consists of 70 verses, 819 words and 3,530 letters:

[30:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Alif. Lam. Mim.): '(Alif. Lam. Mim.) He says: I am Allah, I know; it is also said that this is an oath by which Allah swore.

[30:2]

(The Romans have been defeated) the Romans, who were people of the Book, were defeated by the Persians who were worshippers of fire.

[30:3]

(In the nearer land) close to Persia and, as a consequence, the believers were aggrieved while the idolaters rejoiced, saying: "We shall defeat the believers just as the Persians defeated the Romans", but then Allah proceeded to mention their victory (and they) i.e. the Romans, (after their defeat) at the hand of the Persians (will be victorious) over the Persians.

[30:4]

(Within a few years) at the beginning of the seventh year from now; Abu Bakr al-Siddiq betted ten camels on this against Ubayy Ibn Khalaf al-Jumahi (Allah's is the command) victory and the upper hand to

Muhammad (pbuh) (in the former case) before the Persians defeated the Romans (and in the latter) and after the Persian defeated the Romans; it is also said that this means: before and after the victory of the Romans against the Persians; it is also said: to Allah belongs knowledge, power, will, before the beginning of creation and after the evanescence of creation; and it is also said that this means: Allah was Commander before and after the creation of those He commanded just as He was Creator before and after the existence of creation, and Provider before and after the existence of those for whom He provided, and Master before and after the existence of His subjects (and in that day) when the Romans will defeat the Persians and also when He gives victory to Muhammad (pbuh) over the disbelievers of Mecca, on the Day of Badr, or on the Day of al-Hudaybiyyah, (believers will rejoice

[30:5]

In Allah's help to victory) for Muhammad (pbuh) against his enemies and giving the upper hand to the Romans over the Persians. (He helpeth to victory whom He will) i.e. Muhammad (pbuh). (He is the Mighty) in retribution against Abu Jahl and his host on the Day of Badr, (the Merciful) towards the believers in Muhammad (pbuh) and his Companions.

[30:6]

(It is a promise of Allah) that victory and the upper hand will be for Muhammad (pbuh). (Allah faileth not His promise) to His prophet that victory and the upper hand will be his, (but most of mankind) the people of Mecca (know not) that Allah will not fail His promise to His Prophet.

[30:7]

(They) i.e. the people of Mecca (know only some appearance of the life of the world) the dealings of the life of this world, such as earning a livelihood, trade, buying and selling and counting from one to 1,000, and also that which they need in winter and summer, (and are heedless) ignorant (of the Hereafter) of the matter of the Hereafter and do not strive for it.

[30:8]

(Have they not) i.e. the disbelievers of Mecca (pondered upon themselves) among themselves? (Allah created not the heavens and the earth, and that which is between them) of created beings and marvels, (save with truth) save for the Truth and the establishment of commands and prohibitions and not merely for falsehood (and for a destined end) and for an appointed time in which there will be requital. (But truly many of mankind) i.e. the disbelievers of Mecca (are disbelievers in) deny (the meeting with their Lord) resurrection after death.

[30:9]

(Have they not travelled) i.e. the disbelievers of Mecca (in the land and seen) and reflect upon (the nature of the consequence for) the requital of (those who were before them) when they disbelieved in their messengers? (They were stronger than these in power) in physical strength, (and they dug the earth) for agriculture more than the people of Mecca did; it is also said that this means: they travelled more for their trade (and built upon it) and lived in their buildings (more than these have built) more than the period in which the people of Mecca lived in their buildings. (Messengers of their own came unto them with clear proofs (of Allah's Sovereignty)) with commands, prohibitions and signs but they disbelieved and Allah, Exalted is He, destroyed them because of their disbelief. (Surely Allah wronged them not) when He destroyed them, (but they did wrong themselves) through their disbelief, idolatry and denial of the messengers.

[30:10]

(Then evil) the Fire in the Hereafter (was the consequence) the reward (to those who dealt in evil) those who associated partners with Allah, (because they denied the revelations of Allah) Muhammad (pbuh) and

the Qur'an (and made a mock of them) and because they derided the revelations of Allah.

[30:11]

(Allah produceth creation) from a sperm drop, (then He reproduceth it) on the Day of Judgement, (then unto Him ye will be returned) in the Hereafter and then He will requite each according to his works.

[30:12]

(And in the day when the Hour) which is the Day of Judgement (riseth the criminals will despair) the idolaters will despair of any good.

[30:13]

(There will be none to intercede) in order to escape Allah's punishment (for them) for the worshippers of idols (of those whom they made equal with Allah) of their deities. (And they will reject their partners (whom they ascribed unto Him)) they will reject their deities, saying: by Allah! We were not idolaters.

[30:14]

(In the day) which is the Day of Judgement (when the Hour cometh, that day they will be sundered) a party in Paradise and a party in hell.

[30:15]

(As for those who believed) in Muhammad (pbuh) and in the Qur'an (and did good works) acts of obedience between themselves and their Lord, (they will be made happy in a Garden) they will be in Paradise, honoured and showered with gifts.

[30:16]

(But as for those who disbelieved) in Allah (and denied Our revelations) Muhammad (pbuh) and the Qur'an, (and denied the meeting of the Hereafter) denied resurrection after death, (such will be brought to doom) they will be tortured in the Fire.

[30:17]

(So glory be to Allah) so pray to Allah (when ye enter the night) the prayers of Maghrib and 'Isha' (and when ye enter the morning) the prayer of Fajr.

[30:18]

(Unto Him be praise in the heavens and the earth) gratitude and obedience is incumbent upon the inhabitants of the heavens and the earth! (and at the sun's decline) the 'Asr prayer (and in the noonday) which is the Zuhr prayer.

[30:19]

(He bringeth forth the living from the dead) He brings forth living beings and animals from a sperm drop and birds from eggs and palm-trees from seeds, (and He bringeth forth the dead from the living) sperm drops from living beings and beasts and brings forth eggs from birds and seeds from palm-trees, (and He reviveth the earth after her death) after drying up and being exposed to drought. (And even so will you be brought forth) in such manner will you be quickened and brought forth from the graves.

[30:20]

(And of His signs) of the signs of His divine Oneness, power and prophethood of His Messenger (is this: He created you of dust) He created you of Adam and Adam is from dust, and you are his progeny, (and behold you human beings) living beings, (ranging widely) enjoying comfort on the face of the earth!

[30:21]

(And of His signs) of the signs of His divine Oneness and power (is this: He created for you spouses) human beings like yourselves (from yourselves that ye might find rest in them) so that the husband may find rest in his wife, (and He ordained between you) husband and wife (love) love of the wife for her husband (and mercy) of the husband towards his wife; it is also said that this means: love of the young ones of the old ones and mercy from the older ones towards the young ones. (Lo, herein) in that which I have mentioned (indeed are portents) signs and lessons (for folk who reflect) upon what Allah created.

[30:22]

(And of His signs) of the signs of His divine Oneness and power (is the creation of the heavens and the earth, and the difference of your languages) Arabic, Persians and others languages (and colours) the colours of your forms: the red, the black, etc. (Lo! Herein) in the differences that I have mentioned (indeed are portents) signs (for men of knowledge) for the jinn and human beings.

[30:23]

(And of His signs) and of the signs of His divine Oneness and power (is your slumber) in your house (by night and by day, and your seeking of His bounty) of His provision by day. (Lo! Herein) in what I have mentioned about the day and the night (indeed are portents) signs and lessons (for folk who heed) and obey.

[30:24]

(And of His signs) and of the signs of His divine Oneness and power (is this: He showeth you the lightning) in the sky (for a fear) to the traveller lest the rain comes down and soak his clothes (and for a hope) for the settler lest it waters his fields, (and sendeth down water) rain (from the sky, and thereby) and by means of the rain (quickeneth the earth after her death) after drying up and being exposed to drought. (Lo! Herein) in what I mentioned about the rain (indeed are portents) signs and lessons (for folk who understand) for people who believe that it is from Allah.

[30:25]

(And of His signs) of the signs of Allah's divine Oneness and power (is this: The heavens and the earth stand fast by His command) the heavens and the earth came into being by His leave, (and afterward, when He calleth you) i.e. when Allah calls you on the Day of Judgement through Seraphiel, (lo! from the earth) from the graves (you will emerge.

[30:26]

Unto Him belongeth whosoever is in the heavens and in the earth) whosoever is in the heavens and in the earth are His slaves. (All are obedient unto Him) except the disbelievers.

[30:27]

(He it is Who produceth creation) from a sperm drop, (then reproduceth it) revives the person on the Day of Judgement (and it is easier for Him) bringing people to life after they die is as easy for Him and creating them in the first place. (His is the Sublime Similitude in the heavens and in the earth) He says: He has the most sublime attribute in His power over the dwellers of the heavens and the earth. (He is the Mighty) in His kingdom and dominion, (the Wise) in His command and decree.

[30:28]

(He coineth for you) O congregation of disbelievers (a similitude of yourselves) a human being like you. (Have ye, from among those whom your right hands possess) your slave boys and slave girls, (partners in the wealth We have bestowed upon you) on what We gave you of wealth, family and offspring, (equal with you) i.e. your slave boys and slave girls (in respect thereof) in that which We bestowed upon you, (so that ye fear them) you fear their rebuke (as ye fear each other) as you fear the rebuke of your fathers, sons and brothers were you not to fulfil their due rights in inheritance? They said: "No!" Allah said: "Would you then accept for Me that which you do not accept for yourselves: you make My servants My partners but refuse to make your own slaves your partners?" (Thus We display the revelations) the signs of My divine Oneness and power (for people who have sense) for people who believe in the similitudes of the Qur'an.

[30:29]

(Nay, but those who do wrong) those who disbelieved: the Jews and Christians and idolaters (follow their own lusts) i.e. that which they presently follow: Judaism, Christianity and idolatry (without knowledge) or proof. (Who is able to guide him) to Allah's religion (whom Allah hath sent astray) from His religion? (For such) for the Jews, Christians and idolaters (there are no helpers) no one to save them from Allah's chastisement.

[30:30]

(So set thy purpose) your own self and work ((O Muhammad) for religion as a man by nature upright) He says: make your religion and work sincere to Allah and be straight in following the religion of Islam (the nature (framed) of Allah) the religion of Allah, (in which He hath created man) in the wombs of their mothers; it is also said that this means: follow the Day of the Covenant. (There is no altering (the laws of) Allah's creation) there is no altering of the religion of Allah. (That is the right religion) the straight truth, (but most men know not) that the true religion of Allah is Islam.

[30:31]

(Turning unto Him (only)) be believers in Him, i.e. turning towards Him with acts of obedience; (and be careful of your duty unto Him) and obey Him in that which He commanded you, (and establish worship) perform the five daily prayers, (and be not of those who ascribe partners (unto Him)) do not be with the idolaters in their religion;

[30:32]

(Of those who split up their religion) they abandoned the religion of Islam (and became schismatics) they became different sects: Jews, Christians as well as all other sects, (each sect) the adherents of each sect (exulting in its tenets) fascinated with the religion they have, believing it to be the Truth.

[30:33]

(And when harm) hardship (toucheth men) the people of Mecca (they cry unto their Lord) to relieve them from the hardship, (turning to Him in repentance) and supplications; (then, when they have tasted of His mercy) of His blessing, (behold! some of them) some of the disbelievers (attribute partners to their Lord) their consider idols His partners.

[30:34]

(So as to disbelieve in that which We have given them) of blessings ((Unto such it is said): Enjoy yourselves awhile) live, O people of Mecca, in the life of this world, (but ye will come to know) what will be done with you in the Hereafter.

[30:35]

(Or have We revealed unto them) to the people of Mecca (any warrant) a book containing a pretext and proof from heaven (which speaketh of) and testifies about (that which they associate with Him) they make equal with Allah?

[30:36]

(And when We cause mankind) the disbelievers of Mecca (to taste of mercy) bounty (they rejoice therein) without giving thanks for it; (but if an evil thing) hardship, tightness, drought or sickness (befall them as the consequence of their own deeds) which they did in their state of idolatry, (lo! they are in despair) they despair from the mercy of Allah, and fail to withstand it!

[30:37]

(See they not) were the disbelievers of Mecca not informed in the Book (that Allah enlargeth the provision) gives abundant wealth (for whom He will) and this could be a lure to his perdition, (and straiteneth (it for whom He will)) out of care for him. (Lo! Herein) in that which I have mentioned of enlargement and straitening (indeed are portents) signs and lessons (for folk who believe) in Muhammad (pbuh) and in the Qur'an.

[30:38]

(So give to the kinsman) so give, O Muhammad, to the one related to you by blood (his due) the right of his kinship, (and to the needy) give him clothing and food, (and to the wayfarer) be hospitable to your guest for three days, and whatever you give him after three days is alms. (That) which I have mentioned of kinship, giving and hospitality (is best) is a reward and honour in the Hereafter (for those who seek Allah's Countenance) by their giving. (And such are they who are successful) those who are saved from Allah's wrath and torment.

[30:39]

(That which ye give in usury in order that it may increase on (other) people's property) to increase your wealth at the expense of people's wealth (hath no increase with Allah) for He will not multiply it since it is not for His Countenance; (but that which ye give in charity) to the needy, (seeking) with it (Allah's Countenance, hath increase manifold) in the Hereafter and their wealth will be increased in the life of this world by the grace of Allah and His preservation of it.

[30:40]

(Allah is He Who created you) as living beings in the wombs of your mothers and then He made you emerge from there possessed of a spirit (and then sustained you) provided you with sustenance until you die, (then causeth you to die) when your lifespan expires, (then giveth life to you again) for the resurrection after you die. (Is there any of your (so called) partners (of Allah)) of your idols, O people of Mecca, (that doeth aught of that) who is able to do any of this? (Praised) He exonerated Himself from having a son or partners (and exalted be He above what they associate (with Him)) of idols!

[30:41]

(Corruption doth appear) transgression has appeared (on land) from Cain who killed his brother Abel (and sea) from Jalandan al-Azdi (because of (the evil) which men's hands have done) due to the killing of Abel by Cain and Jalandan's seizure of people's ships in the sea; it is also said that this means: corruption has appeared through the death of cattle, drought, lack of food and vegetation in the plains, mountains, countryside and wilderness as well as in townships and cities because of the transgressions committed by people, (that He may make them taste) that He may make them be seized by (a part of that which they have done) of transgressions, (in order that they may return) in order that they may repent of their sins and thus be relieved.

[30:42]

(Say) O Muhammad, to the people of Mecca: (Travel in the land, and see) and reflect upon (the nature of the consequence for) the retribution of (those who were before you) how Allah destroyed them when they denied their messengers! (Most of them) all of them (were idolaters) they associated partners with Allah.

[30:43]

(So set your purpose) set your own self and works (resolutely for the right religion) He says: make your religion and works sincere to Allah, and follow the true, straight religion, (before the inevitable day) which is the Day of Judgement (comes from Allah. On that day) the Day of Judgement (mankind will be sundered) a party of them in Paradise and a party in hell.

[30:44]

(Whoso disbelieveth) in Allah (must (then) bear the consequences of his disbelief) the punishment of his disbelief is to dwell in the Fire forever, (while those who do right) and are also believers (make provision for themselves) and collect reward and honour in Paradise.

[30:45]

(That He may reward out of His bounty those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) and perform acts of obedience between themselves and their Lord. (Lo! He loveth not the disbelievers) He does not accept their religion.

[30:46]

(And of His signs) and of the signs of His divine Oneness and power (is this: He sendeth herald winds) that the rain is being created (to make you taste His mercy) His bounty, (and that the ships may sail at His command) by His will in the sea, (and that ye may seek His favour) that by sailing in your ships you seek His provision, (and that haply ye may be thankful) for His bounty.

[30:47]

(Verily We sent before thee) O Muhammad (messengers to their own folk. They brought them clear proofs (of Allah's Sovereignty)) they explained to them the commands, prohibitions and signs but they did not believe. (Then We took vengeance) by sending a chastisement (upon those who were guilty) the idolaters. (To help believers is incumbent upon Us) it is incumbent to help the believers with the messengers by saving them and destroying their enemies.

[30:48]

(Allah is He Who sendeth the winds so that they raise clouds) they raise as cloud heavy with the rain, (and spreadeth them along the sky as pleases Him, and causeth them to break and thou seest the rain downpouring from within them) from within the clouds. (And when He maketh it) the rain (to fall on whom He will of His bondmen) in the earth, (lo! they rejoice) for the coming down of rain;

[30:49]

(Though before that) before the rain, (even before it was sent down upon them, they were in despair) about the rain.

[30:50]

(Look, therefore,) O Muhammad (at the prints of Allah's mercy (in creation)) before and after the rain: (how

He quickeneth the earth after her death) after her dryness and exposure to drought. (Lo! He verily is the Quickener of the Dead) for the resurrection, (and He is Able to do all things) give life and death and resurrect the creation.

[30:51]

(And if We sent a wind) cold or hot wind on their vegetation (and they beheld it) i.e. the vegetation (yellow) when it was green before that; (they verily would still continue in their disbelief) even after seeing it turn yellow, they would still disbelieve in Allah and show no gratitude towards Him.

[30:52]

(For verily thou (Muhammad) canst not make the dead to hear) you cannot make someone who is like a dead man hear, (nor canst thou make the deaf) the person who pretends to be deaf (to hear the call) your call to the Truth and guidance (when they have turned to flee) from the Truth and guidance.

[30:53]

(Nor canst thou guide the blind out of their error) towards guidance. (Thou canst make none to hear) your call (save those who believe in Our revelations) in Our Scripture and Messenger (so that they surrender (unto Him)) they are sincere to Him in their worship and confession of Allah's divine Oneness.

[30:54]

(Allah is He who shaped you out of weakness) from a weak sperm, (then appointed after weakness strength) a strong, young man, (then, after strength, appointed weakness) old age (and grey hair) after enjoying youth. (He createth what He will) He transforms His created beings as He wills from one state to another. (He is the Knower) of His creation, (the Mighty) He is able to transform them.

[30:55]

(And on the day) which is the Day of Judgement (when the Hour riseth the guilty will vow) those who associate partners with Allah will swear (that they did tarry) in their graves (but an hour thus) they will be in disbelief in the Hereafter (were they ever deceived) just as they disbelieved in the life of this world.

[30:56]

(But those to whom knowledge and faith are given) those honoured with knowledge and faith (will say: The truth is, ye have tarried) in your graves, (by Allah's decree) those who say this are the angels; and it is said they are the prophets; and it is also said they are those who are sincere in their faith, they will say to the disbelievers: you remained in your graves (until the Day of Resurrection) from the graves. (This is the Day of Resurrection) this is the Day of Judgement, (but ye used not to know) this nor believe in it.

[30:57]

(In that day) which is the Day of Judgement (their excuses) for the sins they committed (will not profit those who did injustice) those who associated partners with Allah, (nor will they be allowed to make amends) their repentance will not be accepted and they will not be returned to the life of this world.

[30:58]

(Verily We have coined) We have explained (for mankind in the Qur'an all kinds of similitudes) in all kinds of ways; (and indeed if thou camest unto them with a miracle) from heaven as they have asked, (those who disbelieve) the disbelievers of Mecca (would verily exclaim: Ye are) O congregation of believers (but tricksters) liars!

[30:59]

(Thus doth Allah seal the hearts of those who know not) Allah's divine Oneness and disbelieve in it.

[30:60]

(So have patience) O Muhammad! (Allah's promise) to help you, give you the upper hand and to destroy them (is the very truth) it will surely happen, (and let not those who have no certainty) those who do not believe (make thee impatient) make you swerve from faith on the day of Judgement'.
And of the surah in which Luqman is mentioned, which is all Meccan and consists of 34 verses, 748 words and 2,110 letters:

Surah 31: Luqman

And of the surah in which Luqman is mentioned, which is all Meccan and consists of 34 verses, 748 words and 2,110 letters:

[31:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Alif. Lam. Mim.): '(Alif. Lam. Mim.) He says: I am Allah, I know; it is also said that it is an oath by which Allah swore.

[31:2]

(These are revelations of the wise Scripture) this surah consists of verses of the Qur'an which explain the lawful and the unlawful, the commands and prohibitions,

[31:3]

(A guidance) from error (and a mercy) shielding from chastisement (for the good) for the sincere ones who believe in Allah's divine Oneness,

[31:4]

(Those who establish worship) those who perform the five daily prayers with their obligatory ritual ablution, bowing, prostration and that which is enjoined in them within their prescribed times (and pay the poor-due) from their wealth (and have sure faith in the Hereafter) and believe in resurrection after death.

[31:5]

(Such have guidance) have a clear sight and honour (from their Lord. Such are the successful) they are saved from Allah's wrath and chastisement.

[31:6]

(And of mankind) the reference here is to al-Nadr Ibn al-Harith (is he who payeth for mere pastime of discourse) discourse of falsehood, books on legends, on the sun, the stars, mathematics and singing; it is also said this means: associating partners with Allah, (that he may mislead) by means of it (from Allah's way) from Allah's religion and obedience (without knowledge) or proof, (and maketh it the butt of mockery. For such there is a shameful doom) for these, there is a severe chastisement.

[31:7]

(And when Our revelations) which explain the commands and prohibitions (are recited unto him he turneth away in his pride) too proud to accept faith (as if he heard them not, as if there were a deafness in his ears. So give him) O Muhammad (tidings of a painful doom) and he was killed in captivity on the Day of Badr.

[31:8]

(Lo! those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) acts of obedience between them and their Lord, (for them are Gardens of Delight) whose delight is endless,

[31:9]

(Wherein they will abide) for eternity, never to die or leave it. (It is a promise of Allah) to the believers (in truth) truly. (He is the Mighty) in His kingdom and dominion, (the Wise) in His command and decree.

[31:10]

(He hath created the heavens without supports that ye can see) it is also said that this means: He created the heavens with supports that you cannot see, (and hath cast into the earth) and created in the earth (firm hills) firm mountains as supports for it, (so that it quake not with you; and He hath dispersed therein) He created and spread in the earth (all kinds of beasts) possessed of spirits. (And We send down water) rain (from the sky and We cause (plants) of every goodly kind to grow therein) in the earth.

[31:11]

(This is the Creation of Allah) this is the creation which I have created. (Now show me that which those (ye worship) beside Him) i.e. the idols (have created. Nay, but the wrong-doers) the idolaters (are in error manifest) in manifest error!

[31:12]

(And verily We gave Luqman wisdom) knowledge, understanding and right words and actions, (saying: Give thanks unto Allah) by declaring His Oneness and obeying Him; (and whosoever giveth thanks) for His blessings through declaring His divine Oneness and obeying Him, (he giveth thanks for (the good of) his soul) for the reward of his soul. (And whosoever refuseth) and whoever is ungrateful towards His blessings, (lo! Allah is Absolute) free of need for his thanks, (Owner of Praise) for His actions.

[31:13]

(And (remember) when Luqman said unto his son) Salam, (when he was exhorting him) when he was enjoining him to do good and forbidding him to engage in evil: (O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong) it is a great sin which is punished by Allah.

[31:14]

(And We have enjoined upon man) the reference here is to Sa'd Ibn Abi Waqqas (concerning his parents) that he should be dutiful to them. (His mother beareth him) in her womb (in weakness upon weakness) and hardship upon hardship, the more the child grows in her womb the harder it is for her, (and his weaning is in two years. Give thanks unto Me) through believing in My divine Oneness and by obeying Me (and unto thy parents) by looking after them. (Unto Me is the journeying) your destination and the destination of your parents.

[31:15]

(But if they strive with thee to make thee) if they want or command you to (ascribe unto Me as partner that of which thou hast no knowledge) that it is My partner while you know that it is not My partner, (then obey them not) regarding idolatry. (Consort with them in the world kindly) with kindness and beneficence, (and

follow the path of him who repenteth unto Me) the religion of him who betakes himself to Me and obeys me, i.e. Muhammad (pbuh). (Then unto Me will be your return) and the return of your parents, (and I shall tell you what ye used to do) of good or evil.

[31:16]

Allah then went back to Luqman's exhortation, saying: (O my dear son! Lo! though it) i.e. a good deed; it is also said that it refers to provision (be but the weight of a grain of mustard seed, and though it be in a rock) beneath the earth, (or in the heavens) or above the heavens, (or in the earth) or in the belly of the earth, (Allah will bring it forth) to the one it is destined wherever he might be. (Allah is Subtile) in bringing it forth, (Aware) of its location.

[31:17]

(O my dear son! Establish worship) perform the prescribed prayer (and enjoin kindness) through the profession of Allah's divine Oneness and beneficence (and forbid iniquity) idolatry and foul words and deeds, (and persevere whatever may befall thee) throughout. (Lo! That) i.e. enjoining good and forbidding evil; it is also said that this refers to steadfastness (is of the steadfast heart of things) of the best and most resolute of things.

[31:18]

(Turn not thy cheek in scorn towards folk) do not turn your face away from people out of pride and haughtiness towards them; it is also said that this means: do not belittle the poor among Muslims, (nor walk with pertness the land) displaying hubris and pretentiousness. (Lo! Allah loveth not each braggart) in his walk (boaster) about the blessings of Allah.

[31:19]

(Be modest in thy bearing and subdue your voice) lower your voice and do not be sharp-tongued. (Lo! The harshest of all voices) He says: the most odious and evil of all voices (is the voice of the ass.

[31:20]

See ye not) have you not been informed in the Qur'an (how Allah hath made serviceable) has made subservient (unto you whatsoever is in the skies) the sun, the moon, the stars, the clouds and the rain (and whatsoever is in the earth) the trees and beasts (and hath loaded you with) and perfected for you (His favours both without) through the profession of Allah's divine Oneness (and within) through knowledge; it is also said that "without" refers to the good works that people know, and "within" refers to the evil works that people are not aware of; it is also said that "without" refers to food, drink, money and similar things; whereas "within" refers to plants, fruits, the rain, water, etc; and it is also said that "without" refers to that which Allah blesses one with while "within" refers to that which Allah preserves one from? (Yet of mankind) i.e. al-Nadr Ibn al-Harth (is he who disputeth concerning Allah) who argues about the religion of Allah, (without knowledge or guidance) or proof (or a Scripture giving light) or a Scripture expositing what he says.

[31:21]

(And if it be said unto them) i.e. to the disbelievers of Mecca: (Follow that which Allah hath revealed) to His Prophet of the Qur'an; i.e. recite and act upon what is in it, (they say: Nay, but we follow that wherein we found our fathers) of religion and wont. (What! Even though the devil were inviting them) were inviting their fathers (unto the doom of flame) to disbelief, idolatry and that which leads to the chastisement of the Flame, and still they follow them?

[31:22]

(Whosoever surrendereth his purpose to Allah) whoever makes his religion and works sincere to Allah (while

doing good) believes sincerely that there is only one true God, (he verily hath grasped the firm hand hold) which will never split up, through "there is no deity except Allah". (Unto Allah belongeth the sequel of all things) the consequence of things, the states in which they die, will return to Him in the Hereafter.

[31:23]

(And whosoever disbelieveth) in Allah, whether it is from the Quraysh or others, (let not his disbelief) his destruction in his state of disbelief (afflict thee) O Muhammad. (Unto Us is their return) after they die, (and We shall tell them what they did) in their state of disbelief in the life of this world. (Lo! Allah is Aware of what is in the breasts (of men)) whether it is good or evil.

[31:24]

(We give them comfort for a little) in the life of this world, (and then We drive them to a heavy doom) to a severe torment, one kind of torment after another.

[31:25]

(If thou shouldst ask them) O Muhammad: Who created the heavens and the earth? They) the disbelievers of Mecca (would answer: Allah) created them. (Say: Praise be to Allah) gratitude is Allah's, therefore be grateful to Him! (But most of them) all of them (know not) Allah's divine Oneness nor do they give thanks for His blessings.

[31:26]

(Unto Allah belongeth whatsoever is in the heavens) of creation (and the earth. Allah, He is the Absolute) He is free of need for His creation, (the Owner of Praise) He Who is praised in His acts.

[31:27]

(And if all the trees in the earth were pens, and the sea) were ink, (with seven more seas to help it) and seven more seas were ink and were used to write the words of Allah and the knowledge of Allah, (the words of Allah could not be exhausted) the words and knowledge of Allah would not be exhausted; it is also said that this means: Allah's providence would not be exhausted. (Allah is Mighty) in His sovereignty and dominion, (Wise) in His command and decree.

[31:28]

(Your creation) when He created you (and your raising (from the dead)) when He will resurrect you (are only as (the creation and the raising of) a single soul. Lo! Allah is Hearer) He hears you when you say: "how is Allah going to raise us from the dead?", (Seer) of your resurrection.

[31:29]

(Hast thou not seen) have you not been informed in the Qur'an (how Allah causeth the night to pass into the day) He makes the night longer than the day such that, for example, the night is 15 hours while the day is only nine hours (and causeth the day to pass into the night) He makes the day longer than the night such that, for example, the day consists of 15 hours while the night only of nine hours, (and hath subdued) made subservient (the sun and the moon, each running unto an appointed term) to an appointed time in well know trajectories; (and that Allah is Informed of what ye do) of good or evil?

[31:30]

(That (is so)) in order that you know and believe (because Allah, He is the True) worshipping Him is the Truth, (and that which they invoke) that which they worship (beside Him is the False) is falsehood, (and because Allah, He is the Sublime) more sublime than all things, (the Great) greater than all things.

[31:31]

(Hast thou not seen) have you not been informed (how the ships glide on the sea by Allah's grace, that He may show you of His wonders? Lo! Therein) in that which I have mentioned (indeed are portents) signs and lessons (for every steadfast) in obedience, (grateful (heart)) for Allah's bounties.

[31:32]

(And if a wave enshroudeth them like awnings) like the clouds in their tremendousness, (they cry unto Allah, making their faith pure for Him only. But when He bringeth them safe to land, some of them) some of the disbelievers (compromise) in their speech and works, such that they are softer than they were. (None denieth Our signs) Muhammad (pbuh) and the Qur'an (save every traitor ingrate) who disbelieves in Allah and is ungrateful for His bounties.

[31:33]

(O mankind) O people of Mecca! (Keep your duty to your Lord) obey your Lord (and fear a Day) fear the torment of a day (when the parent will not be able to avail the child in aught) in relation to Allah's chastisement, (nor the child to avail the parent. Lo! Allah's promise) resurrection after death (is the very truth) will truly take place. (Let not the life of the world) the comfort and adornment of the life of this world (beguile you, nor let the deceiver) Satan; it is also said this means: falsehoods (beguile you, in regard to Allah.

[31:34]

Lo! Allah! With Him is knowledge of the Hour) knowledge of the advent of the Hour which is kept hidden from the servants. (He sendeth down the rain) He knows when the rain comes down but this is hidden from people, (and knoweth that which is in the wombs) whether it is a male or female, felicitous or damned while this is hidden from the servants. (No soul knoweth what it will earn tomorrow) of good or evil while this is hidden from the servants, (and no soul knoweth in what land it will die) in what manner it will die because it is hidden from the servants. (Lo! Allah is Knower) of His creation, (Aware) of their works and of what touches them of benefit or harm'.
And of the surah in which prostration is mentioned, which is all Meccan and consists of 29 verses, 330 words and 1,518 letters:

Surah 32: Prostration (*al-Sajdah*)

And of the surah in which prostration is mentioned, which is all Meccan and consists of 29 verses, 330 words and 1,518 letters:

[32:1]

And from his narration on the authority of Ibn 'Abbas who said regarding the interpretation of Allah's saying (Alif. Lam. Mim.): '(Alif. Lam. Mim.) He says: I am Allah, I know; it is also said that it is an oath by which Allah swore.

[32:2]

(The revelation of the Scripture) this Scripture is Allah's speech addressed to you (whereof there is no doubt) there is no doubt that it (is from the Lord of the Worlds.

[32:3]

Or say they) the disbelievers of Mecca say: (He hath invented it) Muhammad invented the Qur'an? (Nay, but it) i.e. the Qur'an (is the Truth from thy Lord) Gabriel brought down to you, (that thou mayst warn a folk) i.e. the Quraysh (to whom no warner came before you) no warning messenger came to them before you, O Muhammad, (that haply they may walk aright) that they may be guided from error.

[32:4]

(Allah it is Who created the heavens and the earth, and that which is between them) of creation and marvels, (in six Days) the days of the beginning of creation which equal 1,000 years of the years of the life of this world; the first day being Sunday and the last Friday. (Then He mounted the throne) Allah was on the Throne before He created them. (Ye have not) O people of Mecca, (beside Him, a protecting friend) a relative to help you (or mediator) to intercede for you in order for you to forgo Allah's punishment. (Will ye not then remember) will you then not take admonition through the Qur'an and accept faith?

[32:5]

(He directeth the ordinance from the heaven unto the earth) He sends the angels with revelation, Scriptures and misfortunes; (then it ascendeth unto Him) the angels ascend to Him (in a Day, whereof the measure) the measure of its ascent for other than the angels (is a thousand years of that you reckon) of the years of the life of this world.

[32:6]

(Such) the Ordaining One (is the Knower of the invisible) what is hidden from the servants and will happen in the future (and the visible) that which the servants know and has already happened, (the Mighty) in retribution against the disbelievers, (the Merciful) towards the believers,

[32:7]

(Who made all things good which He created) He Who perfected everything He created, (and He began the creation of man) i.e. Adam (from clay) from the surface of the earth;

[32:8]

(Then He made his seed) his offspring (from a drought of despised fluid) from a weak drop of the water of man and woman;

[32:9]

(Then He fashioned him) He gathered his creation in the womb of his mother (and breathed into him of His Spirit) He placed the spirit in him; (and appointed for you hearing) He created for you hearing so that you hear the Truth and guidance (and sight) so that you see through them the Truth and guidance (and hearts) in order to perceive the Truth and guidance. (Small thanks give you) for that which you have been given!

[32:10]

(And they say) i.e. Abu Jahl and his host: (When we are lost) perished (in the earth) after we die, (how can we then be recreated) it is impossible that we be recreated after we die? (Nay but they are disbelievers in) they deny (the meeting with their Lord) resurrection after death.

[32:11]

(Say) to them, O Muhammad: (The angel of death, who hath charge concerning you, will gather you) will take away your souls, (and afterward unto your Lord ye will be returned) in the Hereafter.

[32:12]

(Couldst thou but see when the guilty) the idolaters (hang their heads) lower down their heads (before their Lord) on the Day of Judgement, ((and say): Our Lord!) O our Lord! (We have now seen) we know now that which we did not (and heard) and become certain about that which we were not certain of, (so send us back) so that we believe in You; (we will do right) sincerely to You, (now we are sure) we believe in You, in Your Book, Messenger and in resurrection after death.

[32:13]

(And if We had so willed, We could have given every soul its guidance) its God-fearingness, (but the word from Me concerning evil-doers took effect) My word decreed (that I will fill hell with the jinn and mankind together) with the disbelievers among the jinn and mankind. Had it not been for this, I would have honoured every single soul with knowledge and the confession of Allah's divine Oneness.

[32:14]

(So taste (the evil of your deeds). Forasmuch as ye forgot) the belief in and work for (the meeting of this your day, lo! We forget you) We leave you in the Fire. (Taste the doom immortality) the eternal torment (because of what ye used to do) in your state of disbelief.

[32:15]

(Only those believe in Our revelations) in Muhammad (pbuh) and in the Qur'an (who, when they are reminded of them) invited through them to perform the five daily prayers with the call to prayer and the call announcing the start of the prayer, (fall down prostrate) they come in all humility (and hymn the praise of their Lord) and pray by the command of their Lord, (and they are not scornful) they are not too proud to believe in Muhammad (pbuh) and in the Qur'an or too proud to pray in congregation. This verse was revealed about the hypocrites who were sluggish in their coming to the congregational prayer.

[32:16]

(Who forsake their beds) after sleeping a little at night (to cry unto their Lord) to worship their Lord by means of the five daily prayers; it is also said that they forsake their beds in order to pray the last night prayer ('Isha'); it is also said that this means: they leave their beds after sleeping a little at night to perform supererogatory prayers (in fear) of Him and His chastisement (and hope) in Him and His mercy, (and spend) in charity (of what we have bestowed on them) of wealth.

[32:17]

(No soul knoweth what is kept hid for them) what is prepared and stored for them (of joy) of gladness of the soul, reward and honour in Paradise, (as a reward for what they used to do) in the life of this world of good works.

[32:18]

(Is he who is a believer) a sincere believer; the reference here is to 'Ali Ibn Abi Talib (like unto him who is an evil-liver?) I.e. a hypocrite; the reference here is to al-Walid Ibn 'Uqbah Ibn Abi Ma'it. (They are not alike) in the life of this world in relation to their obedience nor are they alike in the Hereafter in relation to the reward and honour bestowed by Allah. This is because these two had an argument and exchanged words until 'Ali Ibn Abi Talib, may Allah be well pleased with him, said to him: "O sinner!".

[32:19]

Allah then explained the destination of both of them after they die, saying: (But as for those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) between them and their Lord, (for them are the Gardens of Retreat) as a reward for them in the Hereafter, (a welcome (in reward) for what they used to

do) of good works in the life of this world.

[32:20]

(And as for those who do evil) and as for those who were hypocrites in the life of this world, (their retreat is the Fire) as a final destination. (Whenever they desire to issue forth from thence) from the Fire, (they are brought back thither) to the Fire in shackles of iron. (Unto them it is said) the angels of the Fire say to them: (Taste the torment of the Fire which ye used to deny) in the life of the world.

[32:21]

(And verily We make them taste) We will inflict on them, i.e. on the people of Mecca (the lower punishment) the punishment of the life of this world: dryness of the land, drought, hunger, assassination, etc; it is also said that this refers to the torment of the grave (before the greater) before the torment of the Fire; this is a warning to them, (that haply they may return) from their disbelief and accept faith.

[32:22]

(And who doth greater wrong) no one is more insolent and iniquitous (than he who is reminded of) admonished by (the revelations of his Lord) this was revealed about the hypocrites and the deriders of the Qur'an, (then turneth from them) in denial. (Lo! We shall requite) We will chastise (the guilty) the idolaters.

[32:23]

(We verily gave Moses the Scripture) the Torah in one bulk; (so be not ye) O Muhammad (in doubt of his receiving it) of meeting Moses the night you were transported to Jerusalem; (and We appointed it) the Scripture of Moses (a guidance for the Children of Israel) from guidance.

[32:24]

(And when they became steadfast) in their faith in and obedience of Me (and believed firmly) believed from their Scripture (in Our revelations) in Muhammad (pbuh) and in the Qur'an, (We appointed from among them) from among the children of Israel (leaders) of goodness (who guided by Our command) who invite people to Our command.

[32:25]

(Lo! thy Lord) O Muhammad (will judge between them) between the believer and disbeliever; it is also said: between the Children of Israel (on the Day of Resurrection concerning that wherein) in Religion (they used to differ) they used to oppose.

[32:26]

(Is it not a guidance for them (to observe)) has not been explained to the disbelievers of Mecca (how many generations He destroyed before them) through His chastisement, (amid whose dwelling places they do walk) they walk amid the dwellings of the people of Shu'ayb, Salih and Hud? (Lo, therein) in that which We have done to them (verily are portents) signs and lessons for those who came after them! (Will they not then heed) will they not obey He Who did this to them?

[32:27]

(Have they not seen) do the people of Mecca not know (how We lead the water to the barren land) wherein there is no vegetation (and therewith) with the water (bring forth crops whereof) from the grass (their cattle eat, and they themselves) eat from the grains, fruits and legumes? (Will they not then see) do they not know it is from Allah?

[32:28]

(And they say) i.e. Banu Khuzaymah and Banu Kinanah say: (When cometh this victory (of yours)) the conquest of Mecca (if ye are truthful) that it will be conquered? They asked this question to mock the believers.

[32:29]

(Say) O Muhammad to Banu Khuzaymah and Banu Kinanah: (On the day of the victory) of the conquest of Mecca (the faith of those who disbelieve) i.e. Banu Khuzaymah ((and who then will believe) will not avail them) from being killed, (neither will they be reprieved) from being sentenced to death.

[32:30]

(So withdraw from them (O Muhammad)) from Banu Khuzaymah and do not preoccupy yourself with them, (and await (the event)) await their destruction on the day of the conquest of Mecca. (Lo! they also are awaiting (it)) they are also awaiting their destruction. And Allah did indeed destroy them upon the conquest of Mecca'.
And of the surah in which the clans are mentioned, which is all Medinan and consists of 93 (sic) verses, 1,282 words and 5,700 letters:

Surah 33: The Clans (*al-Ahzab*)

And of the surah in which the clans are mentioned, which is all Medinan and consists of 93 (sic) verses, 1,282 words and 5,700 letters:

[33:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (O Prophet! Keep thy duty to Allah): '(O Prophet! Keep thy duty to Allah) He says: fear Allah in relation to breaking your pledge before the time of its expiry (and obey not the disbelievers) from among the people Mecca: Abu Sufyan Ibn Harb, 'Ikrimah Ibn Abi Jahl and Abu'l-A'war al-Aslami (and the hypocrites) of Medina: 'Abdullah Ibn Ubayy Ibn Salul, Mu'attib Ibn Qushayr and Jadd Ibn Qays; do not obey them in what they ask you to commit of transgression. (Lo! Allah is Knower) of what they say and of their intent to kill you, (Wise) He enjoined that one should honour one's pledge and forbade breaking pledges.

[33:2]

(And follow) O Muhammad (that which is inspired in thee from your Lord) act according to what you have been commanded in the Qur'an. (Lo! Allah is Aware of what ye do) whether you honour your pledge or break it.

[33:3]

(And put thy trust in Allah, for Allah is Sufficient as Trustee) He is sufficient to fulfil His promise to you: to give you victory and the upper hand; it is also said that this means: He is sufficient to protect you from them.

[33:4]

(Allah hath not assigned unto any man two hearts within his body) this was revealed about Abu Ma'mar Jamil Ibn Asad who was called “the one with two hearts” because of his measured speech, (nor hath He made your wives whom ye declare (to be your mothers)) by a simple oath ((to be your mothers) your mothers) as your mother in relation to unmarriageability-this was revealed about Aws Ibn al-Samit the

brother of 'Ubadah Ibn al-Samit and his wife Khawlah-, (nor hath he made those whom ye claim (to be your sons)) those whom you adopted in order to help and strengthen you (your sons) like your real sons. (This is but a saying of your mouths) between yourselves. (But Allah saith the Truth) Allah explains the Truth (and He showeth the way) and lead to what is right.

[33:5]

(Proclaim their real parentage) name them in relation to their real fathers. (That will be more equitable) better, more correct and fairer (in the sight of Allah) in relation to lineage. (And if ye know not their fathers) if you do not know the lineage of their fathers, (then (they are) your brethren in the faith) name them with names showing brotherhood in faith: 'Abdullah, 'Abd al-Rahman, 'Abd al-Rahim and 'Abd al-Raziq, (and your clients) and name them as your clients. (And there is no sin for you in the mistakes that ye make unintentionally) regarding the identification of one's parentage, (but what your hearts purpose (that will be a sin for you)) what is a sin for you is to attribute intentionally someone to other than his real father. (Allah is Forgiving) of what was done in the past, (Merciful) in relation to what will happen in the future. This verse was revealed about Zayd Ibn Harithah who was adopted by the Prophet (pbuh). People used to call him Zayd Ibn Muhammad, but Allah forbade them from calling him so and guided them to what is proper.

[33:6]

He said: (The Prophet is closer to the believers) the Prophet has a better right to preserve the children of the believers (than their selves) after they die, due to the saying of the Prophet (pbuh): "Whoever dies and leaves behind a burden I will carry it for him, or a debt I will pay it back for him, or wealth it will go to his inheritors", (and his wives) the wives of the Prophet (pbuh) (are (as) their mothers) are like their mother in unmarriageability. (And the owners of kinship) those related with ties of kinship (are closer one to another) have more right to one another in relation to inheritance (in the ordinance of Allah) thus it is written in the Guarded Tablet; and it is said: thus it is written in the Torah; and it is said: thus it is written in the Qur'an (than (other) believers and the fugitives (who fled from Mecca) except that ye should do kindness) a bequest not exceeding a third of the whole inheritance (to your friends) your custodians in religion or your friends. (This) inheritance for relatives and bequests for friends or clients (is written in the Book) in the Guarded Tablet; it is also said: it is written in the Torah and the Children of Israel practise it.

[33:7]

(And when We exacted a covenant from the Prophets) to honour their pledges and that they should convey the message to one another, (and from thee (O Muhammad)) and We exacted from you that you should convey to your people the events of the messengers and Scriptures before you and that you should command them to believe in it (and from Noah) and We exacted from Noah [the same] (and Abraham) and exacted from Abraham [the same] (and Moses) and exacted from Moses [the same] (and Jesus son of Mary) and exacted from Jesus of Mary [the same]. (We took from them a solemn covenant) that they should convey the message, the first to the last and that the last should believe in the first, and also command their respective people to believe in it;

[33:8]

(That He may ask the loyal of their loyalty) that He may ask the conveyors of the message about their conveyance, and the loyal about their loyalty and the believers about their faith. (And He hath prepared a painful doom) whose pain extends to their hearts (for the unfaithful) for the disbelievers in Scriptures and messengers.

[33:9]

(O ye who believe Remember Allah's favour unto you) preserve Allah's favour in that He repelled the enemy from you by sending the east wind and angels (when there came against you hosts) the host of disbelievers, (and We sent against them a great wind) the east wind (and hosts) and a row of angels (you could not see. And Allah is ever Seer of what ye do) whether it is the digging of the trench or other things.

[33:10]

(When they) the disbelievers of Mecca (came upon you from above you) from above the valley: Talhah Ibn Khuwaylid al-Asdi and his host (and from below you) from below the valley: Abu'l-A'war al-Aslami and his host and Abu Sufyan and his host, (and when eyes grew wild) when the eyes of the hypocrites grew wild (and hearts) the hearts of the hypocrites (reached to the throats) because of fear, (and ye were imagining vain thoughts concerning Allah) and thought, O host of hypocrites, that Allah will not help His prophet.

[33:11]

(There) at that point of fear (were the believers sorely tried) they were tested with a trial, (and shaken with a mighty shock) they were terribly exhausted and violently moved.

[33:12]

(And When the hypocrites) 'Abdullah Ibn Ubayy Ibn Salul and his host, (and those in whose hearts is a disease) doubt and hypocrisy, i.e. Mu'attib Ibn Qushayr and his host, (were saying: Allah and His messenger promised us naught) the conquests of lands and the coming of the believers (but delusion) falsehood.

[33:13]

(And when a party of them) from Banu Harithah Ibn al-Harth to their friends in the Ditch (said: O folk of Yathrib!) they mean: O people of Medina! (There is no stand (possible) for you) there is no place for you in the Ditch to fight, (therefore turn back) to Medina. (And certain of them) from the hypocrites among Banu Harithah ((even) sought permission of the Prophet) Allah bless him and give him peace, (saying) allow us, O Prophet of Allah, to go back to Medina: (Our homes lie open (to the enemy)) there are no men in our homes and we fear that thieves may steal from them. (And they lay not open) and they are not without men. (They but wished to flee) from fighting.

[33:14]

(If the enemy had entered) in on the hypocrites in Medina (from all sides and they had been exhorted to treachery) to idolatry, (they would have committed it) they would have swiftly committed it, (and would have hesitated thereupon but little) they would not have hesitated to respond; it is also said that this means: they would have remained in Medina but a little while.

[33:15]

(And verily they had already sworn unto Allah) before the battle of the Ditch, on the occasion of the battle of the Clans (that they would not turn their backs) fleeing from the idolaters. (An oath to Allah) the one who breaks his oath to Allah (must he answered for) will be asked about it on the Day of Judgement.

[33:16]

(Say) O Muhammad, to Banu Harithah: (Flight will not avail you if ye flee from death or killing, and then ye dwell in comfort) you will not live in the life of this world (but a little while) a short time.

[33:17]

(Say) O Muhammad to Banu Harithah: (Who is he who can preserve you from Allah) from Allah's chastisement (if He intendeth harm for you) if He intends to punish you by killing you, (or intendeth mercy for you) or intends well-being for you by sparing you from being killed. (They will not find) i.e. Banu Harithah (that they have any friend or helper other than Allah) that they have anyone to spare them from or help them against Allah's chastisement.

[33:18]

(Allah already knoweth those of you) those of the hypocrites (who hinder) others to go back to the Ditch, (and those who say unto their brethren) and those who say to their friends who are also hypocrites: ("Come ye hither unto us!") in Medina; these were: 'Abdullah Ibn Ubayy, Jadd Ibn Qays and Mu'attib Ibn Qushayr (and they) 'Abdullah Ibn Ubayy and his two friends (come not to the stress of battle) come not to fighting (save a little) out of ostentatious and seeking fame,

[33:19]

(Being sparing of their help to you (believers)) they claimed they took pity on the believers; it is also said that this means: they are too niggardly when it is a question of spending on the believers. (But when the fear) of the enemy (cometh, then thou (Muhammad) seet them) the hypocrites in the Ditch (regarding thee with rolling eyes like one who fainteth unto death) like the one suffering from the pangs of death. (Then, when the fear) of the enemy (departeth, they scald you with sharp tongues) they attack and vilify you (in their greed for wealth (from the spoil)) they are stingy when it comes to spending in the way of Allah. (Such) those who have such traits (have not believed) are not sincere in their faith. (Therefore Allah maketh their deeds fruitless) Allah thwarts their good deeds by means of their evil works. (And that) thwarting good deeds (is easy for Allah).

[33:20]

(They hold that the clans) 'Abdullah Ibn Ubayy and his host think that the disbelievers of Mecca (have not retired (for good)) because of their fear and cowardice; it is also said: they think that the disbelievers of Mecca will not leave until they kill Muhammad (pbuh); (and if the clans) the disbelievers of Mecca (should advance (again), they) 'Abdullah Ibn Ubayy and his host (would fain be in the desert with the wandering Arabs) they would wish to leave Medina because of their fear and cowardice, (asking) in Medina (for the news of you) about your situation in the Ditch (and if they were among you) and if they were with you in the Ditch, (they would not give battle, save a little) out of ostentation and seeking fame.

[33:21]

(Verily in the Messenger of Allah ye have a good example) a good wont and goodly imitation in staying with him in the Ditch (for him who looketh unto Allah) for he who longs for Allah's bounty and reward; it is also said that this means: for he who fears Allah (and the last Day) and fears the chastisement of the Hereafter, (and remembereth Allah much) with his tongue and heart.

[33:22]

Allah then mentioned the attributes of sincere believers, saying: (And when the true believers) the sincere believers (saw the clans) the disbelievers of Mecca: Abu Sufyan and his host, (they said: This is that which Allah and His messenger promised us) for the counting of days. (Allah and His messenger are true) in their promise, this is because the Prophet (pbuh) had informed them that the Clans will come and remain for nine to ten days, i.e. up to nine or ten days. (It) seeing the disbelievers (did but confirm them in their faith) it increased their certitude in the words of Allah and in the words of His Messenger (and resignation) to the command of Allah and to the command of the Messenger.

[33:23]

(Of the believers are men who are true) loyal (to that which they covenanted with Allah. Some of them have paid their vow by death (in battle)) such as Hamzah Ibn 'Abd al-Muttalib, uncle of the Prophet (pbuh) and his fellow believers who died fighting, (and some of them still are waiting) they will continue to be loyal until they die; (and they have not altered) the covenant (in the least) by breaking it;

[33:24]

(That Allah may reward the true men for their truth) that Allah may reward the loyal for their loyalty, (and punish the hypocrites if He will) if they die as hypocrites, (or relent towards them (if He will)) before they die. (Lo! Allah is Forgiving) He forgives those who repent, (Merciful) he shows mercy towards those who die repentant.

[33:25]

(And Allah repulsed the disbelievers) of Mecca: Abu Sufyan and his host (in their wrath) in their rancour; (they gained no good) they gained no happiness, booty or the upper hand. (Allah averted their attack from the believers) Allah relieved the believers from fighting by sending the wind and the angels. (Allah is Strong) in helping the believers, (Mighty) in retribution against the disbelievers.

[33:26]

(And He brought those of the People of the Scripture) they are Banu Qurayzah and Banu'l-Nadir: Ka'b Ibn Ashraf and Huyayy Ibn Akhtab and their hosts (who supported them) who supported the disbelievers of Mecca (down from their strongholds) from their mansions and towers, (and cast panic into their hearts) from Muhammad (pbuh) and his Companions, whereas before that they did not fear them and fought against them. (Some you slew) He says: you kill some of them, you sentence them to death, (and you made captive some) their children and women.

[33:27]

(And He caused you to inherit their land) their mansions (and their houses and their wealth) He made their wealth booty for you, (and land) the land of Khaybar (ye have not trodden) which did not belong to you but which will soon belong to you. (Allah is Able to do all things) whether it is a conquest or assistance.

[33:28]

(O Prophet!) i.e. Muhammad (pbuh) (Say unto thy wives: If ye desire the world's life) what is in the life of this world (and its adornment) and its splendour, (come! I will content you) with divorce (and will release you with a fair release) according to the Sunnah.

[33:29]

(But if ye desire Allah and His messenger) but if you desire the obedience of Allah and of His Messenger (and the abode of the Hereafter) i.e. Paradise, (then lo! Allah hath prepared for the good) for the righteous (among you an immense reward) an abundant reward in Paradise.

[33:30]

(O ye wives of the Prophet! Whosoever of you committeth manifest lewdness) plain adultery with witnesses to testify against you, (the punishment for her will be doubled) flogging and stoning, (and that) punishment (is easy for Allah.

[33:31]

And whosoever of you is submissive) obedient (unto Allah and His messenger and doeth right) between herself and her Lord, (We shall give her reward twice over) a double reward, (and We have prepared for her a rich provision) a fair reward in Paradise.

[33:32]

(O ye wives of the Prophet! Ye are not like any other women) you are not like the rest of women in relation to transgression, obedience, reward and punishment. (If ye keep your duty (to Allah)) if you obey Allah and His Messenger, (then be not soft of speech) with strangers, (lest he in whose heart is a disease) lust for

adultery (aspire (to you), but utter customary speech) straight speech, containing no ambiguity.

[33:33]

(And stay in your houses) and do not go out and display gravity. (Bedizen not yourselves with the bedizenment of the Time of Ignorance) and do not adorn yourselves with the adornment of the disbelievers in their thin, colourful clothes. (Be regular in prayer) perform the five daily prayers, (and pay the poor-due) from your wealth, (and obey Allah and His messenger) in that which is customary. (Allah's wish) in this (is but to remove uncleanness) sin (far from you, O Folk of the Household) of the Prophet, (and cleanse you) from sins (with a thorough cleansing.

[33:34]

And bear in mind) and remember (that which is recited in your houses of the revelations of Allah) the Qur'an (and wisdom) the commands and prohibitions, the lawful and the unlawful. (Lo! Allah is Subtile) He knows what is in their hearts, (Aware) of their works; it is also said: He is Subtile in that He commanded the Prophet (pbuh) to divorce them, and He is Aware of their righteousness.

[33:35]

Then it was revealed about Umm Salamah, the wife of the Prophet (pbuh) and Nusaybah Bint Ka'b al-Ansariyyah who said: "O Messenger of Allah! Allah does not mention women with anything good; it is all about men": (Lo! men who surrender unto Allah) the men who profess Allah's divine Oneness, (and women who surrender) and women who profess Allah's divine Oneness, (and men who believe) truly (and women who believe) truly, (and men who obey and women who obey, and men who speak the Truth) and men who are true in their faith (and women who speak the Truth) and women who are true in their faith, (and men who persevere) in fulfilling the commands of Allah and endure misfortunes (and women who persevere) in fulfilling the commands of Allah and endure misfortunes, (and men who are humble and women who are humble, and men who give alms) from their wealth (and women who give alms) from their wealth, (and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember Allah hath prepared for them forgiveness) of their sins (and a vast reward) and an abundant reward in Paradise.

[33:36]

(And it becometh not a believing man) Zayd (or a believing woman) Zaynab, (when Allah and His messenger have decided and affair (for them)) to marry them, (that they should (after that) claim any say in their affair) they should not have any choice other than what Allah and His Messenger chose for them; (and whoso is rebellious to Allah and His messenger) and whoever disobeys Allah and His Messenger in what he is commanded with, (he verily goeth astray in error manifest) he is in manifest error regarding Allah's command.

[33:37]

(And when thou saidst unto him on whom Allah hath conferred favour) through Islam, i.e. Zayd (and thou hast conferred favour) on him by emancipating him: (Keep thy wife to thyself) and do not divorce her, (and fear Allah) and fear Allah and do not let her go. (And thou didst hide in your mind) her love and the desire to marry her (that which Allah was to bring to light) in the Qur'an, (and thou didst fear mankind) and you feel ashamed of people because of this (whereas Allah had a better right that thou shouldst fear Him) whereas you should be ashamed of Allah. (So when Zayd had performed the necessary formality (of divorce) from her) when she has finished her waiting period after her divorce from Zayd, (We gave her unto thee in marriage, so that (henceforth)) after you (there may be no sin for believers about wives of their adopted sons, when the latter have performed the necessary formality (of release) from them) when they had finished their waiting period after they are divorced or after the death of their husband. (The commandment of Allah) marrying Zayd to Muhammad (pbuh) (must be fulfilled) must take place.

[33:38]

(There is no reproach) there is no sin or offence (for the Prophet in that which Allah maketh his due) in the dispensation Allah makes for him, by making him marry. (That was Allah's way) thus was Allah's decree (with those who passed away of old) before Muhammad (pbuh); the reference here is to David and his marriage to the wife of Uriya; and it is also said that this refers to the marriage of Solomon with Balqis (and the commandment of Allah is certain destiny) the decree of Allah must necessarily take place.

[33:39]

(Who delivered the messages of Allah) i.e. David, Solomon and Muhammad (and feared Him) they fear Allah upon conveying the message, (and feared none save Allah. Allah keepeth good account) Allah is Witness.

[33:40]

(Muhammad is not the father of any man among you) i.e. Zayd, (but he is the Messenger of Allah) but Muhammad is the Messenger of Allah (and the Seal of the Prophets) with him Allah has sealed the advent of prophets, such that there is no prophet after him; (and Allah is Aware of all things) of your words and works.

[33:41]

(O ye who believe) in Muhammad (pbuh) and in the Qur'an! (Remember Allah with much remembrance) with your tongue and heart, when you engage in acts of obedience and also when you indulge in transgression.

[33:42]

(And glorify Him early and late) and pray for Him in the morning and evening.

[33:43]

(He it is Who blesseth you) who forgives you, (and His angels (bless you)) and His angels seek forgiveness for you, (that He may bring you forth from darkness unto light) and He has indeed taken you out of disbelief to faith; (and He is Merciful to the believers) and He is kind to the believers.

[33:44]

(Their salutation) the believers' salutation (on the day when they shall meet Him will be: Peace) from Allah and the angels will greet them at the gates of Paradise. (And He hath prepared for them a goodly recompense) a fair reward in Paradise.

[33:45]

(O Prophet!) He means Muhammad (pbuh) (Lo! We have sent thee as a witness) that you have conveyed the message to your nation (and a bringer of good tidings) i.e. Paradise to whoever believes in Allah (and a warner) against the Fire for those who disbelieve in Him.

[33:46]

(And as a summoner unto Allah) unto the religion and obedience of Allah (by His permission) by His command, (and as a lamp that giveth light) and taken as an example to follow.

[33:47]

When Allah's words (Lo! We have given thee (O Muhammad) a signal victory, that Allah may forgive you of

your sins that which is past and that which is to come) [al-Fath, 48:1] were revealed the believers said: "Congratulations to you, O Messenger of Allah, for being forgiven. But what do we get from Allah?" And so Allah said: (And announce) O Muhammad (unto the believers the good tidings that they will have great bounty from Allah) an abundant reward in Paradise.

[33:48]

Allah then went back to the subject of the beginning of the surah, saying: (And incline not) O Muhammad (to the disbelievers) of Mecca: Abu Sufyan and his host (and the hypocrites) of Medina. (Disregard their noxious talk) and do not proceed to kill them, O Muhammad, (and put thy trust in Allah) rely on Allah. (Allah is sufficient as Trustee) He is sufficient to fulfil His promise to give you victory; it is also said that this means: He is sufficient as a Protector.

[33:49]

(O ye who believe! If ye wed believing women) without naming the amount of their dowry (and divorce them before ye have touched them) before you had sexual intercourse with them, (then there is no period that ye should reckon) by counting the months or the periods of menstruation. (But content them) as is due by divorce by giving them at least a scarf or shawl (and release them handsomely) divorce them without any harm done to them.

[33:50]

(O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth) Maria the Copt (of those whom Allah hath given thee as spoils of war, and the daughters of thine uncles on the father's side) and it is lawful for you to marry the daughters of your paternal uncle (and the daughters of thine aunts on the father's side) from the Banu 'Abd al-Muttalib, (and the daughters of thine uncles on the mother's side) from the Banu 'Abd Manaf Ibn Zahrah (who emigrated with thee) from Mecca to Medina, (and a believing woman) who believes in Allah's divine Oneness: i.e. Umm Sharik Bint Jabir al-'Amiriyyah (if she give herself unto the Prophet and the Prophet desire to ask her in marriage, a privilege for thee only) and a dispensation for you only, (not for the (rest of) believers. We are aware of that which We enjoined upon them) what We have made lawful for and enjoined upon the believers (concerning their wives) concerning marrying up to four wives after giving them their dowry and making a proper marriage contract (and those whom their right hands possess) without limit (that thou mayst be free from blame) regarding marrying that which Allah has made lawful for you to marry, (for Allah is Forgiving) of that which has ensued from you, (Merciful) regarding that which He made a dispensation for you.

[33:51]

(Thou canst defer) you can leave (whom thou wilt of them) from among the daughters of your aunts from your father's side, and or the daughters of your uncles from your mother's side, and not marry them (and receive unto thee whom thou wilt) and marry them, (and whomsoever thou desirest) to marry (of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again)) it is also said that this could be understood in this manner: you can abstain from whoever you will of your wives and you can go to whoever you will of your wives and there is no sin for you in abstaining from some and going to others; (that) the widening of the scope and dispensation (is better; that they may be comforted) when they know that this widening of scope is from Allah (and not grieve) for fear of divorce, (and may all be pleased with what thou givest them) of sharing your physical presence with them. (Allah knoweth what is in your hearts) whether it is contentment or resentment; (and Allah is Knower) of your righteousness and theirs, (Clement) in that which He explained to you and forgave you.

[33:52]

(It is not allowed thee to take (other) women) to marry other women (henceforth) after explaining these criteria; it is also said this means: after your nine wives: 'A'ishah the daughter of Abu Bakr, Hafsah the

daughter of 'Umar, Zaynab Bint Jahsh al-Asdiyyah, Umm Salamah Bint Abi Umayyah al-Makhzumi, Umm Habibah Bint Abi Sufyan Ibn Harb, Safiyyah Bint Huyayy Ibn Akhtab, Maymunah Bint al-Harth al-Hilaliyyah, Sawdah Bint Zam'ah Ibn al-Aswad and Juwayriyyah Bint al-Harith al-Mustaliqiyyah, (nor that thou shouldst change them for other wives) among those I explained amongst the daughters of your uncles and aunts (even though their beauty pleased thee) you are not allowed to marry them, (save those whom thy right hand possesseth) Maria the Copt. (And Allah is Watcher over all things) and Allah is Guardian over all things.

[33:53]

(O ye who believe! Enter not the dwellings of the Prophet for a meal) this verse was revealed concerning a group of believers who used to enter the rooms of the Prophet (pbuh) in the morning and evening and wait for the food to be served. They used to eat and speak with the wives of the Prophet (pbuh). The Prophet (pbuh) did not like this but felt shy of these believers and could not tell them to stop coming to his rooms without permission, or ask them to leave once they were inside. But Allah forbade them from this, saying: O believers, do not enter the rooms of the Prophet (pbuh) without permission from the Prophet to come and eat (without waiting for the proper time) for the food to be ready, (unless permission be granted you) to come in. (But if ye are invited, enter, and, when, your meal is ended) when you have finished eating, (then disperse) then leave. (Linger not for conversation) with the wives of the Prophet (pbuh). (Lo! That) coming in, sitting down and having conversation with the wives of the Prophet (pbuh) (would cause annoyance to the Prophet) Allah bless him and give him peace, (and he would be shy of (asking) you (to go)) or not to come in the first place; (but Allah is not shy of the Truth) Allah is not shy to command you to leave and not go in his rooms without his permission. (And when ye ask of them (the wives of the Prophet) anything) and when you speak with them, (ask it of them) speak with them (from behind a curtain. That is purer for your hearts and for their hearts) i.e. from doubts. (And it is not for you to cause annoyance to the Messenger of Allah) by entering his rooms without his permission and conversing with his wives, (nor that ye should ever marry his wives after him) after his death. This verse was revealed about Talhah Ibn 'Ubaydullah who had in mind to marry 'A'ishah after the death of the Prophet (pbuh). (Lo! That) your open declaration and intention to marry the Prophet's wives after his death (in Allah's sight would be an enormity) it is an enormous sin which merits severe punishment.

[33:54]

(Whether ye divulge a thing) of this intent (or keep it hidden, lo! Allah is ever Knower) He takes you to task (of all things) regarding all things, whether they are made public or kept hidden.

[33:55]

(It is no sin for them) the wives of the Prophet (pbuh) as well as the wives of the believers (with their fathers) that their fathers should enter in on them or converse with them, (or their sons: or their brothers, or their brothers sons, or the sons of their sisters) from the father's side or the mother's side (or of their own women) the women who belong to their own religion; for it is unlawful for a Muslim woman to strip herself of her clothes in front of Jewish, Christian or Magian women, (or their slaves) i.e. women slaves, not male slaves. (O women! Keep your duty to Allah) fear Allah about all these in relation to their entering in on you and their conversation with you. (Lo! Allah is Witness over all things) relating to your works.

[33:56]

(Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him) pray for him (and salute him with a worthy salutation) and resign yourselves to his command.

[33:57]

(Lo! those who malign Allah and His messenger) by inventing lies about them; this verse was revealed about the Jews and Christians, (Allah hath cursed them) Allah will torment them (in the world) through being killed and expelled from their lands (and the Hereafter) in the Fire, (and hath prepared for them the doom of the disdained) they will be humiliated in their torture.

[33:58]

(And those who malign believing men) the reference here is to Safwan (and believing women) i.e. 'A'ishah by accusing them of unchastity (undeservedly) when they are chaste, (they bear the guilt of slander and manifest sin) it is also said that this was revealed about a group of fornicators in Medina who used to harm, by their acts, the believing men and women. Allah commanded them to cease their harm and they complied.

[33:59]

(O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them) to cover their necks and bosoms ((when they go abroad). That will be better, that so they may be recognised) as free women (and not annoyed) and not be harmed by the fornicators. (Allah is ever Forgiving) He forgives what they have done in the past, (Merciful) He shows mercy on them regarding that which they will do in the future.

[33:60]

(If the hypocrites) 'Abdullah Ibn Ubayy and his host in their scheming and treachery, (and those in whose hearts is a disease) the desire to fornicate, (and the alarmists) those who follow the faults of the believers; these are the people won over to Islam through gifts and money (al-mu'allafah) (in the city) in Medina (do not cease, We verify shall urge thee on against them) We shall set you against them, (then they will be your neighbours in it) they will not live in the same city of Medina (but a little while) except for a short period.

[33:61]

(Accursed) they will be killed, (they will be seized wherever found and slain with a (fierce) slaughter.

[33:62]

That was the way of Allah) such is Allah's chastisement in the life of this world (in the case of those who passed away of old) before them, from among the hypocrites when they were arrogant with their prophets and the believers, Allah commanded their prophets to kill them; (thou wilt not find for the way of Allah) for the chastisement of Allah (aught of power to change) when this verse was revealed, they ceased their evil acts.

[33:63]

(Men) the people of Mecca (ask you) O Muhammad (of the Hour) about the coming of the Last Hour. (Say) O Muhammad: (The knowledge of it) the knowledge of its coming (is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh) very near.

[33:64]

(Lo! Allah hath cursed) chastises (the disbelievers) the disbelievers of Mecca on the Day of Badr, (and hath prepared for them a flaming fire,

[33:65]

Wherein) in the Fire (they will abide for ever) never to die or leave. (They will find (then) no protecting friend) no protector to protect from the Allah's chastisement (nor helper) to spare them from Allah's torment.

[33:66]

(On the day when their faces are turned over) are dragged (in the Fire, they say) both the leaders and the

followers: (Oh, would that we had obeyed Allah) by accepting faith (and had obeyed His messenger) by accepting their message!

[33:67]

(And they say) i.e. the followers: (Our Lord!) O our Lord! (Lo! we obeyed our princes) our chieftains (and great men) our noble and eminent men, (and they misled us from the Way) they barred us from Religion.

[33:68]

(Our Lord!) they say: O our Lord! (Oh, give them) the leaders and chieftains (double torment) double of what You give us of torment (and curse them with a mighty curse) and chastise them with a great chastisement.

[33:69]

(O ye who believe! Be not) in harming the Prophet (pbuh) (as those who slandered Moses) they accused him of having swollen testicles, (but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight) he has a high standing and status in Allah's sight.

[33:70]

(O ye who believe! Guard your duty to Allah) obey Allah in that which He commands you, (and speak words straight to the point) and speak fair words: "there is no deity except Allah";

[33:71]

(He will adjust your works) He will accept your works which are carried out because of belief in Allah's divine Oneness (for you and will forgive you your sins) due to your profession of Allah's divine Oneness. (Whosoever obeyeth Allah) in that which He commands him (and His messenger) in that which he commands him, (he verily hath gained a signal victory) he gained Paradise and is clearly safe from the Fire.

[33:72]

(Lo! We offered the trust) obedience and worship (unto the heavens) unto the inhabitants of the heavens (and the earth and the hills) by way of choice and selection, (but they shrank from bearing it) through reward and punishment (and were afraid of it) and were afraid of bearing it. (And man assumed it) Adam assumed it, accepting both the possibility of reward and punishment. (Lo! he hath proved a tyrant) by assuming its bearing; it is also said that this means: he has proved a tyrant by eating from the tree (and a fool) and ignorant of its consequence.

[33:73]

And when Allah revealed His glad tidings to the believers that He will bestow His favour upon them, the hypocrites asked: "and what do we get, O Messenger of Allah?" Allah said: (Allah punisheth hypocritical men and hypocritical women) it is also said that this means: Adam accepted the trust so that Allah punishes the hypocrites among men and women, (and idolatrous men and idolatrous women) because they rejected the trust, since they were in the loins of Adam when he accepted this trust. (But Allah pardoneth believing men and believing women) who are true in their faith in relation to any shortcomings regarding the bearing of this trust, (and Allah is Forgiving) He forgives whoever repents from amongst them, (Merciful) towards the believers'.
And of the surah in which Sheba is mentioned, which is all Meccan and consists of 54 verses, 883 words and 1,512 letters:

Surah 34: Sheba (*Saba'*)

And of the surah in which Sheba is mentioned, which is all Meccan and consists of 54 verses, 883 words and 1,512 letters:

[34:1]

And from his narration on the authority of Ibn 'Abbas that he said in the interpretation of Allah's saying (Praise be to Allah): '(Praise be to Allah) He says: Gratitude belongs to Allah; this is because He is kind to His creation and the latter thanks Him for it, (unto Whom belongeth whatsoever is in the heavens) of creation (and whatsoever is in the earth) of created beings. (His is the praise) the favour (in the Hereafter) upon the dwellers of Paradise in Paradise, (and He is the Wise) in His command and decree; He commanded that none should be worshipped save Him, (the Aware) He knows His created beings as well as their works.

[34:2]

(He knoweth that which goeth down into the earth) of rain, water, dead people and treasures (and that which cometh forth from it) and He knows what comes forth from it of plants, water, treasures and dead people, (and that which descendeth from the heaven) of rain, sustenance and other things (and that which ascendeth into it) of angels and guardian angels who carry the scrolls of the servants. (He is the Merciful) towards the believers, (the Forgiving) He forgives whoever repents.

[34:3]

(Those who disbelieve) the disbelievers of Mecca: Abu Jahl and his host (say: The Hour will never come unto us. Say) to them, O Muhammad: (Nay, by my Lord) Allah swore by Himself, (but it is coming) the Hour is coming (unto you surely. (He is) the Knower of the Unseen) He knows what is hidden from people. (Not an atom's weight) not even a small red ant, (or less than that or greater, escapes Him) is hidden from Allah (in the heavens or in the earth) as regard the works of the servants, (but it is in a clear Record) in the Guarded Tablet well preserved,

[34:4]

(That He may reward those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) between them and their Lord. (For them is pardon) their sins are pardoned in the life of this world (and a rich provision) and a fair reward in the Hereafter.

[34:5]

(But those who strive against) those who deny (Our revelations) Muhammad (pbuh) and the Qur'an, (challenging (Us)) those will not escape Our punishment, (theirs will be a painful doom of wrath) they will have a severe chastisement.

[34:6]

(Those who have been given knowledge) the knowledge of the Torah, i.e. 'Abdullah Ibn Salam and his followers (see that what is revealed unto thee from thy Lord) i.e. the Qur'an (is the Truth and leadeth unto the path of the Mighty) guides to the religion of He Who is Mighty in retribution against those who do not believe in Him, (the Owner of Praise) as regards those who declare His divine Oneness.

[34:7]

(Those who disbelieve) the disbelievers of Mecca: Abu Sufyan and his host (say) to the lowly among people: (Shall we show you a man who will tell you (that) when ye have become dispersed in dust with most complete dispersal) such that the skin and bones are separated from each other, (still, even then), Muhammad claims (ye will be created anew) the spirit will be given back to us after death?

[34:8]

(Hath he) Muhammad (invented a lie concerning Allah, or is there in him a madness?) Allah said: (Nay, but those who disbelieve in the Hereafter) those who disbelieve in resurrection after death (are in torment) in the Hereafter (and far error) from the Truth and guidance in the life of this world.

[34:9]

(Have they not observed) i.e. the disbelievers of Mecca (what is before them) what is above and below them of the sky and the earth (and what is behind them) and what is above and below them (of the sky and the earth? If We will, We can make the earth swallow them, or cause obliteration from the sky to fall on them) and thus destroy them. (Lo! herein) in what I have mentioned concerning the sky and the earth (surely is a portent) a lesson (for every slave who turneth (to Allah) repentant) who hastens to Allah and to His obedience.

[34:10]

(And assuredly We gave David grace) kingship and prophethood (from Us, (saying): O you hills and birds, echo his psalms of praise) hymn Allah's praise with David! (And We made the iron supple unto him) doing with it as he pleased, as he did with clay,

[34:11]

(Saying: Make thou long coats of mail and measure the links (thereof)) the measure of a nail such that it is neither bigger nor smaller than it. (And do ye right) sincerely to Him. (Lo! I am Seer) Aware (of what ye do) of good or evil.

[34:12]

(And unto Solomon (We gave) the wind) and We made the wind subservient to Solomon, (whereof the morning course was a month's journey) He would go in the morning from Jerusalem to Istakhr, which was a month's journey (and the evening course a month's journey) and come back in the evening from Istakhr to Jerusalem which was another month's journey, (and We caused the fount of copper to gush forth for him) to make of it what whatever he pleased, (and (We gave him) certain of the jinn) and made the jinn subservient to him (who worked before him) by means of magic buildings and other things (by permission of his Lord) by command of his Lord. (And such of them as deviated from) as disobey or rebel against (Our command) with which We commanded them; it is also said that this means: the command of Solomon, (them We caused to taste the punishment of flaming fire) it is also said that an angel hit with a pillar of fire whoever disobeyed among the jinn.

[34:13]

(They made for him what he willed: synagogues and statues) of angels, prophets and other righteous servants so that people look at them and follow their example of worshipping Allah, (basins like wells) stable basins (and boilers built into the ground) from which up to 1,000 can eat. (Give thanks, O House of David) i.e. Solomon! He says: do works of goodness in order that you give thanks for the blessings I gave you. (Few of My bondmen are thankful) to Allah.

[34:14]

(And when We decreed death for him) for Solomon, Solomon died and remained standing in his retreat for a year (nothing showed his death) the death of Solomon (to them save a creeping creature of the earth) a woodworm (which gnawed away his staff) and it is said: his short spear. (And when he fell) when Solomon fell to the ground (the jinn saw clearly how) the jinn and human beings saw clearly that they do not know the unseen, (if they had known the unseen, they would not have continued in despised toil) they would not have continued in their subservience. People thought before this that the jinn knew the unseen but when

they saw this they realised that they did not.

[34:15]

(There was indeed a sign for Sheba) for the inhabitants of Sheba, which is a township in Yemen (in their dwelling-place: Two gardens on the right hand) of the road (and the left) of the road. There were about 13 townships in the direction of Yemen. Allah sent them 13 prophets, who said to them: (Eat of the provision of your Lord) eat from the bounty and blessing of your Lord (and render thanks to Him) by declaring your belief in His divine Oneness. (A fair land) this is a good township which is not swampy (and an indulgent Lord) for he who believes in Him and repents!

[34:16]

(But they were froward) they turned away from faith and acceptance of the messengers and failed to give thanks, (so We sent on them the flood of 'Iram) the flood of a river which destroyed their gardens, houses and all their bounties. 'Iram was the name of a river in Yemen within which they built a dam. This dam had three superimposed openings, Allah destroyed the dam and destroyed them by means of its water, (and in exchange for their two gardens) which were destroyed (gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote tree.

[34:17]

This We awarded them) What befell them was a punishment (because of their ingratitude) for the blessings of Allah. (Punish We ever any save the ingrates) those who are ungrateful towards Allah and towards His blessings?

[34:18]

(And We set, between them) between the people of Sheba (and the towns which We had blessed) with water and trees, i.e. Jordan and Palestine, (towns easy to be seen) and close to each other, (and We made the stage between them) between these towns (easy) the march to them is a few hours or one night march, ((saying): Travel in them safely both by night and day) safe from hunger, thirst and thieves.

[34:19]

After this their prophets said to them: "Give thanks for the blessings of your Lord lest He takes them away as He took away the blessings he gave you before". (But they said: Our Lord!) O our Lord! (Make the stage between our journeys longer. And they wronged themselves) by means of disbelief and idolatry and failed to give thanks for those bounties, (therefore We made them bywords (in the land)) for people who came after them (and scattered them abroad) in different lands, (a total scattering) and We destroyed them completely. (Lo! Herein) in what We have done to them (verily are portents) signs and lessons (for each steadfast) in obedience, (grateful (heart)) for the bounties of Allah.

[34:20]

(And Satan indeed found his calculation true concerning them, for they follow him) in their disbelief, (all save a group of true believers) it is also said that this means: they followed him by engaging in transgressions except for a group of believers who will enter Paradise without reckoning or punishment.

[34:21]

(And he) Satan (had no warrant) no power or the ability to impose his will (whatsoever against them) against the Children of Israel, (save) except to the measure (that We would know him who believeth in the Hereafter) that We know he who, in preeternity, believed in resurrection after death (from him who is in doubt thereof) from him who is in doubt about the coming of the Hour; (and thy Lord) O Muhammad (taketh note of all things) relating to their works.

[34:22]

(Say) O Muhammad, to the disbelievers of Mecca, the Banu Malih: (Call upon those whom ye set up) you worship (beside Allah) so that they answer you! This is because the Banu Malih worshipped the jinn, thinking they were angels. Allah said to them: (They possess not) they cannot benefit you (an atom's weight either in the heavens or the earth, nor have they) the angels (any share) partnership with Allah (either, nor hath He an auxiliary among them) nor has He a helper among the angels who helped Him to create the heavens and the earth.

[34:23]

(No intercession availeth) the angels will not intercede (with Him) on the Day of Judgement (save for him whom He permitteth) to intercede. Allah then mentions the weakness of the angels, for when the angels heard Allah uttering the revelation to Gabriel in order to take it to Muhammad (pbuh) they passed out due to the awe they sensed from Allah's speech. And they remained in this state. (Yet, when fear is banished from their hearts) and Gabriel came down to them, and they lifted their heads, (they say) the angels said to Gabriel and the angels who were with him: (What was it that your Lord said) O Gabriel? (They say) Gabriel and the angels with him say: (The Truth) the Qur'an. (And He is the Sublime) more sublime than anyone and anything, (the Great) greater than everyone and everything.

[34:24]

(Say) O Muhammad, to the disbelievers of Mecca: (Who giveth you provision from the sky) through rain (and the earth) through vegetation? If they answer you that it is Allah, then it is fine; if not, (Say: Allah) gives you provision. (Lo! we or you) O people of Mecca (assuredly are rightly guided or in error manifest) regarding Allah's provision; it is also said that this means: we are, group of believers, following the guidance, while you, O people of Mecca, in manifest disbelief and error.

[34:25]

(Say) to them, O Muhammad: (Ye will not be asked of what we committed) of sins, (nor shall we be asked of what ye do) in your state of disbelief. But this was later abrogated by the verse of the sword.

[34:26]

(Say: Our Lord will bring us all together) on the Day of Judgement, (then He will judge between us with truth) with justice. (He is the All-Knowing Judge) He is the Judge and He knows the judgement.

[34:27]

(Say) O Muhammad, to the people of Mecca: (Show me those whom ye have joined) ascribe (unto Him as partners) from among the idols; what have they created? Allah then said to them: (Nay (ye dare not)) because, they truly have not created anything! (For He is Allah) He created all that, (the Mighty) in retribution against the disbelievers, (the Wise) in His command and judgement; He commanded that none should be worshipped save Him.

[34:28]

(And We have not sent thee) O Muhammad (save as a bringer of good tidings) Paradise for those who believe in Allah (and a warner) from the Fire for those who disbelieve in Him (unto all mankind) to the jinn and human beings; (but most of mankind) the people of Mecca (know not) this nor believe in it.

[34:29]

(And they) the disbelievers of Mecca (say: When is this promise) O Muhammad ((to be fulfilled) if ye are

truthful) if you are truthful that we will be raised after we die?

[34:30]

(Say) O Muhammad: (Yours is the promise of a Day which) the tryst of the Day of Judgement (ye cannot postpone nor hasten by an hour) the appointed time.

[34:31]

(And those who disbelieve) the disbelievers of Mecca: Abu Jahl Ibn Hisham and his host (say: We believe not in this Qur'an) which Muhammad (pbuh) recite unto us (nor in that which was before it) nor do we believe in the Scriptures revealed before him: the Torah and the Gospel and all the other Scriptures; (but oh, if thou couldst see) O Muhammad, (when the wrong-doers) the idolaters: Abu Jahl and his host (are brought up before their Lord) restrained on the Day of Judgement, (how they cast the blame one to another) they argue with each other and curse one another; (how those who were despised (in the earth)) how those who were oppressed in the earth, these are the lowly among people (say unto those who were proud) too proud to accept faith: i.e. the leaders: (But for you, we should have been believers) in Muhammad (pbuh) and in the Qur'an.

[34:32]

(And those who were proud) too proud to accept faith, i.e. the leader, (say unto those who were despised) those who were oppressed, i.e. the lowly people: (Did we drive you away) did we bar you (from the guidance) from faith (after it had come unto you) after it came to you from Muhammad (pbuh)? (Nay, but ye were guilty) you were idolaters before the coming of Muhammad to you.

[34:33]

(Those who were despised) those who were oppressed, who are the lowly among people (say unto those who were proud) their leaders: (Nay but (it was your) scheming night and day) it is what you said to us by day and night, (when ye commanded us to disbelieve in Allah) when you told us to disbelieve in Muhammad (pbuh) and in the Qur'an (and set up rivals) equals and forms (unto Him. And they are filled with remorse) both the leaders and those who obeyed them (when they behold the doom; and We place carcans on the necks of those who disbelieved) in Muhammad (pbuh) and in the Qur'an. He says: their hands were tied to their necks. (Are they requited) on the Day of Judgement (aught save what they did) and said in their state of disbelief?

[34:34]

(And We sent not unto any township) to the inhabitants of any township (a warner) a warning Messenger, (but its pampered ones) its tyrants and despots (declared: Lo! we are disbelievers in that which ye bring unto us) we deny what you brought us.

[34:35]

(And they say) to the messengers: (We are more (than you) in wealth and children. We are not the punished) because of our religion in spite of all the wealth and children that we have! And this is exactly what the disbelievers of Mecca said to Muhammad (pbuh).

[34:36]

(Say) O Muhammad: (Lo! my Lord enlargeth the provision for whom He will) as a lure to perdition (and narroweth it (for whom He will) out of care for him. (But most of mankind) the people of Mecca (know not) this nor believe it.

[34:37]

(And it is not your wealth) the abundance of your wealth, O people of Mecca, (nor your children) nor the abundance of your children (that will bring you near unto Us) that will make your rank closer to Allah, (but he who believeth) in Allah, but it is the faith of he who believes in Allah (and doeth good) between him and his Lord that bring one close to Allah. (As for such, theirs will be twofold reward for what they did) as believers, (and they will dwell secure in lofty halls) secure from death and evanescence.

[34:38]

(And as for those who strive against) as for those who deny (Our revelations) Muhammad (pbuh) and the Qur'an, (challenging) they will not escape Our chastisement, (they will be brought to the doom) to the Fire.

[34:39]

(Say) to them, O Muhammad: (Lo! my Lord enlargeth the provision for whom He will of His bondmen) as a lure to perdition, (and narroweth (it) for him) out of care for him. (And whatsoever ye spend (for good)) in the way of Allah (He replaceth it) in the life of this world with wealth and in the Hereafter with rewards. (And He is the Best of Providers) He is the Best Giver and the Best Replacer.

[34:40]

(And on the day when He will gather them) i.e. Banu Malih and the angels (all together, He will say Unto the angels: Did these worship you) by your command?

[34:41]

(They) i.e. the angels (will say: Be Thou glorified) they will exonerate Allah. (Thou art our Protector) O our Lord (from them! Nay, but they worshipped the jinn; most of them were believers in them) thinking they were angels.

[34:42]

(That day) which is the Day of Judgement (ye will possess no use) no intercession (nor hurt) by driving away the torment (one for another) i.e. the angels and the jinn for Banu Malih. (And We shall say unto those who did wrong) those who ascribed partners to Allah: (Taste the doom of the Fire which ye used to deny) in the life of the world.

[34:43]

(And if Our revelations) the verses of the Qur'an (are recited unto them) unto the disbelievers of Mecca (in plain terms) expositing the lawful and the unlawful, (they say: This) i.e. Muhammad (pbuh) (is naught else than a man who would turn you away) bar you (from what your fathers used to worship) of idols; (and they say: This) what Muhammad (pbuh) say (is naught else than an invented lie. Those who disbelieve) the disbelievers of Mecca (say of the Truth) the Qur'an (when it reacheth them) when Muhammad (pbuh) brings it to them: (This is naught else than mere magic) this is nothing but a manifest lie.

[34:44]

(And We have given them) i.e. the disbelievers of Mecca (no Scriptures which they study) in which they recite that which they claim, (nor sent We unto them, before thee) O Muhammad, (any warner) any warning Messenger.

[34:45]

(Those before them denied) before your people, the Quraysh, denied the messengers, (and these have not attained a tithe of that which We bestowed on them (of old)) i.e. on the disbelievers of old; it is also said

that this means: their wealth and children have not reached even a tithe of the wealth and children that which We bestowed upon the disbelievers of old; (yet they denied My messengers. How intense then was My abhorrence (of them)) how intense was My chastisement when they disbelieved!

[34:46]

(Say) to the disbelievers of Mecca, O Muhammad: (I exhort you unto one thing only) with "there is no deity save Allah": (that ye awake, for Allah's sake, by twos and singly, and then reflect) upon whether Muhammad (pbuh) is a magician, fortune teller, a liar or madman: (There is no madness in your comrade) in your Prophet. (He) Muhammad (pbuh) (is naught else than a warner) a warning Messenger (unto you in face of a terrific doom) on the Day of Judgement if you reject faith.

[34:47]

(Say) to them, O Muhammad: (Whatever reward) or exchange (I might have asked of you is yours. My reward is the affair of Allah only. He is Witness over all things) regarding your works.

[34:48]

(Say) to them, O Muhammad: (Lo! my Lord hurleth the Truth) He explains the Truth and commands the Truth. ((He is) the Knower of Things Hidden) He knows whatever is hidden from the servants.

[34:49]

(Say) to them, O Muhammad: (The Truth hath come) Islam has become manifest and the Muslims numerous, (and falsehood showeth not its face) Satan and the idols do not create (and will not return) and will not revive the dead.

[34:50]

(Say) to them, O Muhammad: (If I err) from the Truth and guidance, (I err only to my own loss) he says: the punishment of that is against my soul, (and if I am rightly guided) to the Truth and guidance (it is because of that which my Lord hath revealed unto me) that I am guided. (Lo! He is Hearer) of he who calls Him, (Nigh) in responding to whoever calls Him.

[34:51]

(Couldst thou but see) O Muhammad (when they are terrified) when the earth swallows them (with no escape) for anyone among them, (and are seized from near at hand) from beneath their feet the earth swallows them.

[34:52]

(And say) when the earth swallows them: (We (now) believe therein) in Muhammad (pbuh) and in the Qur'an. Allah says: (But how can they reach (faith)) and repent (from afar off) after death,

[34:53]

(When they disbelieved in it) in Muhammad (pbuh) and in the Qur'an (of yore) before they were swallowed by the earth. (They aim at the unseen) they did but surmise in the life of the world when they said there is no Paradise or hell (from afar off) after death; it is also said that this means: after death, they ask to be returned to the life of this world by surmise.

[34:54]

(And a gulf is set between them and that which they desire) of returning to the life of this world, (as was

done for people of their kind of old) and the adherents of their religion from among the disbelievers. (Lo! they were in hopeless doubt) they were in manifest doubt about the Creator of the heavens and the earth. And Allah knows best the secrets of His Book'.
And of the surah in which the angels are mentioned, which is all Meccan and consists of 45 verses, 197 words and 3,130 letters:

Surah 35: The Creator of Angels (*Fatir*)

And of the surah in which the angels are mentioned, which is all Meccan and consists of 45 verses, 197 words and 3,130 letters:

[35:1]

And from his narration on the authority of Ibn 'Abbas that he said upon explaining Allah's words: (Praise be to Allah): '(Praise be to Allah) He says: gratitude and favour belong to Allah, (the Creator of the heavens and the earth, who appointeth the angels) Who created and honoured the angels and made them (messengers) i.e. He sends them with a message to His created beings; this refers to Gabriel, Michael, Seraphiel, the angel of death, thunder and the Guardian angels (having wings) i.e. the angels have wings (two, three and four) wings with which to fly. (He multiplieth in creation) in the creation of angels (what He will) it is also said that in those wings are what He wills; and it is also said: whomever He wills is in good fortune; and it is said that this means: whomsoever He wills has a good voice. (Lo! Allah is Able to do all things) of increase and decrease.

[35:2]

(That which Allah openeth) that which Allah sends (unto mankind of mercy) of rain, provision or well-being (none can withholdeth it) none can stop such a mercy; (and that which He withholds none can release thereafter) none can release it after He withholds it. (He is the Mighty) in His withholding, (the Wise) in that which He sends.

[35:3]

(O mankind) O people of Mecca! (Remember Allah's grace towards you) in the form of rain, provision and well-being! (Is there any creator) any god (other than Allah who provideth for you from the sky) rain (and the earth) vegetation? (There is no God save Him) who provides you. (Whither then are ye turned) from whence do you lie and claim that your deities provide for you?

[35:4]

(And if they) the Quraysh (deny thee, (O Muhammad), messengers (of Allah) were denied before thee) their folks denied them just as your people are denying you. (Unto Allah all things are brought back) the end results of all things are brought back to Allah in the Hereafter.

[35:5]

(O mankind) O people of Mecca! (Lo! the promise of Allah) i.e. resurrection after death (is true) it will surely happen. (So let not the life of the world) let not what is in the life of the world of comfort and adornment (beguile you) with regard to the obedience of Allah, (and let not the (avowed) beguiler) Satan; and it is said: the falsehoods of the life of this world (beguile you with regard to Allah) with regard to the religion of Allah.

[35:6]

(Lo! the devil is an enemy for you) as regards religion and obedience, (so treat him as an enemy) so fight him and do not obey him as far as religion and obedience are concerned. (He only summoneth his faction)

the adherents of his religion and obedient ones (to be owners of the flaming Fire) to be gathered with the inhabitants of hell in the Fire.

[35:7]

(Those who disbelieve) in Muhammad (pbuh) and in the Qur'an, i.e. Abu Jahl and his host, (theirs will be an awful doom; and those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) and do acts of obedience between them and their Lord, (theirs will be forgiveness) their sins will be forgiven in the life of this world (and a great reward) in Paradise.

[35:8]

(Is he, the evil of whose deeds is made fair-seeming unto him so that he deemeth it good) right-the reference here is to Abu Jahl-like those whom We honoured with faith and obedience, i.e. Abu Bakr al-Siddiq and his fellow believers? (Allah verily sendeth whom He will astray) He sends away from His religion whoever deserves it, (and guideth) to His religion (whom He will) whoever deserves it, i.e. Abu Bakr and his fellow believers, (so let not thy soul expire) do not kill yourself with grief (in sighings for them) in remorse about their destruction, if they reject faith. (Lo! Allah is Aware of what they do) in their state of disbelief of scheming in Dar al-Nadwah and treachery in order to kill Muhammad (pbuh)!

[35:9]

(And Allah it is Who sendeth the winds and they raise a cloud; then We lead it) through rain (unto a dead land) wherein there is no plants (and revive therewith) by means of the rain (the earth after its death) after its dryness and exposure to draught. (Such is the Resurrection) in the same way you will be quickened and raised from the graves.

[35:10]

(Whoso desireth power) i.e. whoever desires to know to whom belongs power, might and invincibility, ((should know that) all power belongeth to Allah) as belongs to Him might and invincibility. (Unto Him good words) the expression "there is no deity save Allah" (ascend, and the pious deed doth He exalt) He accepts pious deeds through the profession of "there is no deity except Allah"; (but those who plot iniquities) those who associate partners with Allah; it is also said this means: those who scheme to expel, imprison or assassinate Muhammad (pbuh) in Dar al-Nadwah, (theirs will be an awful doom) as awful as can be; (and the plotting of such (folk)) i.e. Abu Jahl and his host (will come to naught) will not succeed. It is also said that this verse was revealed about the people who deal with usury.

[35:11]

(Allah created you from dust) He created you from Adam and Adam is from dust, (then from a little fluid) the sperm drops of your fathers, (then He made you pairs (the male and female). No female beareth) a child (or bringeth forth) gives birth after the full period of pregnancy or prematurely (save with His knowledge) save with the knowledge and command of Allah. (And no one groweth old who groweth old, nor is aught lessened of his life, but it is recorded in a Book) except that it is recorded in the Guarded Tablet. (Lo! That) recording that (is easy for Allah) even without writing.

[35:12]

(And the two seas) the sweet and salty (are not alike: this, fresh, sweet, food to drink, this (other) bitter, salt. And from them both) the sweet and salty seas (ye eat fresh meat) fresh fish (and derive) especially from the salty sea (the ornament) gems and pearls (that ye wear. And thou seest the ship cleaving them) i.e. the seas (with its prow) coming and going driven by the same wind (that ye may seek of His bounty) of His provision, (and that haply ye may give thanks) so that you may give thanks for His bounty.

[35:13]

(He maketh the night to pass into the day) such that the night is longer than the day by, for instance, six hours (and He maketh the day to pass into the night) such that the day is longer than the night by, let us say, six hours. (He hath subdued the sun and moon to service) He subdued the light of the sun and the moon to the service of human beings. (Each runneth unto an appointed term) round appointed trajectories. (Such is Allah, your Lord) it is Allah, your Lord, Who does so, not the deities; (His is the Sovereignty) the storehouses of the universe; (and those unto whom you pray) those whom you worship (instead of Him) instead of Allah (own not so much as the white spot on a date stone) they are unable to own of all that even the white spot on a date stone.

[35:14]

(If ye pray unto them) i.e. the deities (they hear not your prayer) because they are deaf and dumb, (and if they heard they could not grant it you) because they despise you. (On the Day of Resurrection they will disown association with you) the deities will absolve themselves from you for associating them as partners with Allah and for worshipping them beside Allah. (None can Inform you) of them and their works (like Him Who is Aware) i.e. Allah.

[35:15]

(O mankind! Ye are the poor in your relation to Allah) in relation to His forgiveness, mercy, provision and well-being in the life of this world and to His Paradise in the Hereafter. (And Allah! He is the Absolute) He is free of need for what you have of wealth, (the Owner of Praise) He is praiseworthy in His acts.

[35:16]

(If He will, He can be rid of you) He can destroy you, O people of Mecca (and bring (instead of you) some new creation) who are better and more obedient than you.

[35:17]

(That) i.e. destroying you and bringing a new creation (is not a hard thing for Allah.

[35:18]

And no burdened soul can bear another's burden) i.e. with a good disposition of the soul but only insofar as it is forced to do so; it is also said that this means: no soul will be taken to task for the crime of another; and it is also said that this means: no soul will be tormented without having committed a crime, (and if one heavy laden) with sins (crieth for (help with) his load, naught of it) none of the sins (will be lifted even though he (unto whom he crieth) be of kin) his father, mother, son or daughter. (Thou warnest only) your warning, O Muhammad, benefits only (those who fear their Lord in secret) those who work for their Lord even though He is invisible to them, but nothing is invisible to Him, (and have established worship) and perform the five daily prayers. (He who groweth (in goodness)) he who believes in Allah's divine Oneness, does good works and spends of his wealth in charity, (groweth only for himself) the reward of all this goes to his own soul. (Unto Allah is the journeying) unto Allah is the return in the Hereafter.

[35:19]

(The blind man) the disbeliever (is not equal with the seer) the believer;

[35:20]

(Nor is darkness (tantamount to) light) i.e. nor is disbelief like faith;

[35:21]

(Nor is the shadow equal with the sun's full heat) nor is Paradise equal to the Fire;

[35:22]

(Nor are the living equal with the dead) nor are the believers equal with the disbelievers in relation to obedience and honour. (Lo! Allah maketh whom He will) whoever deserves it (to hear) to understand. (Thou canst not reach) you cannot make understand (those who are in the graves) those who are as if dead and buried in the graves.

[35:23]

(Thou) O Muhammad (art but a warner) a Messenger warning by the Qur'an.

[35:24]

(Lo! We have sent thee) O Muhammad (with the Truth) with the Qur'an, (a bearer of glad tidings) announcing Paradise for whoever believes in Allah (and a warner) from the Fire for whoever disbelieves in Allah; (and there is not a nation but a warner has passed among them) except that they had a warning messenger.

[35:25]

(And if they) the Quraysh (deny thee) O Muhammad: (those before them also denied) those before your own folk, the Quraysh, have also denied their messengers. (Their messengers came unto them with clear proofs (of Allah's Sovereignty)) they came to them with commands, prohibitions and signs, (and with the Psalms and the Scripture) and with the events of the Scriptures of the people of old (giving light) expositing the lawful and the unlawful.

[35:26]

(Then seized I) then I punished (those who disbelieved) in the Scriptures and messengers, (and how intense was My abhorrence!) see, O Muhammad, how I turned against them with chastisement when they rejected faith.

[35:27]

(Hast thou not seen) do you not know (that Allah causeth water) the rain (to fall from the sky, and We produce therewith fruit of diverse hues) sweet and sour fruits as well as other kinds; (and among the hills are streaks white and red, of diverse hues) like the diverse fruits, (and (others) raven black) black mountains, very intense in their blackness;

[35:28]

(And of men) there are also different colours (and beasts) there are different kinds of beasts (and cattle, in like manner, diverse hues) there are different kinds of cattle? (The erudite among His bondsmen fear Allah alone) He says: from among all His servants, it is the erudite who fears Allah. (Lo! Allah is Mighty) in His dominion and kingdom, (Forgiving) He forgives whoever believes in Him.

[35:29]

(Lo! those who read the Scripture of Allah) those who read the Qur'an, i.e. Abu Bakr and his fellow believers, (and establish worship) and perform the five daily prayers, (and spend) in charity (of that which We have bestowed on them) of wealth (secretly) between them and Allah (and openly) in front of people, (they look forward to imperishable gain) i.e. Paradise,

[35:30]

(That He) Allah (will pay them their wages) their reward in Paradise (and increase them of His grace) one to tenfolds. (Lo! He is Forgiving) He forgives their great sins, (Responsive) for their works; He is thankful for people's little works and rewards them abundantly.

[35:31]

(As for that which We inspire in thee) as for that with which We send Gabriel to you (of the Scripture) i.e. the Qur'an, (it is the Truth confirming) Allah's divine Oneness and also agrees with some laws (that which was (revealed) before it) of earlier Scriptures. (Lo! Allah is indeed Observer) He is aware of those who believe and those who do not, (Seer of his slaves) He sees their works.

[35:32]

(Then) after We sent Gabriel with the Qur'an to Muhammad (pbuh) (We gave the Scripture as inheritance) We gave the honour of memorising, writing and reciting the Qur'an (unto those whom We elected of our bondmen) by means of faith, i.e. the community of Muhammad (pbuh). (But of them are some who wrong themselves) through committing enormities, and these will not be saved unless there is intercession in their favour, or unless they are forgiven or when Allah's promise is fulfilled (and of them are some who are lukewarm) some of them did good works and evil works in equal measure; these will be slightly taken to task and then be saved, (and of them are some who outstrip (others) through good deeds) in the life of this world and among those brought near to the Garden of Eden in the Hereafter, (by Allah's leave) by Allah's given success and beneficence. (That) selection and outstripping (is the great favour) the greatest grace that Allah can bestow upon them!

[35:33]

Allah then showed their abode, saying: (Gardens of Eden!) the chamber of the Beneficent is their dwelling, with the Gardens surrounding it. (They enter them wearing armlets of gold and pearl) this is the attire of women while the attire of men will be made of gold (and their raiment therein) in Paradise (is silk).

[35:34]

(And they say) the inhabitants of Paradise say in Paradise: (Praise be to Allah) thanks and gratitude belong to Allah (who hath put grief) the grief of death, evanescence and the terrors of the Day of Judgement; it is also said that this means: the grief of the risks involved in the life of this world (away from us. Lo! Our Lord is Forgiving) He forgives great sins, (Bountiful) He is grateful for even the slightest of good works,

[35:35]

(Who, of His grace) out of His great favour, (has installed us in the mansion of eternity) in Paradise, (where toil toucheth us not nor can weariness affect us) in Paradise.

[35:36]

(But as for those who disbelieve) in Muhammad (pbuh) and in the Qur'an, i.e. Abu Jahl and his host, (for them is fire of hell) in the Hereafter; (it taketh not complete effect upon them) they are not sentenced to death (so that they can die) and find rest, (nor is its torment lightened for them) not even for a twinkle of an eye. (Thus We punish) in the Hereafter (every ingrate) every disbeliever in Allah who is ungrateful for His bounties.

[35:37]

(And they) i.e. the disbelievers (cry for help there) in the Fire, and implore and beseech, ((saying): Our Lord!) O our Lord! (Release us) from the Fire and return us to the life of the world, for we will believe in You; and (we will do right) sincerely believing in You, (not (the wrong) that we used to do) in our state of

idolatry. Allah will say to them: (Did not We grant you a life) did We not give you, O group of disbelievers, in the life of the world a respite (long enough for who reflected to reflect) long enough for reflection (therein) for anyone who wanted to reflect? (And the warner) Muhammad (pbuh) (came unto you) with the Qur'an and warned you against this day, but you did not believe him. (Now taste (the flavour of your deeds)) taste the torment of the Fire, (for evil-doers) the disbelievers (have no helper) to save them from Allah's chastisement.

[35:38]

(Lo! Allah is the knower of the Unseen of the heavens and the earth) He knows that were they to be returned to the life of this world, they would still engage in that which they were forbidden from. (Lo! He is Aware of the secret of (men's) breasts) He knows what is in the hearts whether it is good or evil.

[35:39]

(He it is Who hath made you) O community of Muhammad (pbuh) (regents in the earth) dwellers in the earth after the destruction of past nations; (so he who disbelieveth) in Allah, (his disbelief be on his own head) the punishment of his disbelief is against his own soul. (Their disbelief increaseth for the disbelievers) in Muhammad (pbuh) and in the Qur'an, (in their Lord's sight) in the Hereafter, (naught save abhorrence) nothing but detestation. (Their disbelief) in the life of this world (increaseth for the disbelievers naught save loss) in the Hereafter.

[35:40]

(Say) O Muhammad, to the people of Mecca: (Have ye seen your partner-gods) your deities (to whom ye pray) whom you worship (beside Allah? Show me what they created of the earth! Or have they any portion) with Allah (in the heavens) in the creation of the heavens? (Or have We given them) i.e. the disbelievers of Mecca (a Scripture so that they act on clear proof therefrom) that they will not be punished? (Nay, the evil-doers promise) what the idolaters say in the life of this world to (one another) i.e. the leaders to those who followed them (only to deceive) only vanity in the Hereafter.

[35:41]

(Lo! Allah graspeth) holds (the heavens and the earth that they deviate not) so that they do not move from their actual place because of the enormity of the claim of the Jews and Christians when they maintained that Ezra and Jesus were the sons of Allah, (and if they were to deviate) and if they were to move from their actual place (there is not one that could grasp them after Him. Lo! He is ever Clement) despite the claim of the Jews and Christians, (Forgiving) He forgives whoever repents of them.

[35:42]

(And they swore by Allah) i.e. the disbelievers of Mecca swore by Allah before the coming of the Prophet (pbuh) (their most binding oath) by Allah, (that if a warner) a warning Messenger (came unto them they would be more tractable) they would be swifter in responding and more guided in the religion (than any of the nations) than the Jews and Christians; (yet, when a warner) Muhammad (pbuh) (came unto them) with the Qur'an (it aroused in them naught save repugnance) from it,

[35:43]

((Shown in their) behaving arrogantly in the land) by rejecting faith in Muhammad (pbuh) and in the Qur'an (and plotting evil) to kill Muhammad (pbuh); (and the evil plot) evil words and works (encloseth but the men who make it) turn only against the people who make them. (Then, can they expect) can your people, once they disbelieved in you, expect (aught save the treatment of the folk of old) can they expect anything save the punishment of the people of old when they disbelieved in their messengers? (Thou wilt not find for Allah's way of treatment) for Allah's punishment (any substitute) any alteration, (nor wilt thou find for Allah's way of treatment aught of power to change) to someone other than Him.

[35:44]

(Have they) i.e. the disbelievers of Mecca (not travelled in the land and seen) and reflect upon (the nature of the consequence) the punishment (for those who were before them) when they disbelieved in their messengers, (and they were mightier) in physical strength (than these in power) and had more children? (Allah is not such that aught in the heavens or in the earth) of creation (escapeth Him. Lo! He is the Aware) He knows His creation, (the Mighty) He has power over them.

[35:45]

(If Allah took mankind) and the jinn (to task by that which they deserve) by their sins, (He would not leave a living creature on the surface of the earth; but He reprieveth them unto an appointed term, and when their term) when the time of their destruction (cometh then verily (they will know that) Allah is ever Seer of His slaves) He knows who to destroy and who to spare'.
And of the surah in which Ya-Sin is mentioned, which is all Meccan and consists of 92 (sic) verses, 729 words and 3,000 letters:

Surah 36: Ya-Sin

And of the surah in which Ya-Sin is mentioned, which is all Meccan and consists of 92 (sic) verses, 729 words and 3,000 letters:

[36:1]

And from his narration on the authority of Ibn 'Abbas that he said upon the interpretation of the saying of the Creator, glorified is His mention, (Ya Sin.): '(Ya Sin.) He says: Ya Sin, O human being, in the Syriac language.

[36:2]

(By the wise Qur'an,

[36:3]

Lo! thou art) O Muhammad (of those sent) it is also said that this is an oath by which Allah swore: He swore by the Ya', the Sin and the wise Qur'an and He did also swear by the Qur'an which exposits the lawful and the unlawful, the commands and prohibitions.

[36:4]

(On a straight path) you are holding firm to an established religion with which Allah is pleased, i.e. Islam.

[36:5]

(A revelation of the Mighty) He says: the Qur'an is the Word of the Mighty in His retribution against those who disbelieve in Him, (the Merciful) towards those who believe in Him,

[36:6]

(That thou mayst warn) by means of the Qur'an (a folk) i.e. the Quraysh (whose fathers were not warned) by any messenger; it is also said that this means: that you may warn your folk as their fathers were warned, (so they are heedless) of the matter of the Hereafter, i.e. they are in denial of it.

[36:7]

(Already hath the word proved true of) it has been decreed that wrath and chastisement will visit (most of them) most of the people of Mecca: Abu Jahl and his host, (for they believe not) as it is in Allah's knowledge nor do they wish to believe. And so they never accepted faith and were killed on the Day of Badr in their state of disbelief.

[36:8]

(Lo! we have put on their necks) and hands (carcans) of iron (reaching unto the chins, so that they are made stiff necked) it is also said that this means: We pulled their hands to their chins when they were about to stone the Prophet (pbuh) while he was praying. Therefore, they are chained and prevented from all good.

[36:9]

(And We have set a bar) a veil (before them) of the matter of the Hereafter (and a bar) a veil (behind them) of the matter of this worldly life, (and (thus) have covered them) covered the insight of their hearts (so that they see not) the Truth and guidance; it is also said that this means: We have set a veil before them when they were about to stone the Prophet (pbuh) while he was praying, such that they did not see him; and We set behind them a veil so that they do not see the Companions of the Prophet (pbuh); and because of this veil they were not able to see the Prophet (pbuh) or consequently harm him.

[36:10]

(Whether thou warn them) whether you warn the Banu Makhzum: Abu Jahl and his host, by means of the Qur'an (or thou warn them not, it is alike for them, for they believe not) they do not want to believe; and they were later killed on the Day of Badr in their state of disbelief. The verses from (Lo! we have put on their necks) to (…so that they are made stiff necked) were revealed about Abu Jahl, al-Walid and their hosts.

[36:11]

(Thou warnest only) your warning by means of the Qur'an benefits only (him who followeth the Reminder) i.e. the Qur'an and acts upon its teachings, like Abu Bakr and his fellow believers (and feareth the Beneficent in secret) and works for the Beneficent even though he does not see him. (To him bear tidings of forgiveness) of his sins in the life of this world (and a rich reward) and a fair reward in Paradise.

[36:12]

(Lo! We it is Who bring the dead to life) for the resurrection. (We record that which they send before (them)) We record what they did before of good and evil, (and their footprints) and what they left behind of praiseworthy or blameworthy wont which were acted upon after their death. (And all things) relating to their works (We have kept in a clear register) We have written down in the Guarded Tablet.

[36:13]

(Coin for them a similitude) explain to the people of Mecca: (The people of the city) of Antioch, how We destroyed them (when those sent (from Allah) came unto them) i.e. when the emissary of Jesus, Simon the Pure, came to them and they disbelieved in and denied him;

[36:14]

(When We sent unto them twain) two apostles: Simon the Canaanite and Thomas, (and they denied them both, so We reinforced them with a third) We strengthened them with Simon Peter who confirmed the message conveyed by the other two apostles, (and they said; Lo! we have been sent unto you.

[36:15]

They said) i.e. the apostles said: (Ye are but mortals) human beings (like unto us. The Beneficent hath naught revealed) He has not revealed any Scripture or sent any messenger. (Ye do but lie) about Allah!

[36:16]

(They answered) the apostles answered: (Our Lord knoweth) testifies (that we are indeed sent unto you,

[36:17]

And our duty is but plain conveyance (of the message)) from Allah with a language that you all understand.

[36:18]

((The people of the city) said) to the apostles: (We augur ill of you) you are of ill omen. (If ye desist not) from what you say, (we shall surely stone you) we shall kill you, (and grievous torture will befall you) you will be slain (at our hands.

[36:19]

They said) the apostles said: (Your evil augury) your toughness and ill omen (be with you) from Allah due to your own deeds! (Is it because ye are reminded (of the Truth)) do you find us of ill omen just because we reminded you of Allah and warned you by Him? (Nay, but you are froward folk) you are folk who associate partners with Allah?

[36:20]

(And there came from the uttermost part of the city) there came from the centre of the city (a man) his name was Habib the carpenter (running) when he heard about the emissaries. (He cried: O my people! Follow those who have been sent) by accepting faith in Allah!

[36:21]

(Follow those who ask of you no fee) or reward for believing in Allah, (and who are rightly guided) and who guide to belief in Allah's divine Oneness. They said to him: you have absolved yourself from us and from the religion of our forefathers and embraced the religion of our enemy.

[36:22]

And he said to them in reply: (For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back) after you die?

[36:23]

(Shall I take) shall I worship ((other) gods in place of Him) idols because of your command (when, if the Beneficent should wish me any harm) any severe punishment, (their intercession will avail me naught) they have no intercession when it comes to Allah's chastisement, (nor can they save) nor can the idols save me from Allah's chastisement?

[36:24]

(Then truly I should be in error manifest) if I worship anything besides Allah.

[36:25]

(Lo! I have believed in your Lord, so hear me) so obey me regarding faith; it is also said that he said this to the apostles: 'I believe in your Lord, so be witnesses that I am the slave of Allah'. He was then taken away and killed, crucified and trodden upon until his entrails burst forth from his rectum.

[36:26]

(It was said (unto him): Enter Paradise) Paradise was decreed for him; it is also said: it was said to his spirit: enter Paradise. (He said) his spirit said after entering Paradise: (Would that my people knew) and believed

[36:27]

(With what (munificence) my Lord hath pardoned me) through believing in Allah's divine Oneness (and made me of the honoured ones) in Paradise, through the reward He bestowed upon me because of the testification of "there is no deity except Allah!"

[36:28]

(We sent not down) as destruction (against his people after him) after they killed him (a host from heaven) angels from heaven, (nor do We ever send) down to them angels; it is also said that this means: We did not send to them messengers after they killed him.

[36:29]

(It was but one Shout) from Gabriel; Gabriel took hold of the sides of the door and cried one single cry, (and lo! they were extinct) they were dead without any motion in them.

[36:30]

(Ah, the anguish) regret and remorse (for the bondmen) on the Day of Judgement because they did not believe! (Never came there unto them a messenger but they did mock him!) they used to mock the messengers, kill them and throw them in a well.

[36:31]

(Have they not seen) have the disbelievers of Mecca not been informed (how many generations) past nations (We destroyed before them, which indeed return not unto them) that is until the Day of Judgement;

[36:32]

(But all, without exception) He says: all these nations, (will be brought before Us) for reckoning.

[36:33]

(A token) a sign and admonition (unto them) unto the people of Mecca (is the dead earth) the earth which has no vegetation. (We revive it) by means of the rain, (and We bring forth from it grain) all types of grain (so that they eat thereof;

[36:34]

And We have placed therein) in the earth (gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein) i.e. rivers therein.

[36:35]

(That they may eat of the fruit thereof) of the fruit of the palm-tree, (and their hand made it not) their hands did not make it grow; it is also said that this means: their hands did not plant it. (Will they not, then,

give thanks) to the One Who did it and hence believe in Him?

[36:36]

(Glory be to Him) Allah exonerates Himself (Who created all the sexual pairs) of all kinds, (of that which the earth groweth) the sweet, the sour and other things, (and of themselves) the male and female, (and of that which they know not) of other different kinds in the land and sea!

[36:37]

(A token) a lesson and sign (unto them) to the people of Mecca (is night) the dark night. (We strip it) We clear it (of the day, and lo! they are in darkness) at night.

[36:38]

(And the sun runneth on unto a resting place for him) to the sun's mansion; it is also said that this means: it runs in the day and at night without any resting place. (That is the measuring of the Mighty) that is the providence of the Mighty in retribution against those who disbelieve in Him, (the Wise) He knows His creation and their providence.

[36:39]

(And for the moon We have appointed mansions) like the mansions of the sun: it increases and decreases (till she return like an old shrivelled palm leaf.

[36:40]

It is not for the sun to overtake the moon) it is not proper for the sun to rise where the moon appears such that it takes away its light, (nor doth the night outstrip the day) nor does the night come at the time of the day such that it eclipses its brightness. (They) the sun, the moon and the planets (float each in an orbit) revolve and turn round an orbit.

[36:41]

(And a token unto them) and a lesson and sign to the people of Mecca (is that We bear their offspring) in the loins of their fathers when the fathers bore their offspring (in the laden ship) the ship of Noah,

[36:42]

(And have created for them of the like thereof) the like of the ship of Noah (whereon they ride) of boats and camels.

[36:43]

(And if We will, We drown them) in the sea, (and there is no help for them) from drowning, (neither can they be saved) from drowning;

[36:44]

Unless by mercy from Us) unless by a blessing from Us that will save them from drowning (and as comfort for a while) until the time of their death and destruction.

[36:45]

(When it is said unto them) when the Prophet (pbuh) said to the people of Mecca: (Beware of that which is before you) of the matter of the Hereafter; you should believe in and strive for it (and that which is behind

you) of the matter of this worldly life, such that you do not become deluded by it and by its splendour, (that haply ye may find mercy) in the Hereafter and do not get tormented.

[36:46]

(Never came a token) a sign (of the tokens) of the signs (of their Lord to them) to the disbelievers of Mecca, such as the splitting of the moon, the eclipse of the sun, Muhammad (pbuh) and the Qur'an (but they did turn away from it) except that they disbelieved in it!

[36:47]

(And when it is said unto them) to the people of Mecca; the poor among the believers said to them: (Spend) on the poor (of that wherewith Allah hath provided you. Those who disbelieve) the disbelievers of Mecca (say unto those who believe) the poor believers: (Shall we feed) shall we spend on (those whom Allah, if He willed, would feed) would provide for? (Ye are) O group of believers; it is also said that the believers said to them: you are (in naught else than error manifest) it is also said that this verse was revealed about the atheists of Quraysh.

[36:48]

(And they say) and the disbelievers of Mecca say: (When will this promise) which you promise us, O Muhammad, (be fulfilled, if ye are truthful) that we will be resurrected after death?

[36:49]

(They await) if they disbelieve in you, your folk await as punishment nothing (but one Shout) which is the first blow of the Trumpet, (which will surprise them while they are disputing) in the marketplace.

[36:50]

(Then they cannot make bequest) it is also said that this means: they cannot speak, (nor can they return to their own folk) from the marketplace; it is also said that this means: nor can they answer back their families.

[36:51]

(And the trumpet is blown) this is the blowing of the resurrection (and lo! from the graves they hie unto their Lord) they emerge from their graves and proceed towards their Lord,

[36:52]

(Crying) i.e. the disbelievers after they come out of their graves: (Woe upon us! Who hath raised us) who has awakened us (from our place of sleep?) And then some will say to others: (This is that which the Beneficent did promise) in the life of the world; it is also said that it is the angels, the guardian angels, who say: this is that which the Beneficent did promise on the tongue of the messengers in the life of the world, (and the messengers spoke truth) concerning resurrection after death,

[36:53]

(It is but one Shout) it is but one blow which is the blowing of the Resurrection, (and behold them brought together before Us) for reckoning!

[36:54]

(This day) which is the Day of Judgement (no soul is wronged in aught) none will have his good deeds decreased or evil works increased; (nor are you requited) in the Hereafter (aught save what ye used to do) and say in the life of this world.

[36:55]

(Lo! those who merit Paradise) the inhabitants of Paradise (this day) which is the Day of Judgement (are happily employed) are in comfort, preoccupied from the plight of the inhabitants of the Fire,

[36:56]

(They and their wives, in pleasant shade, on thrones reclining;

[36:57]

Theirs the fruit) different kinds of fruit (and theirs (all) that they ask) and desire;

[36:58]

(The word from a Merciful Lord (for them) is: Peace) they are greeted with the greeting of peace!

[36:59]

(But avaunt ye) Allah will say to them: disperse today, (O ye guilty, this day) O you who ascribed partners to Me! Thus He distinguished them from the believers.

[36:60]

He will also say to them: (Did I not charge you) did I not present to you, in the Scripture brought by the Messenger, (O ye sons of Adam, that ye worship not the devil) that you should not obey the devil. (Lo! he is your open foe) whose enmity is quite manifest!

[36:61]

(But that ye worship Me) but that you should believe in My divine Oneness? (That) the profession of Allah's divine Oneness (was the right path) a straight, true religion.

[36:62]

(Yet he) the devil (hath led astray of you) O children of Adam (a great multitude) of people before you. (Had ye then no sense) did you not know what he did to them, and hence avoid following their path?

[36:63]

(This is hell which you were promised) in the life of the world.

[36:64]

(Burn therein this day for that you disbelieved) in it and also because of your denial of the Scriptures and the messengers.

[36:65]

(This day) which is the Day of Judgement (We seal up mouths) We prevent them from talking because of their denial, (and hands speak out) revealing what they had struck (and feet bear witness) testify about where they went and their limbs testify (as to what they used to earn) of evil.

[36:66]

(And had We willed, We verily could have quenched their eyesight) verily, We would have quenched the eyes of their error (so that they should struggle for the way) so that they would see the way. (Then how could they have seen) how could they see the way when their error has not been removed?

[36:67]

(And had We willed, We verily could have fixed them in their place) We could have turned them into apes and swine in their own homes, (making them powerless to go forward) making them unable to come and go (or turn back) to their initial state.

[36:68]

(He whom We bring unto old age, We reverse him in creation (making him go back to weakness after strength)) until he becomes like a little child, possessing no teeth or power, he urinates and defecates on himself like a young child. (Have ye then no sense) do you then not believe in this?

[36:69]

(And we have not taught him) i.e. Muhammad (pbuh) (poetry, nor is it meet for him) poetry is not appropriate for him. (This is) i.e. the Qur'an (naught else than a Reminder) an admonition (and a Lecture making plain) the lawful and unlawful, the commands and prohibitions,

[36:70]

(To warn) so that Muhammad (pbuh) warns by means of the Qur'an (whosoever liveth) whoever has an intellect, (and that the word) enjoining wrath and punishment (may be fulfilled against the disbelievers) of Mecca such that they do not believe in Muhammad (pbuh) or in the Qur'an.

[36:71]

(Have they not seen) have they not been informed (how We have created for them) for the people of Mecca (of Our handiwork) by means of Our power (the cattle, so that they are their owners) and controllers,

[36:72]

(And have subdued them unto them) and made the cattle subservient to them, (so that some of them they have for riding, some for food) their meat is food for them?

[36:73]

(Benefits) carrying their loads and trading through them (and (divers) drinks) from their milk (have they) i.e. the people of Mecca (from them) from the cattle. (Will they not then give thanks) to He Who did this for them and, thus, believe in Him?

[36:74]

(And they have) and the disbelievers of Mecca worshipped ((other) gods) idols (beside Allah, in order that they may be helped) so that they may save them from Allah's punishment.

[36:75]

(It is not in their power to help them) the idols are unable to save them from Allah's chastisement; (but they) i.e. the disbelievers of Mecca (are unto them) in falsehood (a host in arms) like slaves standing before the idols.

[36:76]

(So let not their speech) their denial (grieve thee) O Muhammad. (Lo! We know what they conceal) of plotting and treachery (and proclaim) of enmity.

[36:77]

(Hath not man seen) does not Ubayy Ibn Khalaf know (that We have created him from a drop of seed) of a weak and stinking sperm drop? (Yet lo! he is an open opponent) he openly argues in falsehood.

[36:78]

(And he hath coined for Us a similitude) he gave Us a similitude regarding bones, (and hath forgotten the fact of his creation) he left out the mention of his initial creation, (saying: Who will revive these bones when they have rotted away) who will revive these bones when they become dust?

[36:79]

(Say) to him, O Muhammad: (He will revive them Who produced them) Who created them (at the first) from a sperm drop, (for He is Knower of every creation) He is Knower of the creation of everything,

[36:80]

(Who hath appointed for you fire) other than the Fire of punishment (from the green tree, and behold! Ye) O people of Mecca (kindle from it) you derive from the green tree fire.

[36:81]

(Is not He Who created the heavens and the earth Able to create) to revive (the like of them? Aye that He is!) He is Able to do so, (for He is the All-Wise Creator) Who will resurrect the dead,

[36:82]

(But His command) regarding the resurrection, (when He intends a thing) when He wishes the resurrection to take place, (is only that he says unto it: Be! and it is) and the coming of the Hour happens.

[36:83]

(Therefore glory be to Him) Allah glorified Himself (in Whose hand is the dominion over all things) the stores of all things and the creating of all things! (Unto Him you will be brought back) after death and He will requite you each according to his works'.
And of the surah in which those who set the ranks are mentioned, which is all Meccan and consists of 181 verses, 860 words and 3,829 letters:

Surah 37: Those Who Set the Ranks (*al-Saffat*)

And of the surah in which those who set the ranks are mentioned, which is all Meccan and consists of 181 verses, 860 words and 3,829 letters:

[37:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (By those who set the ranks in battle order): '(By those who set the ranks in battle order) Allah swore by the angels who are, in heaven, aligned in rows like the rows of the believers in prayer.

[37:2]

(And those who drive away with reproof) He also swore by the angels who drive away the clouds and bring them together.

[37:3]

(And those who read (the Word) for a reminder) He swore by the angels who recite the Qur'an; it is also said that He swore by the reciters of the Qur'an,

[37:4]

(Lo! thy Lord is surely One) without a son or partner; this oath says: O people of Mecca, your Lord is One, He has no son or partner.

[37:5]

(Lord of the heavens and of the earth) the Creator of the heavens and of the earth (and all that is between them) of created beings and marvels, (and Lord of the sun's risings) the risings of winter and summer.

[37:6]

(Lo! We have adorned the lowest heaven) the first heaven (with an ornament, the planets) He says: the first heaven is adorned with planets:

[37:7]

(With security) He says: they are made safe (from every froward devil) from every tough, rebellious devil.

[37:8]

(They cannot listen) so that they do not listen (to the Highest Chiefs) to the speech of the angels, i.e. the guardian angels, regarding that which is communicated amongst them (for they are pelted from every side) they rise up to,

[37:9]

(Outcast) they are driven away from heaven and from listening to the angels, (and theirs is a perpetual torment) by means of the stars; and it is also said that this means: in the Fire;

[37:10]

(Save him who snatcheth a fragment) save him who snatches a little of the words of the angels, (and there pursueth him a piercing flame) and is chased by a bright star which burns him.

[37:11]

(Then ask them (O Muhammad)) ask the people of Mecca: (Are they stronger as a creation) as a resurrected people, (or those (others) whom We have created) of angels and all other people? (Lo! We created them of plastic) sticking (clay) We created them from Adam and Adam is from clay.

[37:12]

(Nay, but thou dost) O Muhammad (marvel) their denial of you (when they mock) you and your Scripture.

[37:13]

(And heed not) and take no admonition (when they are reminded) by the Qur'an,

[37:14]

(And seek to scoff when they) the people of Mecca (behold a portent) a sign such as the splitting of the moon and the eclipse of the sun.

[37:15]

(And they say: lo! This) which Muhammad (pbuh) brought us (is mere magic) a manifest lie;

[37:16]

(When we are dead and have become dust and) withered (bones, shall we then, forsooth, be raised (again)) shall we then be brought back to life after we die? Say to them, O Muhammad: indeed you shall.

[37:17]

They asked: (And our forefathers) shall they be raised again?

[37:18]

(Say (O Muhammad): Yea, in truth; and ye) and them (will be brought low) abased and humiliated.

[37:19]

(There is but one Shout) it is but one single blow, which is the blowing of the Resurrection, (and lo!) they emerge from the graves and (they behold) what they will be commanded to do.

[37:20]

(And say) when they come forth from their graves: (Ah, woe for us! This is the Day of Judgement) this is the Day of Reckoning.

[37:21]

And the angels will say to them: (This is the Day of Separation) the Day of Judgement between you and the believers, (which ye used to deny) in the life of this world.

[37:22]

Allah would then say to the angels: (Assemble those who did wrong) assemble those who associated partners with Allah, (together with their wives) with their friends and those who are of their calibre from among the jinn, humans and satans (and what they used to worship) of idols

[37:23]

(Instead of Allah, and lead them to the path to hell) to the middle of hell;

[37:24]

Allah would also say to the angels: (And stop them) detain them in hell, (for they must be questioned) about this claim; it is also said that this means: they will be questioned about their rejection of "there is no deity except Allah".

[37:25]

(What aileth you that ye help not one another?) how is it that you do not save yourselves from Allah's chastisement, or help one another to avoid Allah's chastisement?

[37:26]

(Nay, but this day) which is the Day of Judgement (they make full submission) the worshipper and the worshipped submitted to Allah and knew that the Truth is with Allah.

[37:27]

(And some of them draw near unto others) the humans go to the satans and the lowly among people go to the leaders, (mutually questioning) reproaching one another and arguing.

[37:28]

(They say) i.e. the humans say to the satans: (Lo! ye used to come unto us, imposing, (swearing that ye spoke the Truth)) and enticing us to reject Religion.

[37:29]

(They answer) the satans would answer the humans: (Nay, but ye (yourselves) were not believers) in Allah.

[37:30]

(We had no power over you) we had no reason or proof to win you over, (but ye were wayward folk) but you were disbelievers in Allah.

[37:31]

(Now the Word of our Lord) that His chastisement and wrath will be enjoined upon us (hath been fulfilled concerning us. Lo! we are about to taste (the doom)) of the Fire.

[37:32]

(Thus we misled you) from Religion. (Lo! we were (ourselves) astray) from Religion.

[37:33]

(Then lo! this day) which is the Day of Judgement (they (both) are sharers in the doom) the worshipper and those worshipped.

[37:34]

(Lo! thus deal We with the guilty) thus We deal with the idolaters.

[37:35]

(For when it was said unto them) in the life of the world, say: (There is no god save Allah, they were scornful) they were too proud to say it

[37:36]

(And said: Shall we forsake our gods) shall we leave the worship of our gods (for a mad poet) who invents lies? Meaning the Prophet Muhammad (pbuh).

[37:37]

(Nay, but he) Muhammad (pbuh) (brought the Truth) he brought the Qur'an and the profession of Allah's divine Oneness, (and he confirmed those sent (before him)) and he brought a confirmation of the messengers who were sent before him.

[37:38]

(Lo! (now) verily ye) O people of Mecca (taste the painful doom) in the Fire.

[37:39]

(Ye are requited) in the Hereafter (naught save what ye did) in the life of the world in your state of idolatry and disbelief.

[37:40]

(Save single minded slaves of Allah) who are protected from disbelief and idolatry; it is also said that its meaning is: save those who are chosen for worship and for the profession of Allah's divine Oneness;

[37:41]

(For them there is a known provision) in measure for the morning and evening of the life of this world, except that over there there is no morning or evening.

[37:42]

(Fruits) they have different kinds of fruit. (And they will be honoured) with gifts

[37:43]

(In the Gardens of Delight) whose delight is endless,

[37:44]

(On couches facing one another) upon visitation

[37:45]

(A cup) of wine (from a gushing spring) of pure wine (is brought round for them) as service,

[37:46]

(White, delicious to the drinkers,

[37:47]

Wherein) in drinking this wine (there is no headache) stomach-ache, drunkenness, harm or sinning (nor are they made mad thereby) because of intoxication; it is also said that this means: they never run out of it.

[37:48]

(And with them) in Paradise (are those of modest gaze) wives who lower their gaze, content with their husbands and wish no man instead of their husband, (with lovely eyes) and beautiful faces,

[37:49]

(As they were hidden eggs) in their purity, in both heat and cold.

[37:50]

(And some of them draw near unto others, mutually questioning) conversing with one another.

[37:51]

(A speaker of them saith) one of the inhabitants of Paradise, Yehuda the believer, says: (Lo! I had a comrade) whose name was Abu Qutrus, who was actually his brother.

[37:52]

(Who used to say: Art thou in truth of those who put faith (in his words)) do you really believe those messengers?

[37:53]

(Can we, when we are dead and have become mere dust and) rotten (bones, can we (then) verily be brought to book) because he denied resurrection after death?

[37:54]

(He saith) to his brothers in Paradise: (Will ye look) in the Fire that haply you may find out about his state?

[37:55]

(Then looketh he and seeth him) and sees his disbelieving brother (in the depth of hell) in the middle of hell.

[37:56]

(He saith: By Allah, thou verily didst all but cause my ruin) you almost led me away from Religion and you would have certainly destroyed me if I obeyed you,

[37:57]

(And had it not been for the favour of my Lord) Who bestowed faith upon me and protected me from disbelief, (I too had been of those haled forth (to doom)) I too would be tormented with you in the Fire.

[37:58]

Then he heard a crier saying: "O people of Paradise death is slain and from now on there is no death". Upon which he will say to his brothers: (Are we then not to die) after the slaying of death

[37:59]

(Saving our former death) after our death in the life of the world. They would say to him: “Yes, indeed!” Thereupon he will hear a crier crying: “O people of hell! The fire is now closed; none will enter it or leave it”, and he will say to his brothers: (and are we not to be punished) after the Fire is closed? And their answer will be in the affirmative.

[37:60]

(Lo! this is the Supreme Triumph) this is the ultimate safety; we gained Paradise and all that which is in it

and were saved from hell and all that which is in it. The story of these two brothers is the same story of the two brothers mentioned in surah al-Kahf, one of whom was a believer, this is Yehuda, and the other an unbeliever, Abu Qutrus.

[37:61]

Then Allah will say to him: (For the like of this, then) eternity in Paradise and its bliss, (let the workers work) let those who hasten to do righteous works hasten to do them; it is also said that this means: for the like of this let those who compete to spend in the way of Allah spend their wealth; and it is also said that this means: for the like of this let those who strive in seeking knowledge and worship strive.

[37:62]

(Is this) which I have mentioned for the inhabitants of Paradise of food and drink (better as a welcome) better as food, drink and reward for the believers, (or the tree of Zaqqum) for Abu Jahl and his host?

[37:63]

(Lo! We have appointed it) We mentioned it as (a torment) a trial (for wrong-doers) Abu Jahl and his host, for they said: the Zaqqum is nothing but dates and butter.

[37:64]

(Lo! it is a tree that springeth) grows (in the heart of hell) in the middle of hell.

[37:65]

(Its crop) its fruit (is as it were the heads of devils) the heads of snakes which resemble devils. This kind of snakes is found near Yemen.

[37:66]

(And lo! They) i.e. the people of Mecca as well as all the disbelievers (verily must eat thereof) of the tree of Zaqqum, (and fill (their) bellies therewith) and fill their bellies of it.

[37:67]

(And afterward, lo! thereupon they have a drink of boiling water) to go with the Zaqqum.

[37:68]

(And afterward, lo! their return) their destination (is surely unto hell) the middle of hell.

[37:69]

(They indeed found their fathers) in the life of this world (astray) from the Truth and guidance,

[37:70]

(But they make haste (to follow) in their footsteps) they hasten to follow their religion, and do as they did.

[37:71]

(And verily most of the men of old) of past generations, (went astray before them) before your folk, O Muhammad.

[37:72]

(And verily We sent among them warners) but they disbelieved in them and, as a result, We destroyed them.

[37:73]

(Then see) O Muhammad (the nature of the consequence for) the requital of (those warned) of those who were warned by the messenger, but chose to disbelieve, how we destroyed them,

[37:74]

Allah then made an exception, saying: (Save singled minded slaves of Allah) who are protected from disbelief and idolatry; and it is said that this means according to a variant reading: except those chosen for worship and the profession of Allah's divine Oneness. The latter did not disbelieve and therefore We did not destroy them.

[37:75]

(And Noah verily prayed unto Us) Noah prayed against his folk, saying: (My Lord! Leave not one of the disbelievers in the land…) [Noah, 71: 26-27], (and gracious was the Hearer of his prayer) by destroying his folk.

[37:76]

(And We saved him and his household) and all those who believed in him (from the great distress) i.e. drowning,

[37:77]

(And made his seed the survivors) until the Day of Judgement. Noah had three sons: Shem, Ham and Yapheth. Shem is the father of the Arabs and those people surrounding them; Ham is the father the Abyssinians, Berbers and inhabitants of Sind; and Yapheth is the father of the rest of people,

[37:78]

(And left for him) for Noah good praise (among the later folk) who remained after him:

[37:79]

(Peace be unto Noah) safety and happiness from Us unto Noah (among the peoples) of his time!

[37:80]

(Lo! thus do We reward the good) in words and works by bestowing upon them good praise and safety.

[37:81]

(Lo! he is one of Our believing slaves.

[37:82]

Then We did drown the others) those who remained after him.

[37:83]

(And lo! of his persuasion) of Noah's persuasion; and it is also said this means: of Muhammad's persuasion (verily was Abraham) He says: Abraham followed the religion and way of Noah and Muhammad (pbuh) followed Abraham's religion and way.

[37:84]

(When he came unto his Lord) He says: when Abraham betook himself to worshipping his Lord (with a whole heart) with a heart free from any blemish;

[37:85]

(When he said unto his father) Azar (and his folk) the idol worshippers: (What is it that you worship) beside Allah?

[37:86]

They replied: "we worship idols", to which Abraham said: (Is it a falsehood gods beside Allah that ye desire) do you then worship false deities?

[37:87]

(What then is your opinion of the Lord of the Worlds) what do you think He will do to you if you worship other than Him?

[37:88]

(And he glanced a glance at the stars) it is also said that this means: he reflected for a while,

[37:89]

(Then said: Lo! I feel sick!) so that they leave him alone.

[37:90]

(And they turned their backs and went away from him) they went to their festival and left him alone.

[37:91]

(Then turned he) i.e. Abraham (to their gods and said) to them: (Will ye not eat) the honey you have on you?

[37:92]

When they did not answer him, he said: (What aileth you that ye speak not) why do you not answer me?

[37:93]

(Then he attacked them striking with his right hand) with an axe; it is also said that he fulfilled his oath.

[37:94]

(And (his people) came towards him, hastening) from their festival.

[37:95]

(He said) Abraham said to them: (Worship ye that which ye yourselves do carve) with your own hands from

stones and wood,

[37:96]

(When Allah hath created you) and leave the worship of Allah Who created you (and what ye make) and He also created your act of carving as well as that which you carve?

[37:97]

(They said: Build for him a building) a furnace (and fling him in the red hot fire.

[37:98]

And they designed a snare for him) to burn him in the Fire, (but We made them the undermost) of those who dwell in the bottom of the Fire; it is also said that this means: We made them of the losers by subjecting them to chastisement.

[37:99]

(And he said) Abraham said to Lot: (Lo! I am going unto my Lord) I am going to worship my Lord (Who will guide me) who will save me from them.

[37:100]

Then he said: (My Lord! Vouchsafe me of the righteous) a son who is among the messengers.

[37:101]

(So We gave him tidings of a gentle son) a son who is knowledgeable in his youth, gentle in his old age.

[37:102]

(And when (his son) was old enough to walk with him) when his son was old enough to strive for Allah and obey Him; it is also said that this means: when his son was old enough to walk with him in the mountains, ((Abraham) said) to his son Ishmael; and it is also said: to his son Isaac: (O my dear son, I have seen in a dream that I must sacrifice thee) I am commanded in a dream vision to sacrifice you. (So look, what thinkest thou) what do you say? (He said: O my father! Do that which thou art commanded) of sacrificing me. (Allah willing, thou shalt find me of the steadfast) in the face of this sacrifice.

[37:103]

(Then, when they had both surrendered (to Allah)) when they both agreed and consigned the matter to Allah, (and he had flung him down upon his face) and it is said: on his side,

[37:104]

(We called unto him: O Abraham:

[37:105]

Thou hast already fulfilled the vision) you have fulfilled what you were commanded in the dream vision. (Lo! thus do We reward the good) in their words and works.

[37:106]

(Lo! that verily was a clear test) that was a manifest trial.

[37:107]

(Then We ransomed him with a tremendous victim) We ransomed him with a fat ram.

[37:108]

(And We left for him among the later folk (the salutation)) We left Abraham with good praise among the people who came after him:

[37:109]

(Peace be unto Abraham) bliss and safety from Us unto Abraham!

[37:110]

(Thus do We reward the good) with good praise and safety.

[37:111]

(Lo! He) i.e. Abraham (is one of Our believing slaves) who are true in their faith.

[37:112]

(And We gave him tidings of the birth of Isaac, a Prophet of the righteous) of the messengers.

[37:113]

(And We blessed him) with good praise and righteous offspring (and Isaac. And of their seed) and of the offspring of Abraham and Isaac (are some who do good) who believe in Allah's divine Oneness, (and some who plainly wrong themselves) through disbelief.

[37:114]

(And We verily gave grace unto Moses and Aaron) by bestowing upon them prophethood and complete surrender unto Him,

[37:115]

(And saved them and their people) who believed in them (from the great distress) from drowning,

[37:116]

(And helped them) against Pharaoh and his host (so that they became the victors) by means of proof.

[37:117]

(And We gave them the clear Scripture) We gave them the Torah which made clear the lawful and the unlawful,

[37:118]

(And showed them the right path) We confirmed them on the true, straight religion.

[37:119]

(And We left for them) for Moses and Aaron, (among the later folk (the salutation)) good praise among the people who came after them:

[37:120]

(Peace be unto Moses and Aaron) bliss and safety from Us unto Moses and Aaron!

[37:121]

(Lo! thus do We reward the good) with words, deeds and good praise.

[37:122]

(Lo! they are two of our believing slaves) who are true in their faith.

[37:123]

(And lo! Elias was of those sent (to warn)) his folk.

[37:124]

(When he said unto his folk: Will ye not ward off (evil)) the worship of other than Allah?

[37:125]

(Will ye cry unto Baal) will you worship other deities beside Allah; it is also said that this means: will you worship a bull instead of worshipping Allah; it is also said that his people had an idol called Baal which was 30 cubits tall and had four faces (and forsake the best of Creators) and forsake the worship of the greatest of Creators, such that you do not worship him at all,

[37:126]

(Allah, your Lord) your Creator (and Lord of your forefathers) and the Creator of your forefathers before you?

[37:127]

(But they denied him) they denied his message, (so they surely will be haled forth (to the doom)) they will be brought in order to be tormented in the Fire,

[37:128]

(Save single minded slaves of Allah) save the salves of Allah who are sincere in their worship and have faith in Allah's divine Oneness; these will not be tormented.

[37:129]

(And we left for him among the later folk (the salutation)) We left for Elias good praise among the people who came after him:

[37:130]

(Peace be) bliss and safety from Us (unto Elias!) who is none other than Idris the Prophet!

[37:131]

(Lo! thus do We reward the good) with words, deeds and good praise.

[37:132]

(Lo! he is one of Our believing slaves) who are true in their faith.

[37:133]

(And lo! Lot verily was of those sent (to warn)) his folk,

[37:134]

(When We saved him and his household) his two daughters: Za'ura and Raytha, (every one,

[37:135]

Save an old woman among those who stayed behind) except his hypocrite wife who stayed behind with those who were destroyed;

[37:136]

(Then We destroyed the others) We destroyed those who remained behind after the departure of Lot and his daughters.

[37:137]

(And lo! Ye) O people of Mecca (verily pass by (the ruin of) them) by the towns of Lot: Sodom, 'Amura, Sabura and Daduma (in the morning

[37:138]

And at night time; have ye then no sense) do you not believe in what was done to them, such that you do not follow their example?

[37:139]

(And lo! Jonah verily was of those sent (to warn)) his folk,

[37:140]

(When he fled) from his folk; and it is said: when he abandoned his folk (unto the laden ship) which was about to sail,

[37:141]

(And then drew lots and was of those rejected) he lost and threw himself in the sea;

[37:142]

(And the fish swallowed him while be was blameworthy) he reproached himself for fleeing from his folk;

[37:143]

(And had he not been one of those who glorify (Allah)) had he not been of those who prayed before that

[37:144]

(He would have tarried in its belly) he would have remained in the belly of the fish (till the day when they are raised) from the graves;

[37:145]

(Then We cast him on a desert shore while he was sick) he was as weak as a little child;

[37:146]

(And We caused a tree of gourd to grow above him;

[37:147]

And We sent him to a hundred thousand (folk) or more) 20,000 more,

[37:148]

(And they believed) in him, (therefore We gave them comfort for a while) until the time of death without punishing them.

[37:149]

(Now ask them (O Muhammad)) ask the people of Mecca, and specifically the Banu Malih: (Hath thy Lord daughters) females (whereas they have sons) males? They said: "yes!" And the Prophet (pbuh) said to them: "do you wish for Allah what you do not wish for yourselves?"

[37:150]

(Or created We the angels females) as you claim (while they were present?

[37:151]

Lo! it is of their falsehood) it is due to their denial (that they say:

[37:152]

Allah hath begotten) for they claimed the angels were Allah's daughters. (And lo! verily they tell a lie) in what they say.

[37:153]

((And again of their falsehood): He hath preferred daughters to sons

[37:154]

What aileth you? How judge ye?) evil is what you choose for yourselves; you choose for Allah what you would not accept for yourselves,

[37:155]

(Will ye not then reflect?) will you not take heed from what you say?

[37:156]

(Or have ye) O people of Mecca (a clear warrant) a Scripture stating the angels are Allah's daughters?

[37:157]

(Then produce your writ, if ye are truthful) that the angels are Allah's daughters.

[37:158]

(And they) the disbelievers of Mecca, and the Banu Malih specifically (imagine kinship between him and the jinn) they claimed that there is a kinship between Allah and the angels when they said that the angels are Allah's daughters; it is also said that this was revealed about the dualists who claimed that Iblis, may Allah curse him, is Allah's partner in that Allah created good while Iblis created evil, (whereas the jinn) the angels (know well that they) i.e. the disbelievers of Mecca: the Banu Malih (will be brought before (Him)) will be chastised in hell.

[37:159]

(Glorified be Allah) Allah exonerates Himself (from that which they attribute (unto Him)) from the lies they attribute to Him,

[37:160]

(Save single minded slaves of Allah) save the slaves of Allah who are sincere in their profession of Allah's divine Oneness and in their worship: these slaves do not invent lies about Allah; it is also said that this verse should be understood as follows: those who claim that there is a kinship between Allah and the angels will be tormented and none of them will escape this torment except the sincere slaves of Allah who are protected from disbelief, idolatry and indecencies.

[37:161]

(Lo! verily, ye) O people of Mecca (and that which ye worship) beside Allah,

[37:162]

(Ye cannot excite (anyone) against Him) you cannot lead anyone astray from His worship

[37:163]

(Save him who is to burn in hell) save him who will enter hell with you, i.e. Iblis; it is also said that this means: except he whom I decreed that he will enter hell with you.

[37:164]

(There is not one of us) said Gabriel (pbuh) (but hath his known position) a known position in heaven.

[37:165]

(Lo! we, even we, are they who set the ranks) in prayer.

[37:166]

(Lo! we, even we, are they who hymn His praise) who pray to Him

[37:167]

(And indeed they) the people of Mecca (used to say) before the coming of Muhammad (pbuh) to them:

[37:168]

(If we had but a reminder from the men of old) if we had a messenger as the people of old had.

[37:169]

(We would be single minded slaves of Allah) who believe in Allah's divine Oneness.

[37:170]

(Yet (now that it is come) the, disbelieve therein) they disbelieve in Muhammad (pbuh) and in the Qur'an when they came to them: (but they will come to know) what will be done to them when they die, in the grave and on the Day of Judgement.

[37:171]

(And verily Our word went forth of old) was enjoined that victory and the upper hand will be given (unto Our bondmen sent (to warn)

[37:172]

That they verily would be helped) with proof and reason,

[37:173]

(And that Our host) the messengers and believers, (they verily would be the victors) by means of proof and numbers until the Day of Judgement.

[37:174]

(So withdraw) O Muhammad (from them) from the disbelievers of Mecca (awhile) until the time of their destruction at Badr,

[37:175]

(And watch) inform them about Allah's punishment, (for they will (soon) see) what will be done to them.

[37:176]

(Would they hasten on Our doom) is it something like Our punishment that they are hastening before its appointed time?

[37:177]

(But when it cometh home to them, then it will be a hapless morn for those who have been warned) when the punishment comes, what an evil morning it is for those whom the messengers warned but rejected faith.

[37:178]

(Withdraw from them) turn away from, O Muhammad, (awhile) until they are destroyed at Badr.

[37:179]

(And watch) and be aware, (for they will (soon) see) they will soon know what will be done to them.

[37:180]

(Glorified be thy Lord) Allah exonerated Himself from having a son or partner, (the Lord of Majesty) the Lord of might and power, (from that which they attribute (unto Him)) from the lies they invent about Him.

[37:181]

(And peace) from Us (be unto those sent (to warn)) because they conveyed the message.

[37:182]

(And praise be to Allah) thanks and divine Oneness belong to Allah for the safety of the messenger and destruction of their folks, (Lord of the Worlds) the Master of the jinn and human beings!'
And of the surah in which Sad is mentioned, which is all Meccan and consists of 89 verses, 732 words and 3,066 letters:

Surah 38: *Sad*

And of the surah in which *Sad* is mentioned, which is all Meccan and consists of 89 verses, 732 words and 3,066 letters:

[38:1]

And from his narration on the authority of Ibn 'Abbas that he said upon the interpretation of Allah's saying (Sad.): '(Sad.) He says: Sad by the Qur'an, i.e. repeat the Qur'an until you distinguish between faith and disbelief, the prophetic wont and blameworthy innovation, truthfulness and lying, the lawful and the unlawful, good and evil; it is also said that Sad stands for barring (sadd) from the guidance, i.e. the barring of the people of Mecca from the Truth and guidance; it is also said that it stands for Abu Jahl; and it is also said that it stands for truthful (sadiq) in his speech; and it is also said that Sad is one of Allah's names; and it is also said that it is an oath by which Allah swore (By the renowned Qur'an) by the Qur'an which possesses honour and clarity of exposition; it is an honour to those who believe in it and it is a clear exposition of the people of old as well as of future generations of people. Allah swore by the Qur'an,

[38:2]

(Nay, but those who disbelieve) the disbelievers of Mecca (are in false pride and schism) dispute and enmity, and it is for this that Allah swore.

[38:3]

(How many a generation) past generation (We destroyed before them) before the Quraysh, (and they cried out when it was no longer the time for escape!) the angels cried out to them upon their destruction: this is no context for attacking or fleeing; stop! And they stopped until Allah destroyed all of them. This is because before this, upon fighting an enemy, they used to say: attack all together! (Manas! Manas!). Some would therefore survive and others die. But when they were defeated by the enemy they used to cry: flee! Flee! (Manasa! Manasa!), and so they used to flee all together from the battlefield. These were two different signs whenever they engaged in fighting either to attack or to flee from the enemy. When Allah wished to destroy them, the angels cried out to them: this is no context for attacking or fleeing.

[38:4]

(And they) i.e. the Quraysh (marvel that a warner) a warning messenger (from among themselves) from their own lineage (hath come unto them, and the disbelievers) the disbelievers of Mecca (say: This) meaning Muhammad (pbuh) (is a wizard) who sows dispute between people, (a charlatan) who lies about Allah.

[38:5]

(Maketh he the gods One God) could one God be sufficient to fulfil all our needs, as Muhammad claims? (Lo! That) which Muhammad says (is an astounding thing) is a bizarre thing.

[38:6]

(The chiefs among them) among the Quraysh: 'Utbah and Shaybah the sons of Rabi'ah, Ubayy Ibn Khalaf al-Jumahi and Abu Jahl Ibn Hisham (go about, exhorting) Abu Jahl said to them: (Go) to your deities (and be staunch to your gods) and persevere in the worship of your deities! (Lo! This) meaning Muhammad (pbuh) (is a thing designed) to perish; it is also said that this means: that which Muhammad is saying is designed to spread to all people of the earth.

[38:7]

(We have not heard of this) which Muhammad says (in later religion) in Judaism and Christianity; they mean to say: we did not hear from the Jews or Christian that God is One. (This) which Muhammad says (is naught but an invention) which Muhammad has invented.

[38:8]

(Hath the reminder been revealed unto him (alone) among us) has he been selected from among us to have prophethood and the Scripture? (Nay, but they) the disbelievers of Mecca (are in doubt concerning My reminder) concerning My Scripture and the prophethood of My Prophet; (nay but they have not yet tasted My doom) they have not tasted My chastisement, this is why they lie about Me.

[38:9]

(Or are theirs the treasures of the mercy of thy Lord, the Mighty, the Bestower) He says: or do they have in their hands prophethood and the Scriptures such that they bestow them upon whomever they wish, when He is the Mighty in retribution against whoever does not believe in Him, the Bestower Who has bestowed prophethood and the Scripture upon Muhammad (pbuh)?

[38:10]

(Or is the kingdom of the heavens and the earth and all that is between them theirs?) Or do they have power over the heavens and the earth and over all created beings and marvels that are between the heavens and the earth? (Then let them ascend by ropes) to the gates of heavens! And if they have that power, then let them see whether or not He bestowed upon him prophethood and the Scripture.

[38:11]

(A defeated) and slain (host are (all) the factions) of disbelievers: the disbelievers of Mecca (that are there) they were defeated and killed on the Day of Badr when they intended to kill the Prophet (pbuh).

[38:12]

(The folk of Noah before them) before your folk, O Muhammad (denied) Noah (and (so did the tribe of) 'Aad) the folk of Hud deny Hud, (and Pharaoh) denied Moses (firmly planted) who had an established kingdom; and it is said that this means: the one who tortured using posts; this is because whenever he got angry against someone he tortured him using four posts,

[38:13]

(And (the tribe of) Thamud) the folk of Salih denied Salih; (and the folk of Lot) denied Lot, (and the dwellers in the wood) the folk of Shu'ayb also denied Shu'ayb: (these were the factions) these were the disbelievers.

[38:14]

(Not one of them but did deny the messengers) He says: all these folks denied the messengers just as the Quraysh deny you, (therefore My doom was justified) therefore My chastisement is enjoined upon them,

[38:15]

(These) i.e. your folk, in case they deny you (wait for but one Shout) which is not followed by a second: this is the blow of the Resurrection, (there will be no second thereto) there will be no respite or return.

[38:16]

(They say) i.e. the disbelievers of Mecca said upon hearing Allah's saying (Then, as for him who is given his record in his right hand, he will say: Take, read my book! … But as for him who is given his record in his left hand) [al-Haqqah: 69:19-25], they said: (Our Lord!) O our Lord! (Hasten on for us our fate) our records, they mean the registers of their deeds (before the Day of Reckoning) so that we know what is in them.

[38:17]

(Bear) O Muhammad (with what they say) in your rejection, (and remember Our bondman David) He says: mention to them the event of Our slave David, (lord of might) who had strength for our worship. (Lo! he was ever turning in repentance (towards Allah)) he was obedient, always engaged in the worship of Allah.

[38:18]

(Lo! We subdued) We made subservient (the hills to hymn) with him (the praises (of their Lord) with him at nightfall and sunrise) in the morning and evening,

[38:19]

(And the birds assembled; all were turning unto Him) obedient to Him.

[38:20]

(We made his kingdom strong) with guardsmen; his royal chamber was guarded every night by 30,000 men (and gave him wisdom) prophethood (and decisive speech) and judgement; he never stumbled in his speech when he judged between people. In his judgement proof was required from the claimant while an oath was required from the defendant.

[38:21]

(And hath the story of the litigants come unto thee?) Then came to you the story of the opponents of David. (How they climbed the wall into the royal chamber;

[38:22]

How they burst in upon David, and he) David (was afraid of them. They) i.e. the two angels who entered in on David (said: Be not afraid (We are) two litigants, one of whom hath wronged the other, therefore judge aright) justly (between us; be not unjust) do not be partial and transgress not; (and show us the fair way) show us what is right.

[38:23]

(Lo! this my brother hath ninety and nine ewes) meaning 99 wives (while I had one ewe) i.e. one wife; (and he said: Entrust it to me, and he conquered me in speech) this is a similitude which they struck for David in order for him to understand what he did to Uriah.

[38:24]

((David) said: He hath wronged thee in demanding thine ewe) in taking your ewe (in addition to his ewes) even though he has many ewes, (and lo! many partners) and brothers (oppress one another) transgress against one another, (save such as believe) in Allah (and do good works) between them and their Lord, (and they are few) those who do not transgress. And the two went out from whence they came. (And David guessed) he knew and was certain (that We had tried him) because of the sin he committed, (and he sought forgiveness of his Lord) from his sin, (and he bowed himself and fell down prostrate and repented) feeling remorse for what he did.

[38:25]

(So We forgave him that) sin; (and lo! he had access to Our presence) he is close in rank (and a happy journey's end) in the Hereafter.

[38:26]

((And it was said unto him): O David! Lo! We have set thee as a vicegerent in the earth) We appointed you a prophet king for the Children of Israel; (therefore judge aright between mankind) judge justly between people, (and follow not desire) that as you did regarding Bathseba, the wife of Uriah, who was also David's cousin (that it beguile thee from the way of Allah) from the obedience of Allah. (Lo! those who wander from the way of Allah) from the obedience of Allah (have an awful doom, forasmuch as they forgot the Day of Reckoning) because they forsake working for the Day of Reckoning.

[38:27]

(And We created not the heaven and the earth and all that is between them) of created beings and marvels (in vain) for nothing, without ordaining commands and prohibitions. (That is the opinion of those who disbelieve) that is the denial of those who disbelieve in resurrection after death. (And woe) severe chastisement is (unto those who disbelieve) in resurrection after death, (from the Fire) in the Fire!

[38:28]

(Shall We treat those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) and perform acts of obedience between themselves and their Lord; the reference here is to 'Ali Ibn Abi Talib, Hamzah Ibn 'Abd al-Muttalib and 'Ubaydah Ibn al-Harth (as those who spread corruption) as the idolaters (in the earth) i.e. 'Utbah and Shaybah the sons of Rabi'ah, and al-Walid Ibn 'Utbah; (or shall We treat the Pious) who ward off disbelief, idolatry and indecent acts, i.e. 'Ali and his two fellow believers (as the wicked) as the disbelievers: 'Utbah and Shaybah the sons of Rabi'ah, and al-Walid Ibn 'Utbah? Each one of these three had, on the Day of Badr, a dual with 'Ali, Hamzah and 'Ubaydah, respectively; 'Ali killed al-Walid Ibn 'Utbah, Hamzah killed 'Utbah Ibn Rabi'ah and 'Ubaydah killed Shaybah.

[38:29]

((This is) a Scripture that We have revealed unto you) We have sent with Gabriel to you, (full of blessing) wherein there is forgiveness and mercy for those who believe in it, (that they may ponder its revelations, and that men of understanding) and that those possessed of intellects among people (may reflect) take heed.

[38:30]

(And We bestowed on David, Solomon. How excellent a slave! Lo! he was ever turning in repentance (towards Allah)) he is ever betaking himself to Allah and engaged in His obedience.

[38:31]

(When there were shown to him at eventide) after the Zuhr (light footed coursers) pure, Arab horses.

[38:32]

(And he said: Lo! I have preferred the good things (of the world)) I have preferred the wealth of this world (to the remembrance of my Lord) to the obedience of my Lord; (till they were taken out of sight behind the curtain) until the sun disappeared behind the mountain of Qaf.

[38:33]

((Then he said): Bring them back to me) bring back whatever was shown to me, (and fell to slashing (with his sword their) legs and necks) it is also said that he began slashing their necks and legs until the sun disappeared and he missed the 'Asr prayer; this is why he did what he did.

[38:34]

(And verily We tried Solomon) by the loss of his kingdom for 40 days, the number of days in which the idols were worshipped in his house, (and set upon his throne a (mere) body) a devil. (Then did he repent) then did he return to his kingdom and to the obedience of his Lord and repented from his sin.

[38:35]

(He said: My Lord! Forgive me) my sin (and bestow on me sovereignty such shall not belong to any after me) it is also said that this means: that will not be taken from me as the first time. (Lo! Thou art the Bestower) of sovereignty and prophethood to whomever you will.

[38:36]

(So We made the wind subservient unto him) after that, (setting fair) setting gently (by his command) and it is said: by Allah's command (whithersoever he intended) wherever he wished.

[38:37]

(And) also made subservient (the unruly) the devils, (every builder and diver) into the bottom of the sea,

[38:38]

(And others) and other than these (linked together in chains) in iron chains; these are the rebellious devils who were never entrusted with any work except that they rebelled,

[38:39]

((Saying): This is Our gift) this is Our sovereignty, O Solomon. We made you a sovereign over the devils, (so bestow thou) favour whom you will among the rebellious and relieve them from their chains, (or withhold) or keep them chained, (without reckoning) without taking anyone to task or incur a sin as a result.

[38:40]

(And lo! he hath favour) close rank (with Us, and a happy journey's end) and a happy return in the Hereafter.

[38:41]

(And make mention (O Muhammad) of Our bondman) mention to the disbelievers of Mecca the event of Our bondman (Job, when he cried) when he prayed (unto his Lord (saying): Lo! the devil doth afflict me) I am

afflicted because You set Satan on me (with distress) toil and tiredness (and torment) trial and sickness.

[38:42]

Then Gabriel said to him: O Job! (Strike the ground with thy foot) when he did so, a spring gushed out. Gabriel said to him: (This (spring) is a cool bath), take a bath in it. When he took a bath his wounds healed. Gabriel asked him to strike the ground with his foot again and another spring gushed out. Gabriel said: (and a refreshing drink) this is cool, sweet water, drink from it! When he drank, his inside ailment was cured.

[38:43]

(And We bestowed on him (again) his household) which We made to perish (and therewith the like thereof) in the life of this world and it is said in the Hereafter, (a mercy from Us) a blessing from Us to him, (and a memorial) an admonition (for men of understanding) for those possessed of intellect among people.

[38:44]

(And (it was said unto him): Take in thine hand) O Job (a branch) of 100 spikes of grain (and smite therewith) and smite with it your wife, Rahmah the daughter of the Prophet Joseph, (and break not thine oath) this is because he vowed before that if Allah were to cure him, he would flog his wife 100 lashes because she said something which did not please Allah. (Lo! We found him steadfast) in trial, (how excellent a slave! Lo! he was ever turning in repentance (to his Lord)) he is ever obedient to Allah and betaking himself to Allah's obedience.

[38:45]

(And make mention of our bondmen, Abraham) the friend of the Beneficent, (Isaac and Jacob, men of parts) men of strength in the worship of Allah (and vision) regarding Religion.

[38:46]

(Lo! We purified them with a pure thought) We selected them, (remembrance of the Home (of the Hereafter) for the remembrance of Allah and the remembrance of the Hereafter.

[38:47]

(Lo! in Our sight they are verily of the elect, the excellent) they are selected in the life of the world for prophethood and Islam and they are excellent in Allah's sight on the Day of Judgement.

[38:48]

(And make mention of Ishmael and Elisha) the cousin of Ilyas (and Dhu'l-Kifl) who appointed himself as a guarantor of a few things which belonged to some people and kept his word; it is also said that he took charge of 100 prophets and he fed them until Allah saved them from death. However, he was a righteous man and not a prophet. (All are of the chosen) in Allah's sight.

[38:49]

(This is a reminder) this is a remembrance of the righteous; it is also said that this means: this Qur'an contains the events of the people of old as well as of future generations. (And lo! for those who ward off (evil)) disbelief, idolatry and indecent acts (is a happy journey's end) a happy return in the Hereafter,

[38:50]

Allah explained where they will dwell in the Hereafter, saying: (Gardens of Eden) the source of prophets and righteous, (whereof the gates are opened for them) on the Day of Judgement.

[38:51]

(Wherein, reclining) sitting on couches in curtained canopies, enjoying comfort in Paradise, (they call) they ask in Paradise (for plenteous fruit) for different kinds of fruit (and cool drink) and different kinds of drink ((that is) therein) in Paradise.

[38:52]

(And with them are those of modest gaze) wives who are content with their husbands, (companions) who are of the same age.

[38:53]

Allah will say to them: (This it is that ye are promised) you were promised in the life of the world (for the Day of Reckoning) on the Day of Judgement.

[38:54]

(Lo! this in truth is Our provision) this is the food and bliss We have for them, (which will never waste away) which will never cease or be interrupted.

[38:55]

(This) is for the believers. (And lo! for the transgressors) for the disbelievers: Abu Jahl and his host (there will be an evil journey's end) an evil return in the Hereafter,

[38:56]

(Hell, where they will burn) on the Day of Judgement, (an evil resting place) the Fire is an evil abode for them.

[38:57]

(Here is) for the disbelievers (a boiling and an ice cold draught) which burns them just as fire does, (so let them taste it) let them taste the torment of Gehenna,

[38:58]

(And other (torment) of the kind) of burning heat and ice cold draught (in pairs (the two extremes)!) different kinds of torment. Allah will cast them in the Fire one after another, in order of merit, whenever a generation of people enters it, they curse those who entered the Fire before them.

[38:59]

Allah will say to the first generation of people who entered the Fire: (Here is an army) a group of people (rushing blindly with you) into the Fire. Those who entered hell first will say to those who entered it after them: (No word of welcome for them) may Allah not make it spacious for them. (Lo! they will roast at the Fire) they will abide in the Fire.

[38:60]

(They say) those who entered the Fire afterward will say: (Nay, but ye (misleaders), for you there is no word of welcome) may Allah not make it spacious for you. (You prepared) you prescribed (this for us) i.e. the religion which we followed you on. (Now hapless is the plight) evil is the abode for both of us.

[38:61]

(They say) the first to enter the Fire and the last say: (Our Lord!) O our Lord! (Whoever did prepare) whoever prescribed (this) religion; meaning here Satan and all the leaders of error (for us), oh, give him double portion of the Fire) double than what we have!

[38:62]

(And they say: What aileth us that we behold not) in the Fire (men) meaning the poor among the believers (whom we were wont to count among the wicked) whom we counted among the lowly and paupers?

[38:63]

(Did we take them (wrongly) for a laughing stock) we made them subservient to us in the life of the world, (or have our eyes missed them) and we did not see them?

[38:64]

(Lo! That) which I have mentioned of the event of the inhabitants of the Fire (is the very truth) is true: (the wrangling of the dwellers in the Fire) this is how the dwellers of the Fire argue with each other.

[38:65]

(Say) to the people of Mecca, O Muhammad: (I am only a warner) a warning messenger, (and there is no God save Allah) He has no son or partner, (the One, the Absolute) Superior over His creation,

[38:66]

(Lord of the heavens and the earth) the Creator of the heavens and the earth (and all that is between them) of created beings and marvels, (the Mighty) in retribution against those who disbelieve in Him, (the Pardoning) He pardons those who repent and believe in Him.

[38:67]

(Say) O Muhammad: (It) i.e. the Qur'an (is tremendous tidings) it is blessed and exalted and contains the events of the people of old as well as the events of future generations of people.

[38:68]

(Whence you turn away) whence you disbelieve and abandon!

[38:69]

(I had no knowledge of the Highest Chiefs) i.e. of the angels, if it was not Allah Who sent me (when they disputed) when they spoke and said: (Wilt Thou place therein one who will do harm therein and will shed blood;

[38:70]

It is revealed unto me only that I may be a plain warner) a warning messenger addressing you in a language that you understand.

[38:71]

Then Allah explained the argument of the angels, saying: mention to them, O Muhammad (When thy Lord said unto the angels: lo! I am about to create a mortal out of mire) i.e. Adam,

[38:72]

(And when I have fashioned him) and when I have gathered his creation (and breathed into him of My spirit) and placed in him My spirit, (then fall down before him prostrate) then prostrate before him,

[38:73]

(The angels fell down prostrate, every one) before Adam.

[38:74]

(Saving Iblis, he was scornful) he was too proud to prostrate before Adam (and became one of the disbelievers) because of disobeying Allah's command.

[38:75]

(He said) Allah said to him: (O Iblis!) O wicked one! (What hindereth thee from falling prostrate before that which I have created with both My hands) what prevented you from prostrating before that which I have shaped with My hands? (Art thou too proud) to prostrate before Adam (or art thou of the high) or are you of those who disobey My command?

[38:76]

(He said: I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay) and the Fire consumes clay; this is why I did not prostrate before him.

[38:77]

(He said) Allah said to him: (Go forth from hence) leave the angelic form; and it is also said this means: leave the earth, (for lo! thou art outcast) you are accursed and banished from My mercy and beneficence,

[38:78]

(And lo! My curse) My wrath and chastisement; it is also said that Allah banished him to the isles of the sea and, hence, he goes to the land only in the form of a thief, wearing tattered clothes, and scaring people (is on you till the Day of Judgement) until the Day of Reckoning.

[38:79]

(He said) Iblis said: (My Lord!) O my Lord! (Reprieve me) give me a respite (till the day when they are raised) from the graves. The wicked one wanted to escape the taste of death.

[38:80]

(He said) Allah said: (Lo! thou art of those reprieved) you are given a respite

[38:81]

(Until the day of the time appointed) until the first blow of the Trumpet.

[38:82]

(He said: Then, by Thy might) and favour, (I surely will beguile them every one) I will mislead all of them from Your religion and obedience,

[38:83]

(Save Thy single minded slaves) save those slaves who are protected from me (among them) among the children of Adam.

[38:84]

(He said) Allah said to him: (The Truth is) I am the Truth, (and the Truth I speak,

[38:85]

That I shall fill hell with thee) and with your offspring (and with such of them as follow thee) of the Children of Adam, (together) all those who obey your way.

[38:86]

(Say) O Muhammad, to the people of Mecca: (I ask of you no fee) no payment or provision (for this) for belief in Allah's divine Oneness and in the Qur'an, (and I am no impostor) and I am not inventing anything.

[38:87]

(Lo! It) i.e. the Qur'an (is naught else than a reminder) an admonition (for all peoples) for the jinn and human beings.

[38:88]

(And ye will come in time to know the Truth thereof) you will know the Truth of the Qur'an and that which it contains of promises and threats after you believe; and it is also said: after death. Some came to know after they accepted faith: these are the believers; and some came to know after death and these are the disbelievers. Both came to know that what Allah said in the Qur'an is the Truth'.
And of the surah in which the Troops are mentioned, which is all Meccan to the exception of Allah's saying (Say: My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.)-which is Medinan-, and it consists of 92 (sic) verses, 1,192 words and 4,000 letters:

Surah 39: The Troops (*al-Zumar*)

And of the surah in which the Troops are mentioned, which is all Meccan to the exception of Allah's saying (*Say: My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.*)—which is Medinan—, and it consists of 92 (sic) verses, 1,192 words and 4,000 letters:

[39:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying: (The revelation of the Scripture): '(The revelation of the Scripture is) He says: this Scripture is an address (from Allah, the Mighty) in retribution against those who disbelieve in Him, (the Wise) in His command and decree; He commanded that none should be worshipped except Him.

[39:2]

(Lo! We have revealed the Scripture unto thee (Muhammad)) We have sent Gabriel to you with the Scripture (with truth) not with falsehood; (so worship Allah, making religion pure for Him (only)) making worship and the profession of Allah's divine Oneness sincere to Him.

[39:3]

(Surely Pure religion is) sincerity in religion is enjoined upon people (for Allah only. And those who choose) and those who worship (protecting friends) deities: al-Lat, al-'Uzza and Manat (beside Him) beside Allah, i.e. the disbelievers of Mecca ((say): We worship them only that they may bring us near unto Allah) near to Allah in rank and intercession. (Lo! Allah will judge between them) and the believers on the Day of Judgement (concerning that wherein) in the matter of religion (they differ) they contravene. (Lo! Allah guideth not) to his religion (him who is a liar) about Allah, (an ingrate) and disbelieves in Allah; the reference here is to the Jews, Christians, the Banu Malih, the Magians and the Arab idolaters.

[39:4]

(If Allah had willed to choose a son) from among the angels or human beings as claimed the Jews, Christians and the Banu Malih, (He could have chosen what he would of that which He hath created) in Paradise; and it is said: from among the angels. (Be He glorified!) Allah exonerated Himself. (He is Allah, the One) He has no son or partner, (the Absolute) the All-Conquering over His creation.

[39:5]

(He hath created the heavens and the earth with truth) not in vain. (He maketh night to succeed day) He reduces the night such that the day is longer than the night, (and He maketh day to succeed night) and prolongs the night such that the night is longer than the day, (and He constraineth the sun and the moon to give service) and He makes the sun and moon subservient to the Children of Adam, (each) i.e. the sun and the moon, the day and night (running on for an appointed term) for an appointed time. (Is not He the Mighty) He Who does this is the Mighty in retribution against those who disbelieve in Him, (the Forgiver) of those who believe in Him?

[39:6]

(He created you from one being) from the being of Adam alone, (then from that (being)) i.e. from Adam (He made its mate) Eve, He created her from one of Adam's shorter ribs; (and He hath provided for you of cattle eight kinds) of sheep: a male and a female; of goat: a male and a female; of camel: a male and a female; of bovines: a male and a female. (He created you in the wombs of your mothers, creation after creation) a state after another: a sperm drop then a blood clot then a piece of flesh and then bones, (in a threefold gloom) the darkness of the belly, the darkness of the womb and the darkness of the placenta. (Such is Allah, your Lord) Who does this. (His is the Sovereignty) which is perpetual and never ending. (There is no God save Him) there is no Creator or Fashioner except Him. (How then are ye turned away) How then do you lie against Him and ascribe partners to Him?

[39:7]

(If ye are thankless) if you disbelieve in Muhammad (pbuh) and in the Qur'an, O people of Mecca, (yet Allah is Independent of you) Allah is not in need of your faith, (though He is not pleased with thanklessness for His bondmen) though He is not pleased with disbelief in Muhammad (pbuh) and in the Qur'an, because disbelief is not His religion; (and if ye are thankful) if you believe (He is pleased therewith for you) He will accept it from you because that is His religion. (No laden soul will bear another's load) no soul will bear the sins of another; it is also said that this means: no soul will be taken to task for the sins of another soul, for each soul will be taken to task for its own sins; and it is also said that this means: no soul will be punished for no crime. (Then unto your Lord is your return) after death; (and He will tell you) on the Day of Judgement (what ye used to do) and say in the life of this world. (Lo! He knoweth what is in the breasts (of men)) of good and evil.

[39:8]

(And when some hurt) hardship and trial (toucheth man) the disbelieving man, i.e. Abu Jahl and his host,

(he crieth unto his Lord) to lift away the hardship and trial, (turning unto Him) with prayers. (Then, when He grants him) then, when He changes into (a boon from Him he forgeteth that for which he cried unto Him before) before the blessing, (and setteth up rivals) and equals (to Allah that he may beguile (men) from His way) from His religion and obedience. (Say) to Abu Jahl: (Take pleasure in thy disbelief) dwell in your disbelief (a while) a little in the life of this world. (Lo! thou art of the owners of the Fire) you are of the inhabitants of the Fire.

[39:9]

(Is he who payeth adoration) is he who obeys Allah, i.e. the Prophet (pbuh) (in the watches of the night) in the hours of the night, (prostrate and standing) in prayer, (bewaring of the Hereafter) fearing the torment of the Hereafter (and hoping for the mercy of his Lord) and hoping for the Garden of his Lord, to be counted equal to Abu Jahl and his host? (Say) to them, O Muhammad: (Are those who know) Allah's divine Oneness and Allah's commands and prohibitions, i.e. Abu Bakr and his fellow believers (equal) in reward and acts of obedience (with those who know not) Allah's divine Oneness or Allah's commands and prohibitions, i.e. Abu Jahl and his host? (But only men of understanding) only those possessed of intellect among people (will pay heed) will take admonition from the similitudes of the Qur'an.

[39:10]

(Say) to them, O Muhammad: (O My bondmen who believe): Abu Bakr al-Siddiq, 'Umar al-Faruq, 'Uthman Dhu'l-Nurayn, 'Ali al-Murtada and their fellow believers! (Observe your duty to your Lord) obey your Lord in small and great things. (For those who do good) for those who believe in Allah's divine Oneness (in this world there is good) they will have the Garden on the Day of Judgement, (and Allah's earth) the land of Medina (is spacious) is safe from the enemy, so travel to it; this address was before the Hijrah. (Verily the steadfast) in the face of misfortunes (will be paid their wages) their rewards (without stint) without measure or delay.

[39:11]

(Say) O Muhammad, to the people of Mecca-this is when they said to him: revert to the religion of our forefathers-: (Lo! I am commanded) in the Qur'an (to worship Allah, making religion pure for Him (only)) and make my worship of Allah and faith in Allah's divine Oneness sincere to Him.

[39:12]

(And I am commanded) in the Qur'an (to be the first of those who surrender (unto Him)) the first of those who accept Islam.

[39:13]

(Say) to them, O Muhammad: (Lo! if I should disobey my Lord) if I revert to your religion, (I fear) I know I will face (the doom of a tremendous Day) a severe and variegated chastisement.

[39:14]

(Say: Allah I worship, making my religion pure for Him (only)) making my worship and faith in Allah's divine Oneness sincere to Him.

[39:15]

(Then worship what ye will beside Him) this is a threat and rebuke to them before the Prophet (pbuh) was commanded to fight them. (Say) to them, O Muhammad: (The losers will be those who lose themselves) by missing both the life of this world and the Hereafter (and their housefolk) and servants and houses in the Garden (on the Day of Resurrection. Ah, that will be the manifest loss) losing the life of this world and the Hereafter is the manifest loss!

[39:16]

(They have) i.e. the disbelievers of Mecca (an awning) canopies (of fire above them and beneath them a dais (of fire). With this doth Allah appal His bondmen) in the Qur'an. (O My bondmen) He means Abu Bakr and his fellow believers, (therefore fear Me) therefore obey Me in that which I have commanded you!

[39:17]

(And those who put away false gods lest they should worship them) and those who shun the worship of the devil and idols (and turn to Allah in repentance) with faith and all other kinds of acts of obedience, (for them there are glad tidings) of the Garden at the moment of their death and also they will have glad tidings of the honour that Allah will bestow upon them at the gate of Paradise. (Therefore give good tidings (O Muhammad) to my bondmen

[39:18]

Who hear advice) words (and follow the best thereof) and follow the wisest and clearest of these words, in that they desire it and act upon it. (Such are those whom Allah guideth) to veracity and right way; it is also said that this means: to the best of things, (and such are men of understanding) such are those possessed of intellect among people, i.e. Abu Bakr and his fellow believers and whoever follows them in the practice of the Sunnah and adherence to the community of believers.

[39:19]

(Is he on whom the word of doom is fulfilled) is the one upon whom the doom is decreed, i.e. Abu Jahl and his host, (and canst thou (O Muhammad) rescue him who is in the Fire) he upon whom the Fire is decreed?

[39:20]

(But those who keep their duty to their Lord) those who believe in Allah's divine Oneness, i.e. Abu Bakr and his believing brothers, (for them are lofty halls) they have canopies (with lofty hails above them) raised above them, (built (for them), beneath which) beneath its houses and trees (rivers) of wine, water, honey and milk (flow. (It is) a promise of Allah. Allah faileth not His promise) to the believers.

[39:21]

(Hast thou not seen) have you not been informed, O Muhammad, in the Qur'an (how Allah hath sent down water) rain (from the sky and hath caused it to penetrate the earth as water springs) producing thereof rivers in the earth, (and afterward thereby produceth) through rain (crops of diverse hues; and afterward they wither) they change (and thou seest them turn yellow) after being green in colour; (then He maketh them chaff) dry chaff; such is the life of this world, it vanishes and never lasts. (Lo! Herein) in that which I mentioned concerning the vanishing of the life of this world (verily is a reminder) an admonition (for men of understanding) for those possessed of intellect among people.

[39:22]

(Is he whose bosom Allah hath expanded) and whose heart Allah made soft (for the Surrender (unto Him)) by means of the light of Islam, (so that he followeth a light from His Lord) so that he is honoured by his Lord and follows the exposition which came from his Lord-the reference here is to 'Ammar Ibn Yasir-as he whose heart is expanded for disbelief, i.e. Abu Jahl? (Then woe) then severe punishment; it is also said: then a valley of puss and blood in Gehenna (unto those whose hearts are hardened against remembrance of Allah) unto those whose hearts are not softened by the remembrance of Allah; the reference here is to Abu Jahl and his host. (Such) those who have such traits (are in plain error) in manifest disbelief.

[39:23]

(Allah hath (now) revealed the fairest of statements) the best speech, i.e. the Qur'an, (a Scripture consistent) the verses of promise, mercy, victory and forgiveness are consistent with each others, and the verses of threat, chastisement, rebuke and warning are consistent with each other, wherein the mention of mercy and chastisement, promises and threats, the abrogating and abrogated, etc., are (paired), it is also said that this means: they are repeated, (whereat) from the verses of chastisement and threats (doth creep the flesh of those who fear their Lord, so that their flesh) soften through the verses of mercy (and their hearts soften) and their hearts return (to Allah's reminder) i.e. the Qur'an. (Such) i.e. the Qur'an (is Allah's guidance) is the clarification of Allah, (wherewith He guideth whom He will) to His religion. (And him whom Allah sendeth astray) from His religion, (for him there is no guide) to lead him to Allah's religion.

[39:24]

(Is he then, who will strike his face against the awful doom) the severe torment (upon the Day of Resurrection) the reference here is to Abu Jahl and his host; his hands will be tied to his neck with iron chains, this is why he covers his face ((as he who doeth right)? And it will be said unto the wrong-doers) the disbelievers: Abu Jahl and his host; the angels of the Fire say to them: (Taste) the doom of (what ye used to earn) of what you used to do and say of transgressions in the life of this world.

[39:25]

(Those before them) those before your people, O Muhammad, such as the people of Hud, Salih and Shu'ayb as well as others (denied, and so the doom came on them whence they knew not) it was coming.

[39:26]

(Thus Allah made them taste humiliation in the life of the world) He made them taste the chastisement of the life of this world, (and verily the doom of the Hereafter will be greater) than the chastisement they incurred in the life of this world (if they did but know) but they do not know.

[39:27]

(And verily We have coined for mankind) We exposited for people (in this Qur'an all kinds of similitudes, that haply they may reflect) that haply they may take heed;

[39:28]

(A Lecture in Arabic) a Qur'an in the Arabic usage, (containing no crookedness) not contradicting the Torah, the Gospel, the Psalms or any other divinely inspired Scripture in terms of the affirmation of Allah's divine Oneness, some legal rulings and punishments; it is also said that (containing no crookedness) means: it is uncreated-this is the opinion of al-Suddi-, (that haply they may ward off (evil)) by means of the Qur'an that which Allah has prohibited them.

[39:29]

(Allah coineth a similitude: A man in relation to whom are several part owners, quarrelling) one ordering him to do something while the other forbidding him from doing the same; such is the similitude of a man who worships several deities, (and a man belonging wholly to one man) this is like the believer who worships only Allah and surrenders his religion and works to Allah alone. (Are the two equal in similitude) are the disbeliever and believer equal? (Praise be to Allah) divine Oneness and praise belong to Allah! (But most of them know not) the similitudes of the Qur'an.

[39:30]

(Lo! thou) O Muhammad (wilt die, and lo! They) i.e. the disbelievers of Mecca (will die;

[39:31]

Then lo! on the Day of Resurrection, before your Lord ye will dispute) i.e. the Prophet (pbuh) and the chieftains of the disbelievers will present their proof against each other.

[39:32]

(And who doth greater wrong) in his state of disbelief (than he who telleth a lie against Allah) than the one who rejects the Qur'an and claims that Allah has a son or partner; the reference here is to Abu Jahl and his host, (and denieth the Truth) the Qur'an and belief in Allah's divine Oneness (when it reacheth him) when Muhammad brought it to him? (Will not the home) and abode (of disbelievers) Abu Jahl and his host (be in hell?

[39:33]

And whoso bringeth the Truth) the Qur'an and the profession of Allah's divine Oneness, i.e. Muhammad (pbuh) (and believeth therein) and those who believe in him, i.e. Abu Bakr and his fellow believers. (Such are the dutiful) such are those who ward off disbelief, idolatry and indecent acts.

[39:34]

(They shall have what they will) what they desire (of their Lord's bounty) in Paradise. (That) honour (is the reward of the good) of the ones who believes in Allah's divine Oneness:

[39:35]

(That Allah will remit from them the worst of what they did) the vilest of their works, (and will pay them for reward the best they used to do) of good.

[39:36]

(Will not Allah defend His slave) i.e. Muhammad (pbuh); it is also said it is Khalid Ibn al-Walid; i.e. Allah will defend him from that which they plot against him? (Yet they would frighten thee) O Muhammad (with those beside Him) i.e. with al-Lat, al-'Uzza and Manat; they say to you: do not vilify them or curse them lets they bewitch you. (He whom Allah sendeth astray) from His religion, (for him there is no guide) to lead him to Allah's religion; the reference here is to Abu Jahl and his host.

[39:37]

(And he whom Allah guideth) to His religion, (for him there can be no misleader) from His religion; the reference here is to Abu Bakr and his fellow believers; it is also said that the reference is to the Prophet Muhammad (pbuh). (Is not Allah Mighty) in His sovereignty and dominion, (Able to Requite) Able to take revenge on those who disbelieve in Him?

[39:38]

(And verily, if thou shouldst ask them) i.e. the disbelievers of Mecca: (Who created the heavens and the earth? They) the disbelievers of Mecca (will say: Allah) created them. (Say) to them, O Muhammad: (Bethink you then of those ye worship beside Allah) al-Lat, al-'Uzza and Manat, (if Allah willed some hurt) hardship or trial (for me, could they) i.e. al-Lat, al-'Uzza and Manat (remove from me His hurt) His hardship and trial; (or if He willed some mercy) well-being (for me, could they) i.e. al-Lat, al-'Uzza and Manat (restrain His mercy) from me, such that you ask me to worship them? (Say) O Muhammad: (Allah is my all) I trust in Allah. (In Him do (all) the trusting put their trust) it is also said that this means: the believers should put their trust in Allah.

[39:39]

(Say) O Muhammad, to the people of Mecca: (O my people! Act in your manner) act according to your religion and plot in your home for my destruction. (I too am acting) to destroy you. (Thus ye will come to know) this is a threat to them from Allah

[39:40]

(Who it is unto whom cometh a doom that will abase him) that will humiliate and destroy him, (and on whom there falleth everlasting doom) and upon whom an eternal chastisement is decreed.

[39:41]

(Lo! We have revealed unto thee (Muhammad) the Scripture) We have sent you Gabriel with the Scripture (for mankind with truth) He says: in order to explain the Truth and falsehood to people. (Then whosoever goeth right) by means of the Qur'an and believes in it (it is for his soul) the reward of it, (and whosoever strayeth) and whoever disbelieves in the Qur'an, (strayeth only to its hurt) the punishment of his denial will be inflicted on his soul. (And thou art not a warder) a custodian (over them) over the disbelievers of Mecca such that you are taken to task for their denial.

[39:42]

(Allah receiveth (men's) souls) Allah takes to Himself the souls of people (at the time of their death) their sleep, (and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term. Lo herein) in keeping and releasing souls (verily are portents) signs and admonitions (for people who take thought) for people who reflect on this.

[39:43]

(Or choose they) or do the disbelievers of Mecca worship (intercessors) deities in order that the latter intercede for them (other than Allah? Say) to them, O Muhammad: (What! Even though they have power over nothing) what! Even though they have no power of intercession (and have no intelligence) nor know what intercession is? And if they do not know what intercession is, how are they going to intercede?

[39:44]

(Say: Unto Allah belongeth all intercession) intercession is in the Hands of Allah on the Day of Judgement. (His is the Sovereignty) the stores (of the heavens) rain (and the earth) vegetation. (And afterward unto Him ye will be brought back) in the Hereafter and will reward each according to his works.

[39:45]

(And when Allah alone is mentioned) when it is said to them say: there is no deity except Allah, (the hearts of those who believe not in the Hereafter) in resurrection after death (are repelled, and when those (whom they worship) beside Him) i.e. al-Lat, al-'Uzza and Manat (are mentioned, behold! they are glad) for the mention of their deities.

[39:46]

(Say: O Allah) lead us to that which is good! (Creator of the heavens and the earth) O Creator of the heavens and the earth! (Knower of the invisible and the visible) O Knower of the invisible, i.e. what is hidden from the servants, and the visible, i.e. that which the servants know! (Thou wilt judge between Thy slaves) on the Day of Judgement (concerning that wherein they used to differ) concerning that which they used to contravene.

[39:47]

(And though those who do wrong) the idolaters (possess all that is in the earth, and therewith as much again) double of that, (they verily will seek to ransom themselves therewith on the Day of Resurrection from the awful doom) from the severe chastisement; (and there will appear unto them, from their Lord) from their Lord's chastisement, (that wherewith they never reckoned) that which they never thought.

[39:48]

(And the evils that they earned) their evil works (will appear unto them, and that whereat they used to scoff) the prophets and Scriptures that they used to mock; and it is said the torment that they used to scoff (will surround them) i.e. the torment will visit them.

[39:49]

(Now when hurt) hardship (toucheth a man) the disbelieving man (he crieth unto Us) to remove the hardship from him, (and afterward when We have granted him) then when We have substituted it for him into (a boon from Us, he saith: Only by force of knowledge I obtained it) I obtained this wealth only because Allah knows I am righteous and good. (Nay, but it is a test) it is a trial and plot against them. (But most of them) all of them (know not) this.

[39:50]

(Those before them) before your people, O Muhammad, such as Korah and others (said it) claimed this claim, (yet (all) that they had earned availed them not) what they used to do and say as well as what they used to worship beside Allah and amass of wealth did not benefit them in driving away Allah's punishment;

[39:51]

(But the evils that they earned) the chastisement for what they said, did and amassed of wealth in the life of the world (smote them; and such of these) among the disbelievers of Mecca (as do wrong) ascribe partners to Allah, (the evils that they earn will smite them) the punishment for what they did will touch them, just as it touched those before them; (they cannot escape) Allah's torment.

[39:52]

(Know they not) i.e. the disbelievers of Mecca (that Allah enlargeth providence for whom He will) that Allah expands wealth to whomever He will as a lure to perdition, (and straiteneth it (for whom He will)) out of care for them. (Lo! Herein) in expanding and straitening provision (verily are portents) signs and admonitions (for people who believe) in Muhammad (pbuh) and in the Qur'an.

[39:53]

(Say: My slaves who have been prodigal to their own hurt) through disbelief, idolatry, adultery and murder! (Despair not of the mercy of Allah) despair not of Allah's forgiveness, (Who forgiveth all sins. Lo! He is the Forgiving) He forgives those who repent of disbelief and believe in Allah, (the Merciful) towards those who die repentant.

[39:54]

(Turn unto Him repentant) from disbelief, (and surrender unto Him) and believe in Him and obey Him, (before there come unto you the doom, when ye cannot be helped) you will not be spared from Allah's torment. This verse was revealed about Wahshiyy and his believing brothers.

[39:55]

Then Allah said: (And follow the better (guidance) of that which is revealed unto you from your Lord) i.e. the Qur'an; make lawful that which it states to be lawful and unlawful that which it states to be unlawful,

and act upon its clear verses and believe in its unclear verses, (before the doom cometh on you suddenly when ye know not) its coming,

[39:56]

(Lest any soul should say) so that no soul should say: (Alas, my grief) I am remorseful (that I was unmindful of Allah) that I have left the obedience of Allah, (and I was indeed among the scoffers) and I was indeed among those who mocked the Scripture and Messenger!

[39:57]

(Or should say) and that it will not say: (if Allah had but guided me) if Allah had showed me faith (I should have been among the dutiful) I would have been among those who believe in Allah's divine Oneness!

[39:58]

(Or should say) and so that it will not say, (when it seeth the doom: Oh, that I had but a second chance) to return to the life of this world (that I might be among the righteous) among those who believe in Allah's divine Oneness!

[39:59]

Allah will say to them: (Nay, for My revelations) My Scripture and Messenger (came unto thee, but thou didst deny them) you denied the Scripture and Messenger (and were scornful) you were too proud to believe (and were among the disbelievers) you were with the disbelievers, following their religion.

[39:60]

(And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah) regarding 'Uzayr, Jesus and the angels, when they claimed that the angels were Allah's daughters while 'Uzayr and Jesus were his sons (with their faces blackened) and their eyes turned blue. (Is not the home of the scorners in hell) Hell is the abode of the disbelievers?

[39:61]

(And Allah delivereth those who ward off (evil)) those who believe and obey their Lord (because of their deserts) because of their faith and good deeds. (Evil toucheth them not) hardship and torment do not touch them, (nor do they grieve) when others grieve.

[39:62]

(Allah is Creator of all things) all things come from Allah, (and He is Guardian over all things) He is responsible for the provision of all creatures; it is also said that this means: He is a Witness over all things relating to their works.

[39:63]

(His are the keys) the stores (of the heavens) rain (and the earth) vegetation, (and they who disbelieve the revelations of Allah) i.e. Muhammad (pbuh) and the Qur'an (such are they who are the losers) in the Hereafter, for they will be punished.

[39:64]

(Say) O Muhammad, to the people of Mecca when they said: revert to the religion of your forefathers: (Do ye bid me serve) do you bid me to follow (other than Allah) other than Allah's religion? (O ye fools) O you miscreants!

[39:65]

(And verily it hath been revealed unto thee) in the Qur'an (as unto those before you) among the messengers ((saying): If thou ascribe a partner to Allah thy work will fail) in that state of idolatry (and thou indeed will be among the losers) in that you will be punished.

[39:66]

(Nay, but Allah must thou serve) you must believe in Allah's divine Oneness, (and be among the thankful) for what Allah has bestowed upon you of prophethood, Scripture and Islam!

[39:67]

(And they esteem not Allah as He hath the right to be esteemed) they do not magnify Allah as He should be magnified when they say: "Allah's Hands are tight", "Allah is poor and is requesting a loan from us", the latter being what the Jew Malik Ibn al-Sayf, may Allah forsake him, said, (when the whole earth is His handful) when the whole earth is in His possession (on the Day of Resurrection, and the heavens are rolled in His right hand) and the heavens are rolled by His power on the Day of Resurrection. Knowing that both Hands of Allah, Exalted is He, are right. (Glorified is He) Allah exonerated Himself from the claim of the Jews (and High Exalted) He is free and far elevated (from all that they ascribe as partner (unto Him)) of partners.

[39:68]

(And the trumpet is blown) this is the blowing of death, (and all who are in the heavens and the earth swoon away) die, (save him whom Allah willeth) except those who are in Paradise or hell; it is also said this means: except Gabriel, Michael, Seraphiel and the angel of death who will not die upon the first blowing of the Trumpet but will die later. (Then it is blown a second time) which is the blowing of the Resurrection. This will happen 40 years after the first blow of the Trumpet and then the sky will rain something like men's sperm drops, (and behold them standing) from the grave (waiting) for what they will be told!

[39:69]

(And the earth shineth with the light of her Lord) it is also said: with the justice of her Lord, (and the Book is set up) on the right and left hands of people; the book referred to here is the register of the Guardian angels, (and the Prophets) who were not messengers (and the witnesses) i.e. the messengers (are brought) it is also said that this means: and the prophets, messengers and witnesses-the witnesses of the messengers against their own folk-are brought, (and it is judged between them) and the prophets (with truth) with justice, (and they are not wronged) their good deeds will not be diminished nor will their evil deeds be increased.

[39:70]

(And each soul) whether it is righteous or sinful (is paid in full for what it did) of good or evil. (And He is best aware of what they do) of good or evil.

[39:71]

(And those who disbelieve are driven unto hell in troops) in nations, the first nation first and then the next that came after it and so on and so forth (till, when they reach it) i.e. the Fire (and the gates thereof) and its different pathways (are opened) because prior to this they were closed, (and the warders thereof) i.e. the angels of the Fire (say unto them: Came there not unto you) O group of disbelievers (messengers of your own) human beings like you, (reciting unto you the revelations of your Lord) which detail the commands and prohibitions (and warning you of the meeting) of the chastisement (of this your Day? They say Yea) they conveyed the message, (verily. But the word of doom for disbelievers is fulfilled) is ordained before that.

[39:72]

(It is said (unto them)) the angels of the Fire say to them: (Enter ye the gates of hell to dwell therein) forever. (Thus hapless is the journey's end of the scorners) it is the abode of those who felt too proud to accept faith in the Scripture and Messenger.

[39:73]

(And those who keep their duty to their Lord) and those who obey their Lord (are driven unto the Garden in troops) group after group (till, when they reach it) i.e. the Garden, (and the gates thereof are opened) and they were opened before that too, (and the warders thereof) and the warder of the Garden (say unto them) at the gate of Paradise: (Peace be unto you) they salute you with greeting and peace! (Ye are good) you succeeded and are saved; it is also said that this means: you are cleansed and purified, (so enter ye (the Garden of Delight), to dwell therein) forever, never to die or leave it;

[39:74]

(They say) after they become aware of Allah's favour upon them: (Praise be to Allah) gratitude belongs to Allah, (Who hath fulfilled His promise unto us and hath made us inherit the land) and Who made us to dwell in the land of the Garden, (sojourning in the Garden where we will! So bounteous is the wage of workers) how good is the wage of those who strive for Allah in the life of the world.

[39:75]

(And thou (O Muhammad) seest the angels thronging round the Throne, hymning the praises of their Lord) by the command of Allah. (And they are judged) and it is judged between the prophets and their nations (aright) with justice. (And it is said) to them after the end of reckoning, say: (Praise be to Allah) thanks and gratitude belong to Allah, (the Lord of the Worlds!) the Master of the jinn and human beings Who separated us apart from our enemies, this is the station of Ha Mim, and He is the Mighty, the Knower'.
And of the surah in which the Believer is mentioned, which is all Meccan and consists of 82 verses, 1,199 words and 4,960 letters:

Surah 40: The Believer (*al-Mu'min , Ghâfir*)

And of the surah in which the Believer is mentioned, which is all Meccan and consists of 82 verses, 1,199 words and 4,960 letters:

[40:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Ha. Mim.): '(Ha. Mim.) He says: He has decreed or explained that which will happen until the Day of Judgement; it is also said that this is an oath by which Allah swore.

[40:2]

(The revelation of the Scripture is) this Qur'an is a revelation (from Allah, the Mighty, the Knower) unto Muhammad (pbuh); Allah is Mighty in retribution against those who disbelieve in Him and He is also the Knower of those who believe in Him as well as of those who disbelieve in Him,

[40:3]

(The Forgiver of sin) He forgives the sins of those who say: "there is no deity except Allah", (the Acceptor of repentance) He accepts those who repent of idolatry, (the Stern in punishment) regarding those who die as idolaters, (the Bountiful) the Possessor of favour and grace and independence from need; that is to say he

has favours and graces for those who believe in him and is independent from need of those who disbelieve in Him. (There is no God) who does this (save Him. Unto Him is the journeying) to Him is the journeying of those who believe in Him as well as of those who do not believe in Him.

[40:4]

(None argue concerning the revelations of Allah) none disbelieves Muhammad (pbuh) and the Qur'an (save those who disbelieve) in Allah, i.e. the people of Mecca, (so let not their turn of fortune in the land deceive thee (O Muhammad)) so let not, O Muhammad, their comings and goings in travel for trade deceive you, for they account for nothing.

[40:5]

(The folk of Noah and the factions) the disbelievers (after them) after the folk of Noah (denied (their messengers) before these) before your own folk, (and every nation purposed to seize their messenger) every nation wanted to kill their own messenger (and argued falsely) they argued with their messengers in favour of idolatry, ((thinking) thereby to refute the Truth) as an attempt to refute, by means of idolatry, the Truth which the messengers brought. (Then I seized them) I punished them when they disbelieved, (and how (awful) was My punishment) see, O Muhammad, how was My punishment of them when they disbelieved.

[40:6]

(Thus was the word of thy Lord) to punish (concerning those who disbelieve) in the messengers (fulfilled) ordained: (that they are owners of the Fire) that they are the inhabitants of the Fire in the Hereafter.

[40:7]

(Those who bear the Throne) of the Beneficent, who are a tenth of the angel carriers, (and all who are round about it) of the angels, (hymn the praises of their Lord) hymn by the command of their Lord (and believe in Him) while believing in Allah (and ask forgiveness) and pray (for those who believe) in Muhammad (pbuh) and in the Qur'an ((saying): Our Lord!) O our Lord! (Thou comprehendest all things in mercy) You filled all things with blessings (and knowledge) and You know all things, (therefore forgive those who repent) from idolatry (and follow Your way) Your religion: Islam. (Ward off from them the punishment of hell) drive away from them the torment of the Fire.

[40:8]

(Our Lord!) O our Lord! (And make them enter the Gardens of Eden) the source of the prophets and righteous (which Thou hast promised them) in the Scripture, (with such of their fathers and their wives and their descendants as do right) as believe in Allah's divine Oneness. (Lo! Thou, only Thou, art the Mighty) in Your dominion and sovereignty, (the Wise) in Your command and decree.

[40:9]

(And ward off from them ill deeds) and drive away from them the torment of the Day of Judgement; (and he from whom Thou wardest off ill deeds) and he from whom you drive away the chastisement (that day) on the Day of Judgement, (him verily hast Thou taken into mercy) him indeed have You forgiven, protected and raised in station. (That) i.e. forgiveness and driving away chastisement (is the Supreme Triumph) is the abundant triumph: i.e. to gain the Garden and be saved from the Fire.

[40:10]

(Lo! (on that day) those who disbelieve) in Allah, the Scriptures and messengers, each one will say to himself: I abhor you, O my self! (are informed by proclamation) and the angels will call to them: (Verily Allah's abhorrence) in the life of this world (is more terrible than your abhorrence one of another) today in

the Fire, (when ye were called unto the faith but did refuse) but denied.

[40:11]

(They say) i.e. the disbelievers will say in the Fire: (Our Lord!) O our Lord! (Twice hast Thou made us die) once when You took away our souls [in the life of the world] and once after Munkar and Nakir questioned us in the graves, (and twice hast Thou made us live) once before we were questioned by Munkar and Nakir in the graves and once for the resurrection. (Now we confess) we acknowledge (our sins) our idolatry and denial. (Is there any way to go out) is there any way we can go back to the life of the world so that we believe in You?

[40:12]

Allah will say to them: (This) i.e. the torment in the Fire and abhorrence (is (your plight) because, when Allah only was invoked) because when it was said to you: say, there is no deity except Allah, (you disbelieved) you denied, (but when some partner) some idols (was ascribed to Him ye were believing) you acknowledge the idols as Allah's partners. (But the command belongeth only to Allah) judgement between the servants belong only to Allah; He has decreed that the Fire will be the lot of those who disbelieve in Him, (the Sublime) He is more exalted than all things, (the Majestic) He is greater than all things.

[40:13]

(He it is Who showeth you) O people of Mecca (His portents) the signs of His divine Oneness, power and marvels in the ruins of the homes of those who transgressed, (and sendeth down for you provision) rain (from the sky. None payeth heed) through the Qur'an (save him who turneth (unto Him) repentant) except him who betakes himself to Allah.

[40:14]

(Therefore (O believers) pray unto Allah) therefore worship Allah, (making religion pure for Him (only)) by means of worship and attestation of Allah's divine Oneness, (however much the disbelievers be averse) even if the people of Mecca dislike it.

[40:15]

(The Exalter of Ranks) the Creator of the heavens, Who has raised you above everything, (the Lord of the Throne. He casteth the Spirit of His command) He sends down Gabriel with the Qur'an (upon whom He will of His slaves) i.e. Muhammad (pbuh) (that He may warn) that Muhammad (pbuh) may warn by means of the Qur'an (of the Day of Meeting) of when the inhabitants of the earth and the inhabitants of the heavens will meet; it is also said that this means: when the Creator and created will meet,

[40:16]

(The day when they come forth) the day when they will emerge from the graves, (nothing of them being hidden from Allah) nor will any of their works be hidden from Him. Allah will then say after the blowing of death: (Whose is the sovereignty this day?) When no one answers Him, He will answer Himself: (It is Allah's, the One) Who has no son or partner, (the Almighty) the All-Conquering over His creation through death which will overtake all of them.

[40:17]

(This day) which is the Day of Judgement (each soul) whether it is righteous or sinful (is requited that which it hath earned) of good or evil; (no wrong (is done) this day) none will have his good deeds decreased or his evil works increased. (Lo! Allah is swift at reckoning) when He takes to task; it is also said that this means: When He punishes, Allah is severe in His punishment.

[40:18]

(Warn them) O Muhammad (of the Day of the approaching (doom)) of the horrors of the Day of Doom which is the Day of Judgement, (when the hearts will be choking the throats) because of grief and distress due to the exasperation they feel inwardly, ((when) there will be no friend) no close friend to help (for the wrong-doers) for the idolaters, (nor any intercessor who will be heard) upon interceding for them.

[40:19]

(He knoweth the traitor of the eyes) the glance after the second glance of treachery, (and that which the bosoms hide) He knows also what is people's chests after the second glance.

[40:20]

(Allah judgeth with truth) Allah allows intercession for whomever He wishes on the Day of Judgement; it is also said that this means: He commands with justice, (while those to whom they cry) worship (instead of Him) of idols (judge not at all) they will not judge anything in terms of intercession on the Day of Judgement, because they have no power to do so; it is also said that this means: they do not command any good in the life of the world because they are deaf and dumb. (Lo! Allah, He is the Hearer) of what they say (the Seer) He sees them and sees their works.

[40:21]

(Have they not travelled) i.e. the disbelievers of Mecca (in the land to see) to reflect on (the nature of the consequence for) the requital of (those who disbelieved before them? They were mightier than these in power) in physical strength (and (in the) traces (which they left behind them) in the earth) they were more keen to possess the life of this world and to travel much farther in its pursuit. (Yet Allah sewed them for their sins) yet Allah punished them because of their sins and disbelief, (and they had no protector from Allah) from Allah's punishment.

[40:22]

(That) punishment in the life of this world (was because their messengers kept bringing them clear proofs) of commands and prohibitions as well as signs (but they disbelieved) in the messengers and in the message they brought; (so Allah seized them) with punishment. (Lo! He is Strong) when He seizes, (Severe in punishment) towards whoever He punishes.

[40:23]

(And verily We sent Moses with Our revelations) with Our nine signs (and a clear warrant) a clear proof

[40:24]

(Unto Pharaoh and Haman) the aid of Pharaoh (and Korah) Moses' cousin, (but they said) to Moses, this is: (A lying sorcerer) who sows disunity between people!

[40:25]

(And when he) i.e. Moses (brought them the Truth) the Scripture (from Our presence, they said: Slay the sons of those who believe with him) i.e. return to killing the sons of those who believe in him, (and spare their women) for use as servants. (But the plot of disbelievers) the plot of Pharaoh and his folk (is in naught but error.

[40:26]

And Pharaoh said: Suffer me to kill Moses, and let him cry unto his Lord) Whom he claims sent him to me.

(Lo! I fear that he will alter your religion) you presently practise (or that he will cause confusion in the land) or that he will kill your sons and use your daughters as servants, as you did yourself with his people; it is also said that this means: or they will cause confusion in the land by leaving your religion and the religion of your forefathers and accepting his religion.

[40:27]

(Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner) who is too proud to believe and (who believeth not in a Day of Reckoning) i.e. the Day of Judgement.

[40:28]

(And a believing man) Ezekiel (of Pharaoh's family) who was Pharaoh's cousin, (who hid his faith) from Pharaoh and his folk; it is also said that this means: a believing man, Ezekiel, who hid his faith from Pharaoh's family (said: Would ye kill a man because he saith: My Lord is Allah) and He has sent me to you, (and hath brought you clear proofs) commands, prohibitions and signs of his prophethood (from your Lord? If he is lying) in what he says, (then his lie is upon him) the punishment of his lying is to his own hurt; (and if he is truthful) in what he says and you still disbelieve in him (then some of that wherewith he threatens you) of punishment (will strike you) in the life of this world. (Lo! Allah guideth not) Allah leads not to His religion (one who is a prodigal) an idolater, (a liar) against Allah.

[40:29]

(O my people! Yours is the kingdom today, ye being uppermost) triumphant (in the land) of Egypt. (But who would save us from the wrath of Allah) from the torment of Allah (should it reach us) when it comes to us? (Pharaoh said: I do but show you) I do but command you (what I think) is my right that you should worship, (and I do but guide you) call you (to wise policy) to the way of the Truth and guidance.

[40:30]

(And he who believed) i.e. Ezekiel (said: O my people! Lo! I fear for you) I know that you will have (a fate like that of the factions (of old)) a punishment like that of the disbelievers of old;

[40:31]

(A plight) a punishment (like that of Noah's folk, and 'Aad) the folk of Hud (and Thamud) the folk of Salih, (and those after them) among the disbelievers, (and Allah willeth no injustice for (His) slaves) Allah does not transgress against His slaves such that He punishes them without them having committed any crime.

[40:32]

(And, O my people! Lo! I fear for) I know that you will suffer the torment of (a Day of Summoning) when you will call one another and when the people of the Heights will call you; and it is also said this is the Day when people will flee from each other,

[40:33]

(A day when ye will turn to flee) from Allah's punishment, (having no preserver) having no saver (from Allah) from Allah's punishment: (and he whom Allah sendeth astray) from His religion, (for him there is no guide) to His religion.

[40:34]

(And verily Joseph brought you) it is Ezekiel who said this (of old) before Moses (clear proofs) commands, prohibitions, the interpretation of dreams and the tearing off of his shirt, (yet ye ceased not to be in doubt concerning what he) Joseph (brought you till, when he died, ye said: Allah will not send any messenger after

him) after his death. (Thus Allah deceiveth) misguides from His religion (him who is a prodigal) an idolater, (a doubter) because of his idolatry.

[40:35]

(Those who wrangle concerning the revelations of Allah) those who deny Muhammad (pbuh) and the Qur'an (without any warrant) without any proof (that hath come unto them) from Allah; the reference here is to Abu Jahl and his host who mocked the Prophet, (it is greatly hateful in the sight of Allah) on the Day of Judgement (and in the sight of those who believe) in the life of this world. (Thus doth Allah print on every arrogant) who is too proud to accept faith, (disdainful heart) of accepting the Truth and guidance.

[40:36]

(And Pharaoh said) to his aid: (O Haman! Build for me a tower that haply I may reach the roads) that I may climb up to the gates,

[40:37]

(The roads of the heavens) the gates of heaven, (and may look upon) and may see (the God of Moses) whom he claims is in heaven and has sent him to me, (though verily I think him a liar) there is no God in heaven. But he got too busy with Moses and the tower was not built. (Thus was the evil that he did made fair-seeming unto Pharaoh, and he was debarred from the (right) way) and he was prevented from the Truth and guidance. (The plot of Pharaoh ended but in ruin) in disarray.

[40:38]

(And he who believed) i.e. Ezekiel (said: O my people! Follow me) follow my religion. (I will show you the way of right conduct) I will invite you to the Truth and guidance.

[40:39]

(O my people! Lo! this life of the world is but a passing comfort) like the comfort of your homes; it does not last, (and lo! the Hereafter) i.e. the Garden, (that is the enduring home) that is the everlasting abode which will never perish.

[40:40]

(Whoso doeth an ill deed) while being an idolater, (he will be repaid the like thereof) in the Fire, (while whoso doeth right) sincerely, (whether male or female) whether they are men or women, (and is a believer) sincere in his faith, ((all) such will enter the Garden, where they will be nourished without stint) without measure or limit.

[40:41]

(And, O my people! What aileth me that I call you unto deliverance) unto Allah's divine Oneness-this is also the saying of Ezekiel-(when ye call me unto the Fire) while you are calling me to the deeds of the dwellers of the Fire: i.e. to idolatry?

[40:42]

(Ye call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge) they are His partners because I know for certain that He has no partner, (while I call you unto the Mighty) while I call you unto the divine Oneness of the Mighty in retribution against those who disbelieve in Him, (the Forgiver) of those who believe in Him.

[40:43]

(Assuredly that whereunto ye call me hath no claim) no power (in the world or in the Hereafter, and our return will be unto Allah) after we die, (and the prodigals) the idolaters (will be owners of the Fire) the inhabitants of the Fire.

[40:44]

(And ye will remember) you will know on the Day of Judgement (what I say unto you) in the life of the world regarding the torment. (I confide) I consign (my cause unto Allah) trusting in Him. (Lo! Allah is Seer of (His) slaves) He sees those who believe in Him and those who do not.

[40:45]

(So Allah warded off from him the evils which they plotted) Allah drove them away from him when they wanted to kill him, (while a dreadful doom) a severe punishment (encompassed Pharaoh's folk) visited Pharaoh and his folk, i.e. they drowned.

[40:46]

(The Fire; they are exposed to it) He says: the spirits of the folk of Pharaoh will be exposed to the Fire (morning and evening) until the Day of Judgement; (and on the day when the Hour upriseth) which is the Day of Judgement ((it is said)) Allah will say to the angels: (Cause Pharaoh's folk to enter the most awful doom) the bottom of hell.

[40:47]

(And when they) the leaders and the followers (wrangle in the Fire, the weak) the followers (say unto those who were proud) too proud to accept faith, i.e. the leaders: (Lo! we were a following unto you) we followed your religion in the life of the world: (will ye therefore rid us of a portion of the Fire) will therefore bear for us some of the punishment of the Fire?

[40:48]

(Those who were proud) to accept faith, i.e. the leaders (say) to their followers: (Lo! we are all (together)) the worshipped and the worshippers, the leaders and the followers (herein) in the Fire. (Lo! Allah hath judged between (His) slaves) He has judged between the worshipper and the worshipped and between the leaders and followers and decreed that they will abide in the Fire; it is also said that this means: Allah has judged between the believers and disbelievers: the believers will enter the Garden while the disbelievers will go to the Fire.

[40:49]

(And those in the Fire say) when the Fire becomes too intense for them, and their patience wanes and they lose hope in their prayers (unto the guards of hell) the angels of hell: (Entreat your Lord that He relieve us of a day of the torment) the equivalent of a day of the life of the world of torment.

[40:50]

(They say) i.e. the angels of hell say to the disbelievers: (Came not your messengers unto you with clear proofs) with commands and prohibitions and signs and did they not convey the message entrusted to them by Allah? (They say: Yea, verily) they conveyed the message to us, (They say) the angels of hell will say to them in mockery: (Then do ye pray, although the prayer of disbelievers) in the Fire (is in vain) it is also said that this means: although the worship of the disbelievers in the life of the world is but in error.

[40:51]

(Lo! We verily do help Our messengers, and those who believe) in the messengers, (in the life of the world) with assistance and victory over their enemies (and on the day) which is the Day of Judgement (when the witnesses arise) the angels will assist them with reasons and proofs while the witnesses are the messengers; it is also said that the witnesses are the guardian angels who will testify about what they did,

[40:52]

(The day when their excuse) for disbelieving (availeth not the evil-doers) the disbelievers, (and theirs is the curse) wrath and torment, (and theirs the ill abode) the Fire.

[40:53]

(And we verily gave Moses the guidance) i.e. the Torah and We gave David the Psalms and Jesus the son of Mary the Gospel, (and We caused the Children of Israel to inherit the Scripture) and We revealed to the Children of Israel after them the Scripture of David and Jesus,

[40:54]

(A guide) to avoid error (and a reminder) and an admonition (for men of understanding) for those possessed of intellect among people.

[40:55]

(Then have patience) O Muhammad in the face of the harm of the Jews, Christians and idolaters. (Lo! the promise of Allah) to help you and destroy them (is true) will happen. (And ask forgiveness of thy sin) for failing to thank duly the blessings that Allah has bestowed upon you and your Companions, (and hymn the praise of your Lord) and pray by the command of your Lord (at fall of night and in the early hours) in the evening and morning.

[40:56]

(Lo! those who wrangle concerning the revelations of Allah) those who disbelieve in Muhammad (pbuh) and in the Qur'an, i.e. the Jews; they also argued with the Prophet (pbuh) about the anti-Christ, his greatness and the return of their kingdom upon the coming of the anti-Christ (without a warrant) proof (having come unto them) from Allah for what they claimed, (there is naught else in their breasts) in their hearts (save pride) they were too proud to accept the Truth (which they will never attain) they will never attain the pride which is in their hearts nor will they have their kingdom back upon the coming of the anti-Christ. (So take thou refuge in Allah) O Muhammad, from the sedition of the anti-Christ. (Lo! He, only He, is the Hearer) of what the Jews say, (the Seer) He sees them and sees their works just as He sees the anti-Christ and his coming.

[40:57]

(Assuredly the creation of the heavens and the earth is greater than the creation of mankind) than the creation of the anti-Christ; (but most of mankind) i.e. the Jews (know not) the sedition of the anti-Christ.

[40:58]

(And the blind man) i.e. the disbelievers (and the seer) i.e. the believer (are not equal) in reward and honour, (neither are those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) and do acts of obedience between them and their Lord ((equal with) the evil-doer) the one who ascribes partners to Allah. (Little do you reflect) they do not take any admonition from the similitudes of the Qur'an!

[40:59]

(Lo! the Hour is surely coming, there is no doubt thereof) there is no doubt in its coming; (yet most of

mankind) the people of Mecca (believe not) in the coming of the Hour.

[40:60]

(And your Lord hath said: Pray unto me) profess My divine Oneness (and I will hear your prayer) I will forgive you; it is also said that this means: pray unto Me; I will hear your prayers and accept them from you. (Lo! those who scorn My service) My divine Oneness and obedience, (they will enter hell, disgraced) humiliated.

[40:61]

(Allah it is Who hath appointed) created (for you night that ye may rest therein) that you may rest at night, (and day for seeing) in order to see what you seek. (Lo! Allah is a Lord of bounty for mankind) for the people of Mecca, (yet most of mankind) the people of Mecca (give not thanks) for His bounties nor believe in Him.

[40:62]

(Such is Allah, your Lord) the one who does all that is your Lord, therefore give thanks to Him, (the Creator of all things. There is no God) there is no Creator (save Him. How then are ye perverted) from whence do you then lie against Him?

[40:63]

(Thus are they perverted) lie against Allah (who deny the revelations of Allah) who disbelieve in Muhammad (pbuh) and in the Qur'an.

[40:64]

(Allah it is Who appointed) created (for you the earth for a dwelling-place) for both the living and the dead (and the sky for a canopy) a raised canopy, (and fashioned you) in wombs (and perfected your shapes) He made your shapes better than the shapes of beasts, (and hath provided you with good things) He made your provision better and softer than the provision of beasts; it is also said this means: He provided you with lawful provision. (Such is Allah, your Lord) the one who did all this is your Lord, therefore give thanks to Him. (Then blessed be Allah, the Lord of the Worlds) the Lord of all that has a spirit and moves on the face of the earth!

[40:65]

(He is the Living One) who dies not. (There is no God) who does this (save Him. So pray unto Him) so profess His divine Oneness, (making religion pure for Him (only)) making your worship and profession of Allah's divine Oneness sincere to Him. (Praise be to Allah) gratitude and lordship belong to Allah, (the Lord of the Worlds) the Lord of all that which has a spirit and moves on the face of the earth!

[40:66]

(Say) O Muhammad, to the people of Mecca, when they said to him: "revert to the religion of your forefathers": (I am forbidden) in the Qur'an (to worship those) idols (unto whom ye cry) whom you worship (beside Allah since there have come unto me clear proofs from my Lord, and I am commanded) in the Qur'an (to surrender) to be straight in following Islam (to the Lord of the Worlds) the Lord of all that which has a spirit and moves on the face of the earth.

[40:67]

(He it is Who created you from dust) He created you from Adam and Adam is from dust, (then from a drop (of seed)) then He created you from the sperm drops of your fathers (then from a clot) then from a clot of

blood, (then brings you forth) from your mothers' wombs (as a child) as a young child, (then (ordaineth) that ye attain full strength) 18 to 30 years old (and afterward that ye become old men) after having attained your full strength (though some among you die before) before the age of puberty or before reaching old age (and that ye reach an appointed term) the end of your lifespan, (that haply ye may understand) that haply you may believe in resurrection after death.

[40:68]

(He it is Who quickeneth) for the resurrection (and giveth death) in the life of the world. (When He ordaineth a thing) when He wants to create a child without a father, such is the case with Jesus, (He saith unto it only: Be! and it is) a son without a father! And it is also said that this means: when He wants the Day of Judgement to happen, He simply says: Be! And it is.

[40:69]

(Hast thou not seen) have you not been informed, O Muhammad, in the Qur'an about (those who wrangle concerning the revelations of Allah) those who deny the Qur'an, (how they are turned away) by lies: so why do they lie against Allah?

[40:70]

(Those who deny the Scripture) the Qur'an (and that wherewith we send Our messengers) of Scriptures. (But they will come to know) on the Day of Judgement what will be done to them. This is a threat to them,

[40:71]

(When carcans are about their necks and chains) tied up with the satans. (They are dragged) in the Fire

[40:72]

(Through boiling waters) they will be put to burn; (then they are thrust into the Fire.

[40:73]

Then it is said unto them) then the angels of the Fire will say to them: (Where are (all) that ye used to make partners) where are those you used to worship

[40:74]

(Beside Allah) and whom you claim they are associates of Allah? (They say: They have failed us) they are preoccupied with themselves from us; but then they denied this and said: (but we used not to pray to) to worship (anything before) this. (Thus doth Allah send astray the disbelievers (in His guidance)) such that they do not have any proof.

[40:75]

((And it is said unto them): This) torment in the Fire (is because ye exulted in the earth without right, and because ye were petulant) and because of your arrogance in your state of idolatry.

[40:76]

(Enter ye the gates of hell, to dwell therein) never to die or come out. (Evil is the habitation of the scornful) evil is the habitation of the disbelievers in the Fire.

[40:77]

(Then have patience) O Muhammad, in the face of the harm of the disbelievers. (Lo! the promise of Allah) to assist you and destroy your enemies (is true) will happen. (And whether we let thee see a part of that which We promise them) of punishment on the Day of Badr, (or (whether) We cause you to die) before you see it, (still unto us they will be brought back) after they die, whether you see them punished or not.

[40:78]

(Verily We sent messengers before thee) to their own folks, (among them) i.e. the messengers (those of whom We have told you) We named them for you so that you know them by name, (and some of whom We have not told thee) and some of them We did not name, and therefore you do not know them; (and it was not given to any messenger that he should bring a portent) a sign (save by Allah's leave) save by Allah's command; this is because they asked the Prophet (pbuh) to bring them a sign, (but when Allah's commandment cometh) when Allah's punishment came upon those past nations ((the cause) is judged aright) they are punished justly; it is also said this means: on the Day of Judgement Allah judges justly between the messengers and the nations to which they were sent, (and the followers of vanity) the disbelievers (will then be lost.

[40:79]

Allah it is Who hath appointed) created (for you cattle, that ye may ride on some of them, and eat of some) you eat of their meat

[40:80]

((Many) benefits ye have from them) from their milk and wool (and that ye may satisfy by their means a need that is in your breasts) in your hearts, (and may be borne upon them) in the land (as upon the ship) you travel by sea.

[40:81]

(And He showeth you) O people of Mecca (His tokens) His marvels: the sun, the moon, the stars, the day, the night, the mountains, the clouds, the seas, etc., all these are signs of Allah. (Which, then, of the tokens) of the signs (of Allah do ye deny) and claim is not from Allah?

[40:82]

(Have they not) i.e. the people of Mecca (travelled in the land to see) to reflect on (the nature of the consequence for) on the requital of (those before them) how We destroy them when they disbelieved in their messengers? (They were more numerous than these) than the people of Mecca, (and mightier in power) in physical strength (and (in the) traces (which they left behind them) in the earth) they were keener on the life of this world and travelled more than them in seeking it. (But all that they used to earn) and say and do upon following their religions (availed them not) from Allah's punishment.

[40:83]

(And when their messengers brought them clear proofs) commands and prohibitions (they exulted in the knowledge they (themselves) possessed) they exulted in Religion and works they had; but this was out of surmise since they did not have any certainty. (And that which they were wont to mock) the punishment of mocking their messengers (befell them) surrounded them.

[40:84]

(Then, when they saw Our doom) which came to destroy them, (they said: We believe in Allah only and reject (all) that we used to associate (with Him)) but this was said with their tongues only when they saw the punishment, but their hearts still did not believe.

[40:85]

(But their faith could not avail them when they saw Our doom) which came to destroy them, for faith upon the advent of Allah's punishment is of no value; but it is also said that such faith avails the person who declares it, just as repentance in such a moment benefits. (This is Allah's law) this is Allah's wont (which hath ever taken course for his bondsmen) that He sends His punishment upon them whenever they disbelieve, and rejects faith and repentance upon the advent of His punishment. (And then the disbelievers) in Allah (will be ruined) when the punishment visits them'.
And of the surah in which the prostration is mentioned, which is all Meccan:

Surah 41: They Are Exposited (*Fussilat*)

And of the surah in which the prostration is mentioned, which is all Meccan:

[41:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Ha. Mim.): '(Ha. Mim.) He says: He has decreed that which will happen, i.e. it will be manifest, and it is also an oath by which He swore.

[41:2]

(A revelation from the Beneficent, the Merciful,

[41:3]

A scripture) He says: this Scripture is a revelation from the Beneficent, the Merciful unto Muhammad (pbuh) (whereof the verses) explaining the commands and prohibitions, the lawful and unlawful (are exposited, a Lecture in Arabic) Allah sent Gabriel with it to Muhammad (pbuh) in the Arabic usage (for people who have knowledge) for people who believe in Muhammad, Allah bless him and give peace, and in the Qur'an.

[41:4]

(Good tidings) of Paradise (and a warning) from hell; it gives good tidings of the Garden to those who believe in the Qur'an and warns from the Fire those who disbelieve in the Qur'an. (But most of them) the disbelievers of Mecca (turn away) from believing in Muhammad (pbuh) and in the Qur'an (so that they hear not) they do not believe in Muhammad (pbuh) or in the Qur'an nor do they obey Allah.

[41:5]

(And they) the disbelievers of Mecca, Abu Jahl and his host (say: Our hearts are protected) our hearts are shielded (from that unto which thou (O Muhammad) callest us) i.e. the Qur'an and the profession of Allah's divine Oneness, (and in our ears there is a deafness) we do not hear what you say to us, (and between us and thee there is a veil) they covered their heads with their clothes and then said: "O Muhammad! There is between us and you a veil and we do not hear what you say", to mock him. (Act) according to your religion for your own god so that we are destroyed, (then. Lo! we also shall be acting) for our deities, following our religion, in order to destroy you.

[41:6]

(Say) to them, O Muhammad: (I am only a mortal) a human being (like you. It is inspired in me) Gabriel was sent to me with the Qur'an to convey to you (that your God is One God) He has no son or partner, (therefore take the straight path unto Him) therefore turn to Him with repentance from idolatry (and seek

forgiveness of Him) and declare His divine Oneness. (And woe) severe punishment; it is also said this means: a river of puss and blood in Gehenna (unto the idolaters) Abu Jahl and his host,

[41:7]

(Who give not the poor-due) they do not testify that there is no deity except Allah, (and who are disbelievers in) deniers of (the Hereafter) resurrection after death, and Paradise and hell.

[41:8]

(Lo! as for those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) and do acts of obedience between them and their Lord, (for them is a reward enduring) and undiminished; it is also said that the reward of their works will be registered after they reach old age or die and will be recorded undiminished until the Day of Judgement.

[41:9]

(Say) O Muhammad: (Disbelieve ye) O people of Mecca (verily in Him Who created the earth in two Days) each day the equivalent of 1,000 days of the days which you count: Sunday, Monday, etc., (and ascribe ye unto Him rivals) from among the idols? (He (and none else) is the Lord of the Worlds) the one who created them is the Lord of all that which has a spirit.

[41:10]

(He placed therein) He created therein (firm hills rising above it) as pillars for it, (and blessed it) i.e. the earth with water, trees, vegetation and fruits (and measured therein its sustenance) its livelihoods, in each land there is a livelihood which is not found elsewhere (in four Days) He says: He created the spirits 4,000 years, of the years of the life of the world, before He created the bodies and He measured the sustenance of these bodies 4,000 years of the years of the life of this world before he measured the sustenance of the spirits, (alike for (all) who ask) alike for those who ask sustenance and those who do not; it is also said that this means: as an exposition to those who ask how He created them. It is thus that he created them;

[41:11]

(Then turned He to the heaven) then He turned to the creation of the heaven (when it was smoke) steam of water, (and said unto it) unto the heaven (and unto the earth) after He had created both: (Come both of you) give both of you the water and vegetation that you have, (willingly or loth. They said: We come) we give, (obedient) to Allah, even though we dislike people's unresponsiveness.

[41:12]

(Then He ordained them) He created them (seven heavens) one above the other (in two Days) each day the equivalent of 1,000 years of the years of the life of this world (and inspired in each heaven its mandate) He created for each heaven its inhabitants and commanded it its command; (and we decked the nether heaven) the first heaven (with lamps) with stars, (and rendered it inviolable) and We protected it by means of the stars from the satans, such that some stars are an adornment for the heaven and remain fix, and some of which are used for finding directions in the darkness of land and sea and some are missiles sent against the satans. (That is the measuring) the providence (of the Mighty) in retribution against those who disbelieve in Him, (the Knower) of His providence as well as of those who believe in Him and those who do not.

[41:13]

(But if they) the disbelievers of Mecca: 'Utbah and his host (turn away) from faith, (then say: I warn you) by means of the Qur'an (of a thunderbolt) of a punishment (like the thunderbolt) like the punishment ((which fell of old upon the tribes) of 'Aad and Thamud;

[41:14]

When their messengers came unto them from before them) before 'Aad and Thamud to their respective people (and behind them) and after them messenger were sent to their folks, (saying: Worship none) do not declare the divine Oneness of anyone (but Allah! They said) each folk said to their messenger: (If our Lord had willed) to send us a messenger, (He surely would have sent down angels (unto us)) from the angels He has with Him, (so lo! we are disbelievers in that wherewith ye have been sent) We reject that with which you have been sent, you are but a human being like us.

[41:15]

(As for 'Aad) the folk of Hud, (they were arrogant) they were too proud to accept faith (in the land without right) to do so, (and they said) to Hud: (Who is mightier than us in power) who is stronger than us in power and strength such that he might destroy us? (Could they not see) did they not know (that Allah Who created them, He was mightier than them in power) and could easily destroy them? (And they denied Our revelations) and they disbelieved in Our Scripture and Messenger Hud.

[41:16]

(Therefore We let loose on them) We set on them (a raging wind) an icy wind (in evil days) days of ill omen for them which brought chastisement upon them; it is also said that this means: hard days, (that We might make them taste the torment of disgrace) a severe disgrace (in the life of the world. And verily the doom of the Hereafter will be more shameful) than the disgrace they faced in the life if the world, (and they will not be helped) they will not be prevented from Allah's chastisement.

[41:17]

(And as for Thamud) the people of Salih, (We gave them guidance) We sent to them Salih and made clear to them what is disbelief and what is faith and the difference between the Truth and falsehood, (but they preferred blindness to the guidance) they preferred disbelief to faith, (so the bolt of the doom of humiliation) the cry of a severe chastisement (overtook them because of what they used to earn) and say and do in their state of disbelief and because they hamstrung the camel.

[41:18]

(And We delivered those who believed) in Salih (and used to keep their duty to Allah) and used to ward off disbelief, idolatry and hamstringing the camel.

[41:19]

(And (make mention of) the day) which is the Day of Judgement (when the enemies of Allah) Safwan Ibn Umayyah and Rabi'ah Ibn 'Amr, Habib Ibn 'Amr as well as all the disbelievers (are gathered unto the Fire) one after the other, (they are driven on

[41:20]

Till, when they reach it) i.e. the Fire, (their ears and their eyes and their skins testify against them) their ears will testify about what they heard, and their eyes will testify about what they saw and their skins and limbs will tell about what they did (as to what they used to do) with them in their state of disbelief.

[41:21]

(And they say unto their skins) to their limbs; and it is also said: to their sexual organs: (Why testify ye against us) when we were trying to argue in your favour? (They say: Allah hath given us speech) Allah has made us speak (Who giveth speech to all things) to all created beings today, (and Who created you) and Who made you speak (at the first) in the first instance, (and unto Whom ye are returned) after death.

[41:22]

(Ye did not hide yourselves) you will not be able to prevent your limbs (lest your ears and your eyes and your skins should testify against you) in the Hereafter; it is also said that this means: you were not able in the life of this world to hide from some limbs what other limbs earned, such that they do not testify against you; and it is also said that this means: you were not sure that your ears, eyes and skins would testify against you in the Hereafter, (but ye deemed) but you said (that Allah knew not much of what ye did) and said in private.

[41:23]

(That, your thought which ye did think about your Lord) this which you said falsely about your Lord because of surmise (hath ruined you) has destroyed you; (and ye find yourselves (this day) among the lost) by being subject to punishment.

[41:24]

(And though they are resigned) in the Fire or not resigned, (yet the Fire is still their home) it will be the home of Safwan Ibn Umayyah and his host; (and if they ask for favour) if they ask to return to the life of the world, (yet they are not of those unto whom favour can be shown) they are not to return to the life of the world.

[41:25]

(And We assigned them comrades) helpers and partners among the satans, (who made their present and their past fair-seeming unto them) about the life of the world, they enticed them not to spend, making them believe that the life of the world will never perish or end; and regarding the matter of the Hereafter, they convinced them that there is no Paradise or hell, resurrection or reckoning. (And the Word) of chastisement (concerning nations of the jinn and humankind) of the disbelievers among the jinn and human beings (who passed away before them hath effect for them) has been ordained for them. (Verily they are the losers) in that they are punished.

[41:26]

(Those who disbelieve) the disbelievers of Mecca, Abu Jahl and his host (say: Heed not this Qur'an) which is recited to you by Muhammad (pbuh) (and drown the hearing of it) by causing uproar; (haply ye may conquer) Muhammad (pbuh) and make him keep quiet.

[41:27]

(But verily We shall cause those who disbelieve) Abu Jahl and his host (to taste an awful doom) in the life of the world, at Badr, (and verily We shall requite them the worst of what they used to do) the most evil of what they used to do in the life of the world.

[41:28]

(That) which they will have in the life of the world (is the reward of Allah's enemies) and the reward of Allah's enemies in the Hereafter is: (the Fire. Therein) in the Fire (is their immortal home) they will abide therein for eternity; (payment forasmuch as they denied Our revelations) Muhammad (pbuh) and the Qur'an.

[41:29]

(And those who disbelieve will say) while in the Fire: (Our Lord!) O our Lord! (Show us these who beguiled us) those who misguided us from the Truth and guidance (of the jinn and humankind) from the jinn Satan,

and from humankind Cain who killed his brother Abel; and it is also said: from the jinn Iblis, and from the humans their leaders. (We will place them beneath our feet) to punish them (that they may be among the nethermost) that they may be among those who suffer the chastisement most.

[41:30]

(Lo! those who say: Our Lord is Allah) they professed Allah's divine Oneness, (and afterward are upright) in faith and do not revert to disbelief; it is also said this means: those who are upright in performing the five daily prayers and do not play tricks, (the angels descend upon them) when their spirits are taken away, (saying: Fear not) the chastisement which is ahead (nor grieve) about what you have left behind, (but bear good tidings of the Paradise which ye are promised) in the life of the world.

[41:31]

(We are your protecting friends in the life of the world) We protected you in the life of the world (and in the Hereafter) and We will protect you in the Hereafter; these are the guardian angels. (There) in Paradise (ye will have (all) that your souls desire, and there) in Paradise (ye will have (all) for which ye pray) all that which you request.

[41:32]

(A gift of welcome) food and drink for you (from the Forgiving) Who forgives those who repent, (the Merciful) towards those who die repentant.

[41:33]

(And who is better in speech) who is wiser in speech; and it is also said that this means: who is better in inviting others (than him who prayeth unto his Lord) than he who invites people to believe in Allah's divine Oneness; i.e. Muhammad (pbuh) (and doeth right) and perform the obligations; it is also said that this verse was revealed about the muezzins. He says: who is better in inviting people than he who calls to Allah through the call to prayer and then does right, i.e. performs two units of prayer after the call to prayer, except for the call to prayer of Maghrib, (and saith: Lo! I am of those who surrender (unto Him)) I adhere to the religion of Islam and says: I believe truly. The reference here is to Muhammad (pbuh) and his Companions.

[41:34]

(The good deed) the call to Allah's divine Oneness by the Prophet (pbuh) (and the evil deed are not alike) and the call to idolatry by Abu Jahl are not alike; it is also said that this means: the testimony that there is no deity save Allah and ascribing partners to Allah are not alike. (Repel) O Muhammad, lest he tries, (the evil deed) idolatry from Abu Jahl (with one which is better) with "there is no deity save Allah"; it is also said that this means: repel evil from Abu Jahl with that which is better, i.e. with good words, greetings and kindness, if you do that (then lo! he, between whom and thee there was enmity) regarding religion, i.e. Abu Jahl ((will become) as though he was a bosom friend) as though he is of the same religion or a close relative.

[41:35]

(But none is granted it) none is granted the Garden in the Hereafter (save those who are steadfast) in the face of misfortunes and the harm of the enemies in the life of the world, (and none is granted it) and none is given success to repel the evil deed with a good deed (save the owner of great happiness) save the one who has abundant reward in the Garden, like Muhammad (pbuh) and his Companions.

[41:36]

(And if a whisper from the devil reach thee (O Muhammad)) and if a whisper from the devil reaches you,

you should reciprocate Abu Jahl's harshness with harshness like it (then seek refuge in Allah) from the accursed devil. (Lo! He is the Hearer) of what Abu Jahl says, (the Knower) of his punishment; it is also said that this means: He is the Hearer of your seeking refuge in Him, the Knower of the whispering of the devil.

[41:37]

(And of His portents) and of the signs of His divine Oneness and power (are the night and the day and the sun and the moon) all these are signs from Allah. (Adore not the sun) worship not the sun (nor the moon; but adore Allah) but worship Allah (Who created them) i.e. He created the sun, the moon, the day and the night, (if it is in truth Him whom ye worship) if you wish to worship Allah, then do not worship the sun and the moon, for you should worship the One Who created them; it is also said that this means: if, by worshipping the sun and the moon, you intend to worship Allah, then do not worship them, for the worship of Allah lies in not worshipping them.

[41:38]

(But if they are too proud) to accept faith and worship Allah alone (still those who are with thy Lord) i.e. the angels (glorify Him) i.e. pray to Allah (night and day, and tire not) be not not bored of worshipping Allah.

[41:39]

(And of His portents) and of the signs of His divine Oneness and power ((is this): that thou seest the earth lowly) still and dead, (but when We send down water) rain (thereon it thrilleth) because of the rain (and groweth) vegetation. (Lo! He who quickeneth it) after it was dead (is verily the Quickener of the dead) for the resurrection. (Lo! He is Able to do all things) whether it is giving death or life.

[41:40]

(Lo! those who distort Our revelations) those who deny Our signs-Muhammad (pbuh) and the Qur'an-(are not hid from Us) none of their works is hidden from Us. (Is he who is hurled into the Fire) Abu Jahl and his host (better, or he who cometh secure) from the torment (on the Day of Resurrection) this refers to Muhammad (pbuh) and his Companions? (Do what ye will) O people of Mecca; this is a threat made to them. (Lo! He is Seer of what ye do) He will requite your works.

[41:41]

(Lo! those who disbelieve in the Reminder) i.e. the Qur'an (when it cometh unto them) when Muhammad (pbuh) took it to them; the reference here is to Abu Jahl and his host, ((are guilty)) and in the Hereafter they will have the Fire of Gehenna, (for lo! It) i.e. the Qur'an (is an unassailable Scripture) a glorious and noble Scripture.

[41:42]

(Falsehood cannot come at it) it is not contradicted by the Torah, the Gospel or by any revealed Scriptures (from before it) before its revelation (or behind it) and after there will be no Scripture which will contradict it; it is also said that this means: the Torah, the Gospel, the Psalms and all the Scriptures which were revealed before the Qur'an do not contradict it and there will be no Scripture in the future which will contradict it and, hence, it will remain uncontradicted; and it is also said that this means: Iblis did not come to Muhammad (pbuh) before the coming of Gabriel to him such that he added to the Qur'an, nor did he come to him after Gabriel such that he took away from the Qur'an; and it is also said that this means: the Qur'an does not contradict itself, but rather everything in it is in perfect agreement. ((It is) a revelation from the Wise) in His command and decree, (the Owner of Praise) the Praiseworthy in His acts.

[41:43]

(Naught is said unto thee) Muhammad, of vilification or denial (save what was said unto the messengers

before thee) of vilification and denial; it is also said that this means: the message that you were commanded to convey is like what the messengers before you were commanded to convey. (Lo! thy Lord) O Muhammad (is owner of forgiveness) He forgives those who repent of disbelief and believe in Allah, (and owner (also) of dire punishment) for those who die in a state of disbelief.

[41:44]

(And if We had appointed it a Lecture in a foreign tongue) if We had sent Gabriel with a Qur'an which is not in the Arabic usage (they) the disbelievers of Mecca (would assuredly have said: If only its verses were exposited (so that we might understand)? What! A foreign tongue and an Arab) what, a Scripture in a foreign language brought by an Arab man? (Say) to them, O Muhammad: (For those who believe) Abu Bakr and his fellow Muslims (it) i.e. the Qur'an (is a guidance) from error (and a healing) it removes the blindness which is in the hearts of people; (and as for those who disbelieve) in Muhammad (pbuh) and in the Qur'an, i.e. Abu Jahl and his host, (there is a deafness in their ears, and it) i.e. the Qur'an (is blindness for them) a proof against them. (Such) the people of Mecca: Abu Jahl and his host (are called to from afar) it is as if they are called to believe in Allah's divine Oneness from high, above the sky.

[41:45]

(And We verily gave Moses the Scripture) i.e. the Torah, (but there hath been dispute concerning it) concerning the Scripture of Moses; some believed in it while others rejected it; (and but for a Word) to postpone the chastisement of this nation (that had already gone forth from your Lord, it would ere now have been judged between them) the Jews, Christians and idolaters would have been destroyed; it is also said that this means: they would have already been punished for disbelieving, just as were destroyed before them the people who disbelieved their messengers; (but lo! They) the Jews, Christians and idolaters (are in hopeless doubt concerning it) are in manifest doubt concerning the Qur'an; it is also said: concerning the Scripture of Moses.

[41:46]

(Whoso doeth right) sincerely between him and his Lord (it is for his soul) the reward of that is for his soul, (and whoso doeth wrong it is against it) and whosoever associates partners with Allah, the punishment of this associationism will be against his own soul. (And thy Lord) O Muhammad (is not at all a tyrant to His slaves) such that He would punish them for no crime.

[41:47]

(Unto Him is referred (all) knowledge of the Hour) the knowledge of the time of the Hour is known only by Allah. (And no fruits burst forth from their sheaths, and no female carrieth) a child (or bringeth forth) or delivers her child (but with His knowledge) except with His leave, and no one knows this except Him. (And on the day when He calleth unto them) while they are in the Fire and say: (Where are now My partners) where are those whom you worshipped and claimed to be My partners? (they will say: We confess unto Thee) We have told you and let you know before: (not one of us is a witness (for them)) none of us will testify against himself that he had worshipped anyone other than you.

[41:48]

(And those to whom they used to cry) to worship (of old) in the life of the world (have failed them) become preoccupied from them, (and they perceive) they knew and became certain (they have no place of refuge) or helper or any escape from the Fire.

[41:49]

(Man) i.e. the disbelieving person (tireth not of praying for good) wealth, offspring and good health, (and if ill toucheth him) and if hardship and poverty touch him, (then he is disheartened, desperate) then he utterly despairs of Allah's mercy.

[41:50]

(And verily, if We cause him to taste mercy) through wealth and offspring (after some hurt that hath touched him) after being touched by some hardship, (he will say: This is my own) because of some goodness which Allah knows that I have in me; (and I deem not that the Hour will ever rise) as claimed by Muhammad (pbuh); thus denying the resurrection, (and if I am brought back to my Lord) as Muhammad (pbuh) says, (I surely shall be) in the Hereafter (better off with Him) I will enter Paradise; this is what 'Utbah Ibn Rabi'ah and his host said. (But We verily shall tell those who disbelieve (all) that they did) in their state of disbelief, (and We verily shall make them taste hard punishment) a severe punishment in hell: one sort of punishment after another.

[41:51]

(When We show favour unto man) i.e. to the disbelieving person by giving him wealth and offspring, (he withdraweth) he abstains from giving thanks for it (and turneth aside) and turns away from faith, (but when ill toucheth him) when poverty touches him (then he aboundeth in prayer) asking for wealth; and it is also said that this means: asking for many offspring; the reference here is also to 'Utbah Ibn Rabi'ah.

[41:52]

Say to them, O Muhammad, (Bethink you: If it is from Allah) if this Qur'an is from Allah (and ye reject it) saying that it is not from Allah, what will Allah do to you? (Who is further astray) from the Truth and guidance (than one who is at open feud) than one who is in opposition to the Truth and guidance; and it is also said that this means: than one who is in enmity with the Prophet (pbuh)? The reference here is to Abu Jahl.

[41:53]

(We shall show them) We shall show, O Muhammad, to the people of Mecca (Our portents) Our signs, marvels, divine Oneness and power (on the horizons) in different parts of the earth in the form of the ruined remains of the nations who came before them, such as 'Aad, Thamud and those who came after them (and within themselves) and We shall show them in themselves kinds of illnesses, pains, misfortunes and other things (until it will be manifest unto them that it is the Truth) until it is clear to them that what the Prophet says to them is true. (Doth not thy Lord suffice) is it not enough that which Allah has made clear to them of the events of past nations without showing them their own destruction, (since He is Witness over all things) of their works?

[41:54]

(How! Are they) i.e. the people of Mecca (still in doubt about the meeting with their Lord) about resurrection after death? (Lo! Is not He surrounding all things) does He not know all things concerning their works and punishment?'
And of the surah in which (Ha. Mim. 'Ayn. Sin. Qaf) are mentioned, which is all Meccan except for seven verses, namely, (I ask of you no fee therefore, save loving kindness among kinsfolk….) and (And those who argue concerning Allah after He hath been acknowledged, their argument hath no weight with their Lord…) as well as five verses which were revealed about Abu Bakr al-Siddiq and his fellow believers from (And those who shun the worst of sins and indecencies…) to (… lo! that, verily, is (of) the steadfast heart of things) which are Medinan, and it consists of 50 verses, 886 words and 3,588 letters:

Surah 42: Counsel (*al-Shura*)

And of the surah in which (*Ha. Mim. 'Ayn. Sin. Qaf*) are mentioned, which is all Meccan except for seven verses, namely, (*I ask of you no fee therefore, save loving kindness among kinsfolk*….) and (*And those who argue concerning*

Allah after He hath been acknowledged, their argument hath no weight with their Lord…) as well as five verses which were revealed about Abu Bakr al-Siddiq and his fellow believers from (*And those who shun the worst of sins and indecencies*…) to (… *lo! that, verily, is (of) the steadfast heart of things*) which are Medinan, and it consists of 50 verses, 886 words and 3,588 letters:

[42:1-2]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying: (Ha. Mim. 'Ayn. Sin. Qaf.): '(Ha. Mim. 'Ayn. Sin. Qaf.) this is an expression of praise by which Allah is praising Himself. He says: the (Ha) stands for His clemency (hilmuhu), the (Mim) stand for His sovereignty (mulkuhu), the ('Ayn) stands for His knowledge ('ilmuhu), the (Sin) stands for His majesty (sana'uhu), and the (Qaf) stands for his power (quwwatuhu) over His created beings; it is also said that the (Ha) stands for war (harb) that will ever be, the (Mim) stand for the transformation of every sovereignty (mulk) that will ever be, the ('Ayn) stands for every promise (wa'd) that will ever be made, the (Sin) stands for years (sinun) like the hard years of Joseph, and the (Qaf) stands for his slander (qadhf) that will ever be made; and it is also said that it is an oath sworn by Allah that He will not punish eternally in the Fire anyone who sincerely says: "there is no deity but Allah", and meets Allah believing in it.

[42:3]

(Thus Allah the Mighty) in retribution against those who do not believe in Him, (the Wise) in His command and decree, He commands that none should be worshipped except Him; it is also said this means: the Mighty in His sovereignty and dominion, the Wise in His command and decree (inspireth thee (Muhammad) as (He inspired) those before thee) of messengers; Allah says: just as We have revealed to you (Ha. Mim. 'Ayn. Sin. Qaf.) We have also revealed to those messengers who came before you.

[42:4]

(Unto Him belongeth all that is in the heavens and all that is in the earth) of created beings: they are all His slaves, (and He is the Sublime) most sublime than all that is, (the Tremendous) greater than all that is.

[42:5]

(Almost might the heavens above be rent asunder) from the awe of the Beneficent; and it is also said from the claim of the Jews, (while the angels) in heaven (hymn the praise of their Lord) pray by the command of their Lord (and ask forgiveness for those on the earth) for the sincere believers. (Lo! Allah is the Forgiver) He forgives he who repents, (the Merciful) towards he who dies repentant.

[42:6]

(And as for those who choose) worship (protecting friends) deities from among the idols (beside Him) beside Allah, (Allah is Warden over them) Allah is Witness of them and of their works, (and thou art in nowise a guardian over them) you are not responsible for them such that you are taken to task on their account. Later, the Prophet (pbuh) was commanded to fight them.

[42:7]

(And thus we have inspired in thee) We sent you Gabriel with the Qur'an (a Lecture in Arabic) a Qur'an in the Arabic usage, (that thou mayst warn) by the Qur'an (the mother town) the people of Mecca (and those around it) of townships, (and may warn of a day of assembling) of the horrors of the Day of Assembly whereby the dwellers of the heavens and earth will be brought together (whereof there is no doubt. A host) of those assembled (will be in the Garden) these are the believers, (and a host of them in the Flame) and these are the disbelievers.

[42:8]

(Had Allah willed, He could have made them one community) had Allah willed He would have gathered the Jews, Christians and the idolaters in one religion, the religion of Islam, (but Allah bringeth whom He will into His mercy) to His religion: Islam. (And the wrong-doers) the Jews, Christians and idolaters (have no friend) have no relative to assist them (nor helper) to save them from Allah's punishment.

[42:9]

(Or have they chosen protecting friends besides Him) or have they worshipped deities beside Allah? (But Allah, He (alone) is the Protecting Friend) of all of them. (He quickeneth the dead) for the Resurrection, (and He is Able to do all things) whether it is taking away life or giving it.

[42:10]

(And in whatsoever ye differ) regarding religion, (the verdict therein belongeth to Allah) seek its verdict in Allah's book. (Such is my Lord) Who has thus commanded you, (in Whom I put my trust) I rely on Him, (and unto Whom I turn.

[42:11]

The Creator of the heavens and the earth. He hath made for you pairs) males and females (of yourselves) a human being like yourselves, (and of the cattle also pairs) males and females, (whereby He multiplieth you) He creates you in the wombs; it is also said that this means: He multiplies you through marriage. (Naught is as His likeness) in attribute, knowledge, power and providence; (and He is the Hearer) of what you say, (the Seer) of your works.

[42:12]

(His are the keys of the heavens) the stores of the heavens: rain (and the earth) vegetation. (He enlargeth providence for whom He will) He gives abundant provision to whom He will (and straiteneth (it for whom He will). Lo! He is Knower of all things) regarding expansion and straitening of provision.

[42:13]

(He hath ordained for you) He has chosen for you, O community of Muhammad (pbuh) (that religion) the religion of Islam (which He commended unto Noah) that which We revealed to Noah and commanded him to invite people to and to be upright in following it, (and that which We inspire in thee (Muhammad)) in the Qur'an: We commanded you to call people to Islam and be upright in following it, (and that which We commended unto Abraham) and We choose Abraham for Islam and commanded him to call people to it and be upright in following it (and Moses and Jesus) likewise, (saying: Establish the religion) Allah commanded all the prophets to establish Religion and to be in agreement about Religion, (and be not divided therein) do not disagree regarding Religion. (Dreadful for the idolaters) Abu Jahl and his host (is that unto which thou callest them) of Allah's divine Oneness and the Qur'an. (Allah chooseth for Himself) for His religion (whom He will) this he who is born a Muslim and dies as a Muslim, (and guideth unto Himself him who turneth (towards Him)) and guides to His religion whoever turns to Him of the disbelievers.

[42:14]

(And they were not divided) i.e. the Jews and Christians about Muhammad (pbuh) the Qur'an and Islam (until after the knowledge) until after the exposition which is in their Scripture about the attributes and description of Muhammad (pbuh) (came unto them, through rivalry among themselves) out of resentful envy, they disbelieved in Muhammad (pbuh); (and had it not been for a Word) to delay the punishment of this nation (that had already gone forth from your Lord) had already been ordained by your Lord (for an appointed term) until an appointed time, (it surely had been judged between them) He would have already destroyed the Jews and Christians. (And those who were made to inherit the Scripture) and those who were given the Torah (after them) after the messengers; and it is also said: after the generations of old (are verily

in hopeless doubt concerning it) concerning the Torah; and it is also said that this means: concerning the Qur'an.

[42:15]

(Unto this, then, summon (O Muhammad)) summon unto belief in Allah's divine Oneness and to the Scripture of your Lord. (And be thou upright) in your profession of Allah's divine Oneness (as thou art commanded) in the Qur'an, (and follow not their lusts) and follow not the Qiblah and religion of the Jews, (but say: I believe in whatever Scripture Allah hath sent down) of Scriptures to the prophets, (and I am commanded) in the Qur'an (to be just among you) through faith in Allah's divine Oneness. (Allah is our Lord and your Lord) He will judge between us on the Day of Judgement. (Unto us our works) unto us is the worship of Allah and the religion of Islam (and unto you your works) and against you is the worship of idols and Satan's religion; (no argument between us and you) regarding religion. (Allah will bring us together) on the Day of Judgement, (and unto Him is the journeying) and unto Him is the destination of both believers and disbelievers.

[42:16]

Allah then commanded fighting, saying: (And those who argue concerning Allah) i.e. the Jews and Christians (after He hath been acknowledged) in the Scripture; it is also said that this refers to the idolaters after they answered on the day of the covenant, (their argument has no weight) their argument is void (with their Lord, and wrath is upon them and theirs will be an awful doom) the most severe torment.

[42:17]

(Allah it is who hath revealed the Scripture) He sent Gabriel with the Qur'an (with truth) to explain the Truth and falsehood, (and the Balance) and exposited therein justice. (How canst thou know) O Muhammad? (It may be that the Hour is nigh) it may be that the Hour is coming soon.

[42:18]

(Those who believe not therein) in the coming of the Hour, i.e. Abu Jahl and his host (seek to hasten it, while those who believe) in Muhammad (pbuh) in the Qur'an and in the coming of the Hour, i.e. Abu Bakr and his fellow believers (are fearful of it) are fearful of the coming of the Hour, its horrors and terrors (and know that it) i.e. the coming of the Hour (is the Truth) it will happen. (Are not they who dispute, in doubt concerning the Hour, far astray) from the Truth and guidance?

[42:19]

(Allah is gracious unto His slaves) the pious as well as the sinful; it is also said that this means: His knowledge is gracious with His slaves, both the pious and sinful among them. (He provideth for whom He will) He expands the wealth of whomever He will. (And He is the Strong) in providing the sustenance of the slaves, (the Mighty) in retribution against those who do not believe.

[42:20]

(Whoso desireth the harvest of the Hereafter) the reward of the Hereafter through his works for Allah, (We give him increase in its harvest) We give him increase in his reward; it is also said: We give him increase in his strength, activity and reward in the Hereafter. (And Whoso desireth the harvest of the world) and whoever desires the reward of the life of the world through the works that Allah has made obligatory upon him, (We give him thereof) We give him of the life of the world and drive away from him some of its hardship, (and he hath no portion) he has no reward (in the Hereafter) in Paradise because he did not work for Allah.

[42:21]

(Or have they) i.e. the disbelievers of Mecca (partners (of Allah)) deities (who have made lawful for them in religion that which Allah allowed not) that which Allah did not command the disbelievers: Abu Jahl and his host? (And but for a decisive word (gone forth already)) to delay the punishment of this nation, (it would have been judged between them) they would have been destroyed. (Lo! for wrong-doers) for disbelievers (is a painful doom.

[42:22]

Thou seest the wrong-doers) the disbelievers on the Day of Judgement (fearful of that which they have earned) of that which they have said and done in their state of disbelief, (and it will surely befall them) that which they fear; (while those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) between them and their Lord, i.e. Abu Bakr and his fellow believers ((will be) in flowering meadows of the Gardens, having what they wish from their Lord) in Paradise. (This) Paradise (is the great preferment) is the great bounty.

[42:23]

(This) bounty (it is which Allah announceth unto His bondmen) in the life of the world (who believe) in Muhammad and the Qur'an (and do good works) between them and their Lord. (Say) O Muhammad, to your Companions; and it is said: to the people of Mecca: (I ask of you no fee) no payment (therefore, save loving kindness among kinsfolk) except that you treat kindly my kinsfolk after me; it is also said this means: except that you draw closer to Allah through the profession of Allah's divine Oneness, according to al-Hasan al-Basri; and according to al-Farra' this means: draw closer to Allah by means of repentance. (And whoso scoreth a good deed we add unto its good for him) nine times. (Lo! Allah is Forgiving) He forgives the one who repents, (Responsive) He is thankful for very little and rewards for it abundantly.

[42:24]

(Or say they) in fact they do say: (He hath invented) Muhammad has invented (a lie concerning Allah?) The Prophet (pbuh) was saddened because of this, and so Allah, glorious and Exalted is He, said: (If Allah willed, He could have sealed) tied (thy heart (against them). And Allah will wipe out the lie) Allah will destroy idolatry and all the idolaters (and will vindicate the Truth by His words) and will manifest the religion of Islam through His enhancement. (Lo! He is aware of what is hidden in the breasts (of men)) He knows what is in people's hearts whether it is good or evil.

[42:25]

(And He it is Who accepteth repentance from his bondmen, and pardoneth the evil deeds, and knoweth what ye do) of good or evil.

[42:26]

(And accepteth those) and forgives those who believe in Muhammad (pbuh) and in the Qur'an and those (who do good works) between them and their Lord, (and giveth increase unto them of His bounty) of His honouring, by giving them more reward; this honour will be bestowed upon them in Paradise; and it is also said this honour is the beholding of Allah. (And as for disbelievers) Abu Jahl and his host, (theirs will be an awful doom).

[42:27]

(And if Allah were to enlarge the provision for His slaves) if Allah were to give abundant wealth to His slaves (they would surely rebel) they would surely transgress and become too arrogant (in the earth, but He sendeth down) but He enlarges (by measure as He wills) for whomever He will. (Lo! He is Informed) of what is good for His slaves, (a Seer of His bondmen) and of their works.

[42:28]

(And He it is Who sendeth down the saving rain after they have despaired) they have despaired of its coming down, (and spreadeth out His mercy) i.e. rain. (He is the Protecting Friend) Who sends rain year after year, (the Praiseworthy) in His acts.

[42:29]

(And of His portents) and of the signs of His divine Oneness and power (is the creation of the heaven and the earth, and of whatever beasts He hath dispersed therein) they are all signs for you. (And He is Able to gather them) to revive them (when He will.

[42:30]

Whatever of misfortune striketh you) in your own persons, (it is what your right hands have earned. And He forgiveth much) of sins such that He does not take you to task for them

[42:31]

(Ye cannot escape in the earth) you cannot escape from Allah's chastisement, (for beside Allah) from Allah's torment (ye have no protecting friend) who can benefit you (nor any helper) who can defend you.

[42:32]

(And of His portents) and of the signs of His divine Oneness and power (are the ships, like banners) like hills (on the sea;

[42:33]

If He will He calmeth the wind) by means of which ships sail (so that they keep still upon its surface) of the water. (Lo! Herein) in that which I have mentioned regarding ships (verily are signs) and lessons (for every steadfast) in acts of obedience (grateful (heart)) for Allah's blessings.

[42:34]

(Or he causeth them to perish) i.e. the ships (on account of that which they have earned) on account of the sins of their people. (And He forgiveth much) He does not take them to task for it.

[42:35]

(And that those who argue concerning Our revelations) those who disbelieve in Muhammad (pbuh) (may know they have no refuge) or escape from Allah's chastisement.

[42:36]

(Now whatever ye have been given) of wealth and adornment of life (is but a passing comfort for the life of the world) and it will not last, (and that which Allah hath) of reward (is better) than that which you have in the life of this world (and more lasting) than the comfort of the life of the world which is perishing; and then He explained to them by saying: (for those who believe) in Muhammad (pbuh) and in the Qur'an: i.e. Abu Bakr and his fellow believers (and put their trust in their Lord) not in their wealth.

[42:37]

(And those who shun the worst of sins) i.e. idolatry (and indecencies) i.e. adultery and other transgressions (and, when they are wroth, forgive) and do not retaliate,

[42:38]

(And those who answer the call of their Lord) through believing in Allah's divine Oneness and obeying Allah (and establish worship) and perform the five daily prayers, (and whose affairs are a matter of counsel) when they want a certain matter, deliberate among themselves about it and then embark upon it, (and who spend) in charity (of what We have bestowed on them) of wealth,

[42:39]

(And those who, when great wrong) iniquity (is done to them, defend themselves) through the law of retaliation, not by means of presumptuousness,

[42:40]

(The guerdon of an ill deed is an ill the like thereof) the guerdon of wound is a wound like it. (But whosoever pardoneth) the wrong he suffers (and amendeth) and forgoes retaliation, (his wage is the affair of Allah) his reward is upon Allah. (Lo! He loveth not wrong-doers) he loves not those who initiate wrong.

[42:41]

(And whoso defendeth himself) and he who reclaims his right through the law of retaliation (after he hath suffered wrong for such, there is no way (of blame) against them) i.e. by applying the law of retaliation against them.

[42:42]

(The way (of blame)) sin (is only against those who oppress mankind) i.e. who initiate wrong in the first place, (and wrongfully rebel in the earth. For such there is a painful doom.

[42:43]

And verily whoso is patient) for the iniquity he suffers (and forgiveth) and forgoes retaliation, (lo! That) patience and forgiveness, (verily, is (of) the steadfast heart of things) verily is the best of matters; it is also said this means: of the most resolute of matters. The verses from (And those who shun the worst of sins and indecencies…) to (…lo! that, verily, is (of) the steadfast heart of things) were revealed about Abu Bakr and his fellow believer 'Amr Ibn Ghazyah al-Ansari in relation to a dispute which happened between the two. Al-Ansari had, in this dispute, abused Abu Bakr al-Siddiq.

[42:44]

(He whom Allah sendeth astray) from His religion, (for him there is no protecting friend after Him) for him there is none to guard him after Allah. (And thou (Muhammad) wilt see the evil-doers) the idolaters (when they see the doom, (how) they say: Is there any way of return) is there any way we can go back to the life of the world?

[42:45]

(And thou wilt see them exposed to (the Fire), made humble by disgrace, and looking) towards you (with veiled eyes) i.e. furtively. (And those who believe) in Muhammad (pbuh) and the Qur'an (will say: Lo! the (eternal) losers are they who lose themselves and their housefolk) their servants in Paradise (on the Day of Resurrection. Lo! are not the wrong-doers) the idolaters: Abu Jahl and his host (in perpetual torment) in eternal chastisement?

[42:46]

(And they will have no protecting friends) no relatives (to help them) to save them (instead of Allah) from Allah's torment. (He whom Allah sendeth astray) from His religion, like Abu Jahl, (for him there is no road)

for him there is no religion or proof.

[42:47]

(Answer the call of your Lord) by believing in Allah's divine Oneness (before there cometh unto you from Allah a Day) the Day of Judgement (which there is no averting. Ye have no refuge) no escape (on that Day) from Allah's torment, (nor have ye any (power of) refusal) nor do you have any helper.

[42:48]

(But if they are averse) of faith, (We have not sent thee as a warder over them) whereby you have to protect them. (Thine is only to convey (the message)) on behalf of Allah. After this, Allah commanded them to fight. (And lo! when We cause man) the disbelieving person (to taste of mercy) to taste a blessing (from Us he exulteth therefore) without giving thanks for it. (And if some evil) hardship, poverty or misfortune (striketh them because of that which their own hands have sent before) because of what they did in their state of idolatry, (then lo! Man) Abu Jahl (is an ingrate) he disbelieves in Allah and does not give thanks for His blessings.

[42:49]

(Unto Allah belongeth the sovereignty of the heavens and the earth) unto Allah belong the stores of the heaven and the earth: rain and vegetation. (He createth what He will) as He will. (He bestoweth female (offspring) upon whom He will) as was the case with the Prophet Lot who did not have any sons, (and bestoweth male (offspring) upon whom He will) such as was the case with the Prophet Abraham who did not have daughters;

[42:50]

(Or He mingleth them, males and females) as was the case with the Prophet Muhammad (pbuh) (and He maketh barren whom He will) as was the case with the Prophet John the son of Zachariah. (Lo! He is Knower, Powerful) regarding that which He gives of males or females.

[42:51]

(And it was not (vouchsafed)) it was not permissible (to any mortal that Allah should speak to him) directly without a veil (unless (it be) by revelation) in dream (or from behind a veil) as when He spoke with Moses (pbuh) (or (that) He sendeth a messenger) i.e. Gabriel, such as when He sent him to the Prophet Muhammad (pbuh) (to reveal what He will) of commands and prohibitions (by His leave) by His command. (Lo! He is Exalted) more exalted than all created beings, (Wise) in His command and decree.

[42:52]

(And thus have We inspired in thee (Muhammad) a Spirit of Our command) i.e. We sent you Gabriel with the Qur'an. (Thou knewest not what the Scripture was) you did not know what the Qur'an was before the coming of Gabriel to you nor did you know how to recite the Qur'an before it came to you, (nor what the Faith) nor did you know the call to Allah's divine Oneness. (But We have made it) i.e. the Qur'an (a light) an exposition of commands and prohibitions, the lawful and unlawful, the Truth and falsehood (whereby) by means of the Qur'an (We guide whom We will) whoever deserves it (of Our bondmen. And lo! thou verily dost guide) do call (unto a right path) a straight, true religion.

[42:53]

(The path of Allah) the religion of Allah, (unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth) of created beings. (Do not all things reach Allah at last?) the consequence of things in the Hereafter reach to the Wise Sovereign'.
And of the surah in which Ornaments of Gold are mentioned, which is all Meccan and consists of 87 verses,

833 words and 3,400 letters:

Surah 43: Ornaments of Gold (*al-Zukhruf*)

And of the surah in which Ornaments of Gold are mentioned, which is all Meccan and consists of 87 verses, 833 words and 3,400 letters:

[43:1]

And from his narration on the authority of Ibn 'Abbas that he said in the interpretation of Allah's saying (Ha. Mim.): '(Ha. Mim.) He says: He has already decreed that which will happen, i.e. He has shown it.

[43:2]

(By the Scripture which maketh plain) he says: and I swear by the Scripture which makes plain the lawful and unlawful, the commands and prohibitions that that which will happen has already been decreed; it is also said Allah swore by the (Ha) and (Mim) and also by the Scripture which makes plain the commands and prohibitions, the lawful and unlawful,

[43:3]

(Lo! We have appointed it) We have spoken it, i.e. the Qur'an (a Lecture in Arabic) in the Arabic usage, hence the oath, (that haply ye may understand) so that you may know what is in the Qur'an of the lawful and unlawful, commands and prohibitions.

[43:4]

(And lo! in the Source of Decrees) in the Guarded Tablet, (which We possess) where it is written, (it) i.e. the Qur'an (is indeed sublime) exalted, noble and glorious, (decisive) in explaining the lawful and the unlawful,

[43:5]

(Shall We utterly ignore you) shall We remove from you, O people of Mecca, the revelation and the Messenger? Or shall We leave you uncared for, without commands or prohibitions (because ye are a wanton folk) because you are idolatrous folk who do not believe in Allah, as is in His foreknowledge?

[43:6]

(How many a Prophet did We send) did We send before you, O Muhammad, (among the men of old) among bygone nations; We knew that they would not believe, but We nonetheless did not leave them without messengers and Scriptures!

[43:7]

(And never came there unto them) i.e. to these past nations (a Prophet but they used to mock him) i.e. they used to mock the Prophet.

[43:8]

(Then we destroyed men mightier than these) mightier than the people of Mecca (in prowess) in strength and power; (and the example of the men of old hath gone (before them)) i.e. they were destroyed when they disbelieved in their messengers.

[43:9]

(And if thou (Muhammad) ask them) i.e. the disbelievers of Mecca: (Who created the heavens and the earth, they) i.e. the disbelievers of Mecca (will surely answer: The Mighty) in His dominion and sovereignty, (the Knower) of His providence and created beings (created them);

[43:10]

Allah says: yes, He created them Him (Who made the earth a resting place for you, and placed roads for you therein, that haply ye may find your way) by means of the roads;

[43:11]

(And who sendeth down water) rain (from the sky in (due) measure) according to the knowledge of the storer, (and We revive a dead land therewith) and We revive through it a barren land that had hitherto no vegetation. (Even so will ye be brought forth) Even so you will be revived and brought forth from the graves as We revive the barren land and bring forth from it vegetation;

[43:12]

(He Who created all the pairs) all the different kinds of created beings, (and appointed for you) and created for you (ships and cattle whereupon ye ride.

[43:13]

That ye may mount upon their backs) i.e. the backs of camels, (and may remember your Lord's favour) for making them subdued for you (when ye mount thereon, and may say: Glorified be He Who hath subdued these) camels (unto us, and we were not capable (of subduing them)) and we were not capable of owning them or making them subdued;

[43:14]

(And lo! unto our Lord we are returning) after we die.

[43:15]

(And they allot to Him) they ascribe to Him (a portion of His bondmen) i.e. the angels! They claimed, i.e. Banu Malih, that the angels were Allah's daughters. (Lo! Man) i.e. the Banu Malih (is verily a mere ingrate) a disbeliever in Allah whose disbelief is quite apparent.

[43:16]

(Or chooseth He daughters of all that He hath created) i.e. of the angels, (and honours) and choose (He you) i.e. the Banu Malih (with sons?

[43:17]

And if one of them) one of the Banu Malih (hath tidings of that which he likeneth) of that which he ascribes (to the Beneficent One) i.e. daughters, (his countenance becometh black) of grief (and he is full of inward rage) would you then, O Banu Malih, like for Allah that which you do not like for yourselves?

[43:18]

((Liken they then to Allah) that which is bred up in outward show) in ornaments of gold and silver, (and in dispute) in speech (cannot make itself plain) whose argument is not strong, i.e. women, how could they be the daughters of Allah?

[43:19]

(And they make the angels, who are the slaves of the Beneficent, females) the daughters of Allah. (Did they witness their creation) when they were created for them to know that they are females? They said: "no, O Muhammad, we did not witness their creation but we heard our fathers saying so". Allah will say: "O Muhammad!" (Their testimony will be recorded) that they lie against Allah when they claim that the angels are Allah's daughters (and they will be questioned) about this claim on the Day of Judgement. In other words, when they claimed that the angels are Allah's daughters, they were asked: "did you witness their creation?" They said: "No!" "How did you then come to the conclusion that the angels are females and Allah's daughters?" They said: "We heard this from our fathers". Allah said that their claim about the angels will be recorded and they will be questioned about it on the Day of Judgement.

[43:20]

(And they) i.e. the Banu Malih (say: If the Beneficent One had (so) willed) if the Beneficent one had repelled and warned us, (we should not have worshipped them) they said this out of mockery, "but He commanded us to worship them and never warned us against such a worship". (They have no knowledge whatsoever of that) they have no proof or warrant for what they say. (They do but guess) they do but lie against Allah because they were forbidden from worshipping them.

[43:21]

(Or have We given them any Scripture before) this Qur'an (so that they are holding fast thereto) so that they take such a belief from this Scripture?

[43:22]

They said: "We do not have, O Muhammad, any other Scripture; but we found our fathers on this belief". Allah said: (Nay, for they say only: Lo! we found our fathers following a religion, and we are guided by their footprints) and we are following their religion and actions.

[43:23]

(And even so) just as your own folk said (We sent not a warner) a warning prophet (before thee (Muhammad) into any township) to the inhabitants of any township (but its luxurious ones) the tyrants among them (said: Lo! We found our fathers following a religion) following this religion, (and we are following their footprints) and we are emulating their religion and actions.

[43:24]

(Say) to them, O Muhammad: (What! Even though I bring you better guidance) a truer religion (than that ye found your fathers following) would you not accept it? (They answered: Lo! in what ye bring) of Scripture (we are disbelievers) we are deniers.

[43:25]

(So We requited them) by sending punishment upon them when they denied the messengers and Scriptures. (Then see the nature of the consequence for the rejecters) then see the ultimate end of the deniers of Scriptures and messengers!

[43:26]

(And when Abraham said unto his father) Azar (and his folk) when He was sent to them: (Lo! I am innocent of what ye worship

[43:27]

Save Him Who did create me) except He Whom I worship, He Who created me, (for He will surely guide me) He will preserve me on His religion and obedience.

[43:28]

(And he made It) i.e. "there is no deity except Allah" (a word enduring) firm (among his seed) the offspring of Abraham, (that haply they might return) that his folk may return from their disbelief to the belief in Allah's divine Oneness.

[43:29]

(Nay, but I let these) the people of Mecca (and their fathers) before them (enjoy life (only) till there should come unto them the Truth) the Scripture (and a messenger making plain) who explains the Truth to these people in a language they understand.

[43:30]

(And now that the Truth) the Scripture and Messenger (hath come unto them they say: This) i.e. this Scripture (is mere magic) is a mere lie, (and lo! we are disbelievers therein) in Muhammad (pbuh) and the Qur'an.

[43:31]

(And they) i.e. the people of Mecca: al-Walid and his host (say: If only this Qur'an had been revealed to some great man of the two towns) i.e. to al-Walid Ibn al-Mughirah and Abu Mas'ud al-Thaqafi from Mecca and Ta'if respectively?

[43:32]

(Is it they who apportion their Lord's mercy) i.e. your Lord's prophethood and Scriptures, such that they give it to whoever they will? (We have apportioned among them their livelihood) their wealth and children (in the life of the world, and raised some of them above others in rank) and We raised the merits of some above others in relation to wealth and offspring (that some of them may take labour from others) that some may use others in the capacity of servants and slaves; (and the mercy of thy Lord) i.e. prophethood and Scripture; and it is also said that this means: Paradise for the believers (is better than (the wealth) that they amass) is better than what the disbelievers amass of wealth and adornment in the life of the world.

[43:33]

(And were it not that mankind would have become one community) i.e. follow one religion, the religion of disbelief, (We might well have appointed, for those who disbelieve in the Beneficent, roofs) the roofs of their houses (of silver for their houses and stairs (of silver) whereby to mount) whereby to climb,

[43:34]

(And for their houses doors (of silver) and couches of silver whereon to recline) to sleep,

[43:35]

(And ornaments of gold) and all the gold and silver utensils of their houses. (Yet all that would have been but a provision of the life of the world) yet all that would be but the stuff of the life of the world. (And the Hereafter) i.e. Paradise (with your Lord would have been for those who keep from evil) for those who ward off disbelief, idolatry and indecencies; this is much better than the stuff of the life of the world.

[43:36]

(And he whose sight is dim to the remembrance of the Beneficent) and he who is blind to the declaration of the divine Oneness and Scripture of the Beneficent, (We assign unto him a devil who becometh his comrade) in the life of the world and in the Fire;

[43:37]

(And lo! They) i.e. the devils (surely turn them from the way of Allah) from the Truth and guidance, (and yet they deem that they are rightly guided) to the Truth and guidance;

[43:38]

(Till, when he) i.e. the son of Adam along with his comrade the devil, tied to one chain (cometh unto Us, he saith) unto his devil comrade: (Ah, would that between me and thee there were the distance of the two horizons, an evil comrade) and friend!

[43:39]

(And it profiteth you not) Allah says: it profits you not (this day) such talk, (because ye did wrong) because you disbelieved in the life of the world, (that ye will be sharers in the doom) the devils and the children of Adam.

[43:40]

(Canst thou) O Muhammad (make the deaf to hear) make the one who pretends to be deaf hear the Truth and guidance, (or canst thou guide the blind) or guide the disbeliever to see the Truth and guidance (or him who is in error manifest) whom you cannot guide to the guidance?

[43:41]

(And if We take thee away) if We make you die, (We surely shall take vengeance on them) by punishing them,

[43:42]

(Or (if) We show thee that wherewith We threaten them) on the Day of Badr; (for lo! We have complete command of them) We are able to punish them before your death and after it.

[43:43]

(So hold thou fast to) act upon (that which is inspired in you) i.e. the Qur'an. (Lo! thou) O Muhammad (art on a right path) are on an established religion with which Allah is pleased.

[43:44]

(And lo!) i.e. the Qur'an (is in truth a Reminder for thee) an honour for you (and for thy folk) the Quraysh because it is revealed in their own language; (and ye will be questioned) about the gratitude which is owed to such an honour.

[43:45]

(And ask those of Our messengers) such as Jesus, Moses and Abraham; this was on the night when he was taken up to heaven and he led in prayer 70 prophets, among whom were Abraham, Moses and Jesus. Allah commanded His Prophet, saying: ask them (whom We sent before thee) O Muhammad: (Did We ever appoint gods to be worshipped beside the Beneficent) did We command that any other deity beside the Beneficent be worshipped? It is also said that this means: ask those unto whom We sent the messengers

before you, i.e. the people of Book, did We appoint any other deities beside the Beneficent to be worshipped? And it is also said that this means: ask them, did the messengers bring anything other than the profession of Allah's divine Oneness; the Prophet did not have to ask because he was certain that Allah did not appoint any other deities to be worshipped beside Him.

[43:46]

(And verily We sent Moses with Our revelations) the hand and the staff (unto Pharaoh and his chiefs) and his folk the Copts, (and he said: I am a messenger of the Lord of the Worlds) to you.

[43:47]

(But when he) Moses (brought them Our tokens) the hand and the staff, (behold! they laughed at them) they were first amazed but then mocked these signs, refusing thus to believe in them.

[43:48]

(And every token) sign (that We showed them was greater than its sister (token)) that We sent before it, even so they refused to believe, (and we grasped them with the torment) with the flood, locusts, lice, frogs, blood, shortage of foodstuffs and years of drought, (that haply they might turn again) that haply they might desist from their disbelief.

[43:49]

(And they said: O wizard) O knowledgeable wizard, as a form of respect, because magicians were venerated amongst them; (Entreat thy Lord for us by the pact that He hath made with thee) ask your Lord by the pact Allah made with you-the pact was that if they believed He will remove His punishment from them-this is why they asked him by the pact that Allah had made. (Lo! we verily will walk aright) we will believe in you and in that which you brought.

[43:50]

(But when We eased them of the torment) when We removed the torment from them, (behold! they broke their word) they broke their undertaking and refused to believe.

[43:51]

(And Pharaoh caused a proclamation to be made among his people) Pharaoh delivered a sermon to his people, the Copts, (saying: O my people! Is not mine the sovereignty of Egypt) which is 40 square parasangs (and these rivers flowing under me) around me; it is also said what he meant here is: and these horses run around me? (Can ye not then discern?

[43:52]

I am surely better than this fellow, who is despicable) physically weak, (and can hardly make (his meaning) plain) his argument plain!

[43:53]

(Why, then, have armlets of gold not been set upon him) as you yourselves are wearing, (or angels sent along with him) to help him and affirm the message with which he is sent?

[43:54]

(Thus he persuaded his people) the Copts (to make light (of Moses), and they obeyed him) in what he said. (Lo! they were a wanton folk) they were disbelieving folk.

[43:55]

(So, when they angered Us) when they angered Our Prophet Moses, and tended to anger Us, (We punished them and drowned them every one) in the sea.

[43:56]

(And We made them a thing past) by means of the punishment, (and an example) and a lesson (for those after (them)) for those who remained after them.

[43:57]

(And when the son of Mary is quoted as an example) they likened him to their deities, (behold! the folk laugh out) upon hearing the words of 'Abdullah al-Zib'ari and his folk,

[43:58]

(And say) i.e. 'Abdullah al-Zib'ari: (Are our gods better) O Muhammad, (or is he) i.e. Jesus the son of Mary? For if he is allowed in the Fire with the Christians, we are also allowed therein with our deities. (They raise not the objection) they do not mention Jesus the son of Mary (save for argument) save for wrangling and dispute. (Nay! but they are a contentious folk) they argue in defence of falsehood.

[43:59]

(He is nothing) i.e. Jesus the son of Mary (but a slave on whom We bestowed favour) by entrusting him with the message and he is nothing like their deities, (and We made him a pattern) a lesson (for the Children of Israel) in that he was born without a father.

[43:60]

(And had We willed We could have set among you) in your own places; and it is said this means: had We willed We would have created instead of you (angels to be vicegerents in the earth) angels instead of you; it is also said this means: angels to walk in the earth instead of you.

[43:61]

(And lo! Verily) in the coming of Jesus the son of Mary (there is knowledge of the Hour) there is an indication of the coming of the Hour; it is also said that this means: his coming is a sign of the advent of the Hour. (So doubt ye not concerning it) so have no doubt in the coming of the Hour, (but follow Me) by professing Allah's divine Oneness. (This) profession of divine Oneness (is the right path) an established religion with which Allah is pleased: i.e. the religion of Islam.

[43:62]

(And let not Satan turn you aside) let not Satan turn you away from the religion of Islam or from belief in the coming of the Hour. (Lo! he is an open enemy for you) whose enmity is quite manifest.

[43:63]

(When Jesus came with clear proofs (of Allah's Sovereignty)) when he came with commands, prohibitions and marvels, (he said: I have come unto you with wisdom) with commands, prohibitions and prophethood, (and to make plain some of that concerning which ye differ) that which you contravene in the matter of religion. (So keep your duty to Allah) so fear Allah in that which He commands you, (and obey me) follow my counsel and words.

[43:64]

(Lo! Allah, He is my Lord) my Creator (and your Lord) and your Creator. (So worship Him) believe in His divine Oneness. (This is a right path) this is an established religion with which He is pleased.

[43:65]

(But the factions) the Christians (among them differed) for some said he was the son of Allah, the Nestorians, some said he is Allah, the Jacobites, others said he is Allah's partner, the Melkites, and others said he is one of three hypostases, al-Marqusiyyah. (Then woe) severe punishment is (unto those who do wrong) to those who became different factions concerning Jesus (from the doom of a painful day.

[43:66]

Await they) if they do not repent of their claims (aught save the Hour) save the coming of the Hour, (that it shall come upon them suddenly, when they know not) when they are not aware of the descent of punishment upon them?

[43:67]

(Friends) in sin, such as 'Uqbah Ibn Abi Ma'it and Ubayy Ibn Khalaf (on that day) on the Day of Judgement (will be foes one to another, save those who kept their duty (to Allah)) except those who ward off disbelief, idolatry and indecencies, such as Abu Bakr, 'Umar, 'Uthman, 'Ali and their fellow believers, for these are not like that.

[43:68]

Allah will then say: (O My slaves! For you there is no fear this day) when others are in fear, (nor is it ye who grieve) when others are in grief;

[43:69]

((Ye) who believed Our revelations) Muhammad (pbuh) and the Qur'an (and were self surrendered) sincere to Allah in their worship and confession of Allah's divine Oneness,

[43:70]

(Enter the Garden, ye and your wives, to be made glad) to be honoured with gifts and delights in Paradise.

[43:71]

(Therein are brought round for them) to serve them (trays of gold) filled with different types of food (and goblets) round goblets without handles, filled with drinks, (and therein) i.e. in Paradise (is all that souls desire and eyes find sweet) to look at. (And you are immortal therein) you will abide in Paradise forever, never to die or leave.

[43:72]

(This is the Garden which ye are made to inherit) this is Paradise in which you are made to dwell, you inherited it (because of what ye used to do) and say in the life of the world.

[43:73]

(Therein) in the Garden (for you is fruit) different kinds of fruit (in plenty whence to eat.

[43:74]

Lo! the guilty) the idolaters: Abu Jahl and his host (are immortal in hell's torment) neither to die or leave it.

[43:75]

(It is not relaxed for them) the torment is not removed from them nor is it interrupted, (and they despair therein) they despair in this torment about any goodness or about it being removed.

[43:76]

(We wronged them not) by punishing them, (but they it was who did the wrong) by adopting disbelief and idolatry.

[43:77]

(And they cry: O master) when their patience run out, they cry: O master of the Fire! (Let thy Lord make an end of us). The custodian of the Fire answers them after 40 years, (He saith: Lo! here ye must remain) you will dwell eternally in the torment and you will never come out.

[43:78]

(We verily brought the Truth unto you) He says: Gabriel came to your Prophet Muhammad (pbuh) with the Qur'an, (but ye were, most of you) all of you, (averse to the Truth) deniers of Muhammad (pbuh) and the Qur'an.

[43:79]

(Or do they determine any thing) in relation to the Prophet Muhammad? (Lo! We (also) are determining) something in relation to their destruction.

[43:80]

(Or deem they) i.e. Safwan Ibn Umayyah and his two friends (that We cannot hear their secret thoughts and private confidences) around the Ka'bah? (Nay) We do hear, (but Our envoys) the guardian angels, (present with them, do record) their secrets and private conferences.

[43:81]

(Say) O Muhammad to al-Nadr Ibn al-Harith and 'Alqamah: (The Beneficent One hath no son. I am first among the worshippers) I am the first to acknowledge that Allah has no son or partner.

[43:82]

(Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe (unto Him)) of sons and partners!

[43:83]

(So let them) O Muhammad (flounder (in their talk)) of falsehood (and play) and mock the Qur'an (until they meet) until they see (the Day which they are promised) death and punishment.

[43:84]

(And He it is Who in the heaven is God) He is the God of everything that is in the heaven, (and in the earth God) and He is the God of everything that is in the earth. (He is the Wise) in His command and decree, (the Knower) of His created beings and providence.

[43:85]

(And blessed be He unto Whom) He is too exalted and exonerated from having sons and partners He unto Whom (belongeth the Sovereignty of the heavens and the earth and all that is between them) of created beings, (and with Whom is knowledge of the Hour) the knowledge of the coming of the Hour, (and unto Whom ye will be returned) in the Hereafter.

[43:86]

(And those unto whom they cry) those whom they worship (instead of Him possess no power of intercession) He says: the angels have no power to intercede in favour of anybody, (saving him who beareth witness unto the Truth) the testification that there is no deity save Allah, sincerely believing in it (knowingly) knowing deep in their hearts it is the Truth. This was revealed about the Banu Malih who claimed the angels were the daughters of Allah.

[43:87]

(And if thou ask them) i.e. the Banu Malih (who created them, they will surely say: Allah) created us. (How then are they turned away) from whence do they lie against Allah after such a confession?

[43:88]

(And he saith) Muhammad (pbuh) says: (O my Lord! Lo! those are a folk who believe not) in You or in the Qur'an. So do with them as You will.

[43:89]

(Then bear with them (O Muhammad)) it was said to him: turn away from them (and say: Peace) words of truth. (But) this is a threat (they will come to know) what will be done with them on the Day of Badr, Uhud, the Troops. Then, after this, he was commanded to fight them; it is also said that this means: but they will come to know the hunger and smoke that will befall them'.
And of the surah in which Smoke is mentioned which is all Mecca and consists of 59 verses, 346 words and 1,431 letters:

Surah 44: Smoke (*al-Dukhan*)

And of the surah in which Smoke is mentioned which is all Mecca and consists of 59 verses, 346 words and 1,431 letters:

[44:1]

And from his narration on the authority of Ibn 'Abbas that he said in the interpretation of Allah's saying (Ha. Mim.): '(Ha. Mim.) He says: He has already decreed that which will happen, i.e. He has shown it.

[44:2]

(By the Scripture that maketh plain) and He swore by the Scripture which makes plain that that which will happen has already been decreed, i.e. it is plain; it is also said Allah swore by the (Ha) and (Mim) and also by the Scripture which makes plain the commands and prohibitions, the lawful and unlawful,

[44:3]

(Lo! We revealed it) We sent Gabriel with the Qur'an; this is why Allah swore, Allah sent down Gabriel to the

nether heaven to dictate the Qur'an to the scribes among the angels, who are the dwellers of the nether heaven (on a blessed night) wherein there is mercy, forgiveness and grace, this is the night of destiny. Then Allah sent Gabriel to Muhammad (pbuh) with verses and surah in a period of about 20 years. (Lo! We are ever warning) by means of the Qur'an.

[44:4]

(Whereupon) in this night of destiny (every wise command) every thing to take place from year to year (is made clear) is clarified,

[44:5]

(As a command from Our presence) an exposition from Us: We explain to Gabriel, Michael, Seraphiel and the angel of death what they are entrusted with from year to year. (Lo! We are ever sending) messengers with Scriptures.

[44:6]

(A mercy) a blessing (from thy Lord) to His slaves, i.e. sending messengers with scriptures to them is a blessing from their Lord. (Lo! He is the Hearer) of the saying of the Quraysh when they said: "Our Lord relieve us of the torment", (the Knower) of them and of their punishment,

[44:7]

(Lord) Creator (of the heavens and the earth and all that is between them) of created beings: He is Allah, (if ye would be sure) if you believe in this.

[44:8]

(There is no God) there is no Creator (save Him) Who created the heavens and the earth. (He quickeneth) for the Resurrection (and giveth death) in the life of the world; (your Lord and Lord of your forefathers) your Creator and the Creator of you forefathers before you.

[44:9]

(Nay, but they) i.e. the disbelievers of Mecca (play in doubt) they poke fun at the coming of the Hour.

[44:10]

(But watch thou for) their torment, O Muhammad, on (the day when the sky will produce visible smoke) filling what is between the sky and the earth

[44:11]

(That will envelop the people) that smoke will surround the people. (This) smoke (will be a painful torment) a torment of hunger.

[44:12]

((Then they will say): Our Lord relieve us of the torment) remove from us hunger. (Lo! we are believers) in You as well as in Your Messenger and Scripture:

[44:13]

(How can there be remembrance for them) how can they take admonition or repent if We were to remove the torment from them; and it is also said: how can they take admonition or repent if We were to destroy

them at Badr; and it is also said: on the Day of Judgement, (when a messenger) Muhammad (pbuh) (making plain (the Truth)) in a language they understand (had already come unto them,

[44:14]

And they had turned away from him) and they turned away from believing in him (and said: One taught (by others)) i.e. Muhammad is taught by Jabr and Yasar, (a madman) who is bewitched?

[44:15]

(Lo! We withdraw the torment) hunger (a little) until the Day of Badr. (Lo! ye) O people of Mecca (return) to transgression. And when the torment was removed from them, they did indeed return to transgression, and so Allah destroyed them on the Day of Badr.

[44:16]

This is because He said: (On the day when We shall seize them with the greater seizure) We shall punish them with the greater punishment, by the sword on the Day of Badr ((then), in truth We shall punish) with Our torment.

[44:17]

(And verily We tried before them) before the Quraysh (Pharaoh's folk) by punishing them, (when there came unto them a noble messenger) i.e. Moses,

[44:18]

(Saying: Give up to me) send with me (the slaves of Allah) the Children of Israel. (Lo! I am a faithful messenger unto you) I am a messenger to you from Allah and I am faithful in conveying the message.

[44:19]

(And saying: Be not proud against Allah) nor lie against Him. (Lo! I bring you a clear warrant) a clear proof and plain warrant.

[44:20]

(And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death) lest you kill me.

[44:21]

(And if ye put no faith in me) and if you do not believe in the message I bring you, (then let me go) then leave me alone, neither harmed by you nor benefiting from you.

[44:22]

(And he cried unto his Lord (saying): These are a guilty folk) these are idolatrous folk who brought destruction upon themselves.

[44:23]

(Then (his Lord commanded) Take away my slaves by night) Allah said to Moses: "take away My slaves, the Children of Israel at the beginning of the night". (Lo! ye will be followed) to the sea,

[44:24]

(And leave the sea behind at rest) spacious roads, spacious enough for Moses and his folk to pass through them, (for lo! they are a drowned host) Pharaoh and his folk will be drowned in the sea.

[44:25]

(How many were the gardens and the water springs) in these gardens (that they left behind,

[44:26]

And the cornlands and the goodly sites) beautiful houses

[44:27]

(And pleasant things wherein they took delight) wherein they exulted!

[44:28]

(Even so (it was)) We destroyed them, (and We made it an inheritance for other folk) We made the Children of Israel inherit all that after they were destroyed;

[44:29]

(And the heaven) the gate of heaven (and the earth) and the place of prayer on earth (wept not for them) for Pharaoh and his folk; this is because when the believer dies the gate of heaven from which his works ascends, and the place wherein he used to pray on earth, will weep for him; Pharaoh and his folk did not have any good works to ascend to heaven nor any place of prayer on earth, (nor were they reprieved) from drowning.

[44:30]

(And We delivered the Children of Israel from the shameful doom) from the painful and severe doom.

[44:31]

((We delivered them) from Pharaoh) and his folk who slaughtered their males and used their females as servants. (Lo! he was a tyrant) he was an arrogant transgressor (of the wanton ones) steeped in idolatry.

[44:32]

(And We chose them) i.e. the Children of Israel, (purposely) in accordance with Our knowledge, (above (all) creatures) of their time, by bestowing upon them quails and honey, the Scripture and Messenger, and by saving them from Pharaoh and his folk and from drowning.

[44:33]

(And We gave them portents) signs (wherein was a clear trial) and it is this that saved them from Pharaoh and drowning, and He sent down for them quails and honey in the wilderness, etc.; it is also said that (wherein was a clear trial) means: wherein was a great blessing.

[44:34]

(Lo! These) your people, O Muhammad, (forsooth, are saying:

[44:35]

There is) in our life (naught but our first death, and we shall not be raised again) and we shall not be

brought back to life after we die.

[44:36]

(Bring back our fathers) revive, O Muhammad, our forefathers who died so that we might ask whether what you say is true or false, (if ye speak the Truth) that we will be raised again after we die!

[44:37]

Allah said (Are they better) are your people better, (or the folk of Tubba') or the people of Himyar, whose name was As'ad Ibn Malkikarb and his agnomen was Abu Karb, he was called Tubba' because he had a great number of followers (and those before them) before the people of Tubba'? (We destroyed them, for surely they were guilty) they were idolaters. Would your people not fear that We destroy them and punish them?

[44:38]

(And We created not the heavens and the earth, and all that is between them) of creation, (in play) in amusement.

[44:39]

(We created them not save with truth) We created them only for the Truth, never for falsehood; (but most of them) most of the people of Mecca (know not) this nor believe in it.

[44:40]

(Assuredly the Day of Decision) the Day of judgement between created beings (is the term of all of them) is their tryst,

[44:41]

(A day when friend can in naught avail friend) the day when no relative is of any benefit to his relative, and when no disbeliever is of any avail to another disbeliever, in relation to interceding to Allah or avoiding Allah's punishment, (nor can they be helped) nor can they avert the torment which they will face,

[44:42]

(Save him on whom Allah hath mercy) from among the believers, for these are not as described above, for they will intercede for one another. (Lo! He is the Mighty) in retribution against the disbelievers, (the Merciful) towards the believers.

[44:43]

(Lo! the tree of Zaqqum,

[44:44]

The food of the sinner) the tree of Zaqqum is the food of the sinner, Abu Jahl and his host, in the Fire!

[44:45]

(Like molten brass) and it is also said: black like the dregs of oil, (it seetheth in their bellies) it boils in their bellies

[44:46]

(As the seething of boiling water) just like water boils.

[44:47]

Allah will say to the angels of the Fire: (Take him) take Abu Jahl and his host (and drag him to the midst of hell,

[44:48]

Then pour upon his head the torment of boiling water) after he is beaten with iron skewers.

[44:49]

((Saying): Taste) O Abu Jahl! (Lo! thou wast forsooth the mighty) among your own folk, (the noble) in their midst! And it is also said that this means: you were the mighty who felt powerful through your own folk, the noble who was magnanimous with them!

[44:50]

(Lo! This) torment (is that whereof ye used to doubt) in the life of the world, deeming that it will never take place.

[44:51]

(Lo! those who kept their duty) those who ward off disbelief, idolatry and indecencies, i.e. Abu Bakr and his believing brothers, (will be in a place secure) a place safe from death, ruin or torment

[44:52]

(Amid Gardens and water springs) springs of wine, water, milk and honey,

[44:53]

(Attired in silk and silk embroidery, facing one another) they visit one another.

[44:54]

(Even so (it will be)) this is the station of the believers in Paradise. (And We shall wed them unto fair ones with wide, lovely eyes) and beautiful faces.

[44:55]

(They call therein for) they request in the Garden; and it is also said that this means: they eat in Paradise (every fruit in safety) from death, evanescence or torment.

[44:56]

(They taste not death therein) in the Garden, (save the first death) which they taste in the life of the world. (And He hath saved them from) and their Lord has removed from them (the doom of hell) the torment of the Fire,

[44:57]

(A bounty from thy Lord) a favour from your Lord; and it is also said this means: a gift from your Lord. (That) gift (is the Supreme Triumph) the supreme safety: they earned the Garden and became safe from the

Fire.

[44:58]

(And We have made (this Scripture) easy in your language) We have made easy for you the recitation of the Qur'an (only that they may heed) that they may take admonition by means of the Qur'an.

[44:59]

(Wait then (O Muhammad)) their destruction at Badr. (Lo! they (too) are waiting) your destruction; and Allah did indeed destroy them on the Day of Badr'.
And of the surah in which Crouching is mentioned, which is all Meccan and consists of 36 verses, 644 words and 2,600 letters:

Surah 45: Crouching (*al-Jathiyah*)

And of the surah in which Crouching is mentioned, which is all Meccan and consists of 36 verses, 644 words and 2,600 letters:

[45:1]

And from his narration on the authority of Ibn 'Abbas that he said in the interpretation of Allah's saying (Ha. Mim.): '(Ha. Mim.) He says: He has already decreed that which will happen, i.e. He has made it plain.

[45:2]

(The revelation of the Scripture is) this Scripture is a speech (from Allah, the Mighty) in retribution against those who disbelieve in Him, (the Wise) He enjoined that none should be worshipped beside Him; and it is also said that this means: the Mighty in His dominion and sovereignty, the Wise in His command and decree.

[45:3]

(Lo! in the heavens) in that which is in the heavens of sun, moon, stars, clouds, etc., (and the earth) and that which is in the earth of trees, mountains, seas, etc., (are portents) are signs and lessons (for believers) who are true in their faith.

[45:4]

(And in your creation) in the transformation of your states, one state after another, there is also a sign and lesson for you, (and all the beasts that He scattereth in the earth) and also in all the things that He created with a soul, (are portents) signs and lessons (for a folk whose faith is sure) for people who believe.

[45:5]

(And the difference of night and day) and in the alternation of night and day, the increase and decrease of their duration, their coming and going, are a sign and lesson for you, (and the provision that Allah sendeth down from the sky) of rain (and thereby) by means of the rain (quickeneth the earth after her death) after her dryness and exposure to drought are also lessons and signs for you, (and the ordering of the winds) right and left, north and south, as a punishment and as mercy, (are portents) signs and lessons (for a people who have sense) for people who believe they are from Allah.

[45:6]

(These are the portents of Allah which We recite unto thee (Muhammad)) Gabriel brought them down to you

(with truth) in order to show you right and wrong. (Then in what fact) in what speech, (after Allah) after Allah's speech (and His portents) and His Scripture; and it is also said this means: and of His marvels, (will they believe) if they do not believe in this Qur'an?

[45:7]

(Woe) severe punishment; and it is also said that this means: a river of blood and puss in Gehenna (unto each sinful liar) the reference here is to al-Nadr Ibn al-Harith,

[45:8]

(Who heareth the revelations of Allah) who hears the recitation of Allah's verses (recited unto him) explaining the commands and prohibitions, (and then continueth in pride) in his disbelief too proud to believe in Muhammad (pbuh) and the Qur'an (as though he heard them not) as though he did not understand them. (Give him) O Muhammad (tidings of a painful doom) and so he was killed in captivity on the Day of Badr.

[45:9]

(And when he knoweth) and when he hears (aught of Our revelations he maketh it a jest) a mockery. (For such) for people like al-Nadr Ibn al-Harith (there is a shameful doom) there is a severe torment.

[45:10]

(Beyond them there is hell) ahead of them, after they die, there is Gehenna, (and that which they have earned) and that which they have amassed of wealth and that which they have committed of transgressions (will naught avail them) from Allah's punishment, (nor those whom they have chosen for protecting friends beside Allah) nor those whom they worshipped as deities beside Allah will avail them. (Theirs will be an awful doom) al-Nadr Ibn al-Harith will suffer all this.

[45:11]

(This) i.e. this Qur'an (is guidance) from error. (And those who disbelieve the revelations of their Lord) those who disbelieve in Muhammad (pbuh) and the Qur'an, i.e. al-Nadr Ibn al-Harith and his host, (for them there is a painful doom of wrath) for them there is a painful punishment.

[45:12]

(Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command) by His leave, (and that ye may seek of His bounty) of His provision, (and that haply ye may be thankful) and that you may give thanks for His blessings;

[45:13]

(And hath made of service unto you whatsoever is in the heavens) the sun, the moon, the stars and the clouds (and whatsoever is in the earth) the trees, the beasts, the mountains and the seas; (it is all from Him) all these are from Allah. (Lo! Herein) in that which I have mentioned (verily are portents) are signs and lessons (for people who reflect) upon what Allah has created.

[45:14]

(Tell) O Muhammad (those who believe) 'Umar and his fellow believers (to forgive those who hope not for) those who fear not (the days of Allah) the torment of Allah, the reference here is to the people of Mecca; (in order that He may requite folk) i.e. 'Umar and his fellow believers (what they used to earn) what they used to do of good deeds. This forgiveness relates to the period before the migration to Medina. They were later commanded to fight the disbelievers.

[45:15]

(Whoso doeth right) sincerely in his capacity as a believer, (it is for his soul) the reward of that, (and whoso doeth wrong) and whosoever ascribes partners to Allah, (it is against it) the punishment of this is against his own soul. (And afterward unto your Lord ye will be brought back) after you die and He will requite you each according to his works.

[45:16]

(And verily We gave the Children of Israel the Scripture and the Command) knowledge and understanding (and the prophethood) they had among them many prophets and Scriptures, (and provided them with good things) and provided them with quails and honey; and it is also said this means: and provided them with spoils of war (and favoured them above (all) peoples) above all the people of their time in that We bestowed upon them the Scripture and messenger;

[45:17]

(And gave them plain commandments) regarding Religion. (And they differed not) regarding Muhammad (pbuh) the Qur'an and Islam (until after the knowledge came unto them) until the explanation in their own Scripture came to them, (through rivalry among themselves) because of resentful envy they refused to believe in Muhammad (pbuh) and the Qur'an. (Lo! thy Lord) O Muhammad (will judge between them) between the Jews, Christians and believers (on the Day of Resurrection concerning that wherein) in matter of religion (they used to differ) in the life of the world.

[45:18]

(And now have We set thee) We have chosen you ((O Muhammad) on a clear road of (Our) commandment) on a clear wont and way in relation to My command and obedience; (so follow it) hold fast to them and act upon them; it is also said that this means: We have honoured you with Islam and have commanded you to call mankind to it, (and follow not the whims of those) the religion of those (who know not) Allah's divine Oneness, i.e. the Jews, Christians and idolaters.

[45:19]

(Lo! they can avail you naught against Allah) against Allah's punishment if you follow their whims. (And lo! as for the wrong-doers) the disbelievers, (some of them are friends of others) some of them follow the religion of others; (and Allah is the Friend of those who ward off (evil)) disbelief, idolatry and indecencies.

[45:20]

(This) Qur'an (is clear indication for mankind, and a guidance) from error (and a mercy) preventing from chastisement (for a folk whose faith is sure) for people who believe in Muhammad (pbuh) and the Qur'an.

[45:21]

(Or do those who commit ill deeds) or do those who ascribes partners to Allah, i.e. 'Utbah and Shaybah and al-Walid Ibn 'Utbah who fought duals against 'Ali, Hamzah and 'Ubaydah Ibn al-Harth on the Day of Badr, and who had said: “If what Muhammad says about the Hereafter is true, then we will surely be better than them in the Hereafter, as we are better than them in the life of the world”. And so Allah said: or do they (suppose that We shall make them) that We shall make the disbelievers in terms of reward in the Hereafter (as those who believe) 'Ali and his two fellow believers (and do good works) and do acts of obedience privately between themselves and their Lord, (the same life and death?) the life of the believer in his state of faith and his death in a state of faith cannot be the same as the life of the disbeliever who lives and dies in transgression and disbelief while Allah is angry with him. (Bad is their judgement) evil is that which they judge for themselves!

[45:22]

(And Allah hath created the heavens and the earth with truth) for the Truth, (and that every soul) righteous or sinful (may be repaid what it hath earned) of good or evil. (And they will not be wronged) their good deeds will not be decreased and their evil works will not be increased.

[45:23]

(Hast thou seen) O Muhammad (him who maketh his desire his god) the one who worships a deity because of the whim of his ego; whenever his ego desires something, he worships it-this refers to al-Nadr Ibn al-Harith-and it is also said that this refers to Abu Jahl; as it is said that this refers to al-Harith Ibn Qays, (and Allah sendeth him astray) from faith (purposely) as Allah knows he is among the folk of error, (and sealeth up his hearing) and Allah places a covering on his hearing so that he does not hear the Truth (and his heart) and a covering on his heart so that he does not understand the Truth, (and setteth on his sight a covering) and places a covering on his sight so that He does not see the Truth? (Then who will lead him) who will guide him to the religion of Allah (after Allah) has sent him astray? (Will ye not then heed) by means of the Qur'an and understand that Allah is one, without partners?

[45:24]

(And they say) i.e. the people of Mecca: (There is naught but our life of the world) in this life of the world; (we die and we live) they meant: the fathers die and the sons live, (and naught destroyeth us save time) i.e. the length of nights, days, months, and hours; (when they have no knowledge) proof or argument (whatsoever of (all) that) which they say; (they do but guess) they only guess when they say this.

[45:25]

(And when Our clear revelations) explaining the commands and prohibitions (are recited unto them) to Abu Jahl and his host (their only argument) and excuse to Muhammad (pbuh) (is that they say: Bring (back) our fathers then) do bring, O Muhammad, our fathers back to life so that we may ask them whether what you say is true or false, (if ye are truthful) that we will be resurrected again after we die.

[45:26]

(Say) O Muhammad to Abu Jahl and his host: (Allah giveth life to you) in the grave, (then causeth you to die) in the grave, (then gathereth you unto the Day of Resurrection) it is also said that this means: Allah will cause you to die and then will gather you to the Day of Resurrection (whereof there is no doubt. But most of mankind) the people of Mecca (know not) this nor believe it.

[45:27]

(And Unto Allah belongeth the Sovereignty) the stores (of the heavens) i.e. rain (and the earth) i.e. vegetation; (and on the day when the Hour riseth) which is the Day of Judgement, (on that day those who follow falsehood will be lost) the idolaters will be losers both for missing the life of the world and the Hereafter.

[45:28]

(And thou wilt see each nation) the adherents of each religion (crouching) gathered, (each nation) the adherents of each religion (summoned to its record) to read the record of their good and bad deeds; some will be given their record in their right hands and others in their left. ((And it will be said unto them): This day ye are requited what ye used to do) and say in the life of the world.

[45:29]

(This Our Book) i.e. the record of the guardian angels (pronounceth against you) testifies against you (with truth) with fairness. (Lo! We have caused (all) that ye did) and say in the life of the world (to be recorded.

[45:30]

Then, as for those who believed) Muhammad (pbuh) and the Qur'an (and did good works) privately between them and their Lord, (their Lord will bring them in unto His mercy) into His Paradise. (That is the evident triumph) that is the Supreme Triumph: they earned the Garden and escaped the torment of the Fire and all that which is in it; these will be given their records in their right hands.

[45:31]

(And as for those who disbelieved (it will be said unto them): Were not Our revelations recited unto you) in the life of the world? (But ye were scornful) but you were too proud to believe in them (and became a guilty folk) and became idolatrous folk.

[45:32]

(And when it was said) to them in the life of the world: (Lo! Allah's promise) resurrection after death (is the Truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is) we do not know what the coming of the Hour is. (We deem it naught but a conjecture) we only guess, (and we are by no means convinced) of the coming of the Hour.

[45:33]

(And the evils of what they did) their most evil deeds (will appear unto them, and that which they used to deride) the punishment for deriding the messengers and Scriptures (will befall them) will descend upon them:

[45:34]

(And it will be said) to them: (This day We forget you) We will leave you in the Fire, (even as ye forgot the meeting of this your day) even as you shunned the belief in this day; (and your habitation) your dwelling-place (is the Fire, and there is none to help you) and you have none to protect you from Allah's torment.

[45:35]

(This) torment, is (forasmuch as ye made the revelations of Allah) Allah's Scripture and Messenger (a jest) a mockery, (and the life of the world beguiled you) and that which is in the life of the world beguiled you such that you abandoned the obedience of your Lord. (Therefore this day they come not forth from thence) from the Fire, (nor can they make amends) nor return to the life of the world; these are the ones who are given their records in their left hands.

[45:36]

(Then praise be to Allah) gratitude and favour belong to Allah, (Lord of the heavens and Lords of the earth) the Creator of the heavens and the earth, (the Lord of the Worlds) and Lord of all that has a soul which moves about on the surface of the earth.

[45:37]

(And unto Him (alone) belongeth majesty) might and sovereignty (in the heavens and the earth) over the dwellers of the heavens and the earth, (and He is the Mighty) in His dominion and sovereignty, (the Wise) in His command and decree'.
And of the surah in which the Wind-Curved Sandhills are mentioned, which is all Meccan to the exception of Allah's saying (and a witness of the Children of Israel hath already testified… Allah guideth not wrong-doing

folk) and three verses revealed about Abu Bakr and his son 'Abd al-Rahman from His saying (And We have commended unto man kindness towards parents…) to His saying (This is naught save fables of the men of old)-which are Medinan-and it consists of 32 verses, 644 words and 2,600 letters:

Surah 46: The Wind-Curved Sandhills (*al-Ahqaf*)

And of the surah in which the Wind-Curved Sandhills are mentioned, which is all Meccan to the exception of Allah's saying (*and a witness of the Children of Israel hath already testified… Allah guideth not wrong-doing folk*) and three verses revealed about Abu Bakr and his son 'Abd al-Rahman from His saying (*And We have commended unto man kindness towards parents*…) to His saying (*This is naught save fables of the men of old*)—which are Medinan—and it consists of 32 verses,[25] 644 words and 2,600 letters:

[46:1]

And from his narration on the authority of Ibn 'Abbas that he said in the interpretation of Allah's saying (Ha. Mim.): '(Ha. Mim.) He says: He has already decreed that which will happen, i.e. He has made it plain; and it is also said that it is an oath by which He swore.

[46:2]

(The revelation of the Scripture) this Scripture is a speech from (from Allah the Mighty) in retribution against those who disbelieve in Him, (the Wise) in His command and decree; He commanded that none should be worshipped beside Him.

[46:3]

(We created not the heavens and the earth and all that is between them) of creation and marvels (save with truth) save for the Truth, (and for a term appointed) to which everything proceeds. (But those who disbelieve) the disbelievers of Mecca (turn away from that whereof they are warned) disbelieve in Muhammad (pbuh) and the Qur'an.

[46:4]

(Say) O Muhammad to the people of Mecca: (Have ye thought on) inform me about (all that ye invoke) worship (beside Allah) of idols? (Show me what they have created of the earth) what have they created of that which is in the earth. (Or have they any portion in the heavens) or had they any help in the creation of heavens? (Bring me a Scripture before this (Scripture)) before this Qur'an to substantiate your claim, (or some vestige of knowledge) or a report from the men of knowledge; and it is said: a vestige of knowledge from past prophets ((in support of what you say), if ye are truthful) in what you say.

[46:5]

(And who is further astray) from the Truth and guidance (than those who, instead of Allah) i.e. the disbeliever, (pray unto) worship (such as hear not their prayer) such as respond not to his supplication (until the Day of Resurrection) i.e. the idols, (and are unconscious of their prayer) and are unaware of the prayers of those who worship them,

[46:6]

(And when mankind are gathered (to the Judgement) will become) i.e. the idols (enemies for them) i.e. for the people who worshipped them, (and will become) the idols (deniers of having been worshipped) by those

[25] The actual number is 35 verses.

who had worshipped them.

[46:7]

(And when Our clear revelations) when the clear revelations of the Qur'an which explain the commands and prohibitions (are recited unto them) unto the disbelievers of Mecca, (those who disbelieve) the disbelievers of Mecca (say of the Truth) of the Qur'an (when it reacheth them) when the Prophet (pbuh) came to them: (This is mere magic) this is a manifest lie.

[46:8]

(Or say they) indeed they say: (He hath invented it) Muhammad has invented the Qur'an? (Say) to them O Muhammad (If I have invented it) if I have invented the Qur'an as you claim, (still ye have no power to support me against Allah) against Allah's torment. (He is best aware of what ye say among yourselves concerning it) He is best aware of the lies in which you engage concerning the Qur'an. (He sufficeth) Allah suffices (for a witness between me and you) that I am Allah's Messenger and this Qur'an is His speech. (And He is the Forgiving) He forgives whoever repents amongst you, (the Merciful) towards anyone who dies repentant.

[46:9]

(Say) to them, O Muhammad: (I am no new thing among the messengers (of Allah)) I am not the first human being to be sent as Messenger, there were many messengers before me, (nor know I what will be done with me or with you) in relation to hardship, comfort and well-being; it is also said that this verse was revealed about some of the Companions of the Prophet (pbuh) who asked him about when to leave Mecca in order to escape from the persecution of the disbelievers. So the Prophet (pbuh) said: "I do not know what will be done with me or with you; nor whether we should migrate from Mecca or not". (I do but follow) act upon (that which is inspired in me) that which I am commanded in the Qur'an, (and I am but a plain warner) a warning messenger who addresses you in a language that you understand.

[46:10]

Say, O Muhammad, to the Jews: (Bethink you) O Jews: (If it is from Allah) if this Qur'an is from Allah (and ye disbelieve therein) and you disbelieve in the Qur'an, (and a witness of the Children of Israel) Benjamin (hath already testified to the like thereof) to the same testimony of 'Abdullah Ibn Salam and his followers regarding Muhammad (pbuh) and the Qur'an (and hath believed) 'Abdullah Ibn Salam and his followers believed in Muhammad (pbuh) and the Qur'an, (and ye) O group of Jews (are too proud) to believe in Muhammad (pbuh) and the Qur'an ((what plight is yours)? Lo! Allah, guides not) to his religion (wrong-doing folk) a folk that does not deserve it.

[46:11]

(And those who disbelieve) Asad, Ghatafan and Hanzalah (say of those who believe) Juhaynah, Muzaynah and Aslam: (If it had been (any) good) if what Muhammad (pbuh) says had any good or truth in it, (they would not have been before us in attaining it) Juhaynah, Muzaynah and Aslam would not have been first to accept it. (And since they will not be guided by it) and since Asad and Ghatafan do not believe in Muhammad (pbuh) and the Qur'an, (they say: This is an ancient lie) this Qur'an is an ancient lie;

[46:12]

(When before it) before the Qur'an (there was the Scripture of Moses) the Torah, (an example) to be emulated (and a mercy) shielding from chastisement for those who believe in it. But they did not believe in it nor took it as an example to be emulated; (and this) Qur'an (is a confirming Scripture) it confirms the Torah in the call to belief in Allah's divine Oneness and in the attributes and description of the Prophet Muhammad (pbuh) (in the Arabic language) in the Arabic usage, (that it may warn those who do wrong) the idolaters (and bring good tidings for the righteous) bring the good tidings of Paradise for the believers.

[46:13]

(Lo! those who say: our Lord is Allah) those who declare Allah's divine Oneness, (and thereafter walk aright) and thereafter hold fast to performing the obligations of Allah and to avoiding transgressing against Him and, further, do not play about in matters of religion, (there shall no fear come upon them) in relation to future torment (neither shall they grieve) for what they have left behind; it is also said that this means: there shall be no fear upon them when the people of the Fire are in fear, and they shall not grieve when others do.

[46:14]

(Such are rightful owners of the Garden, immortal thereafter) they will dwell therein forever, never to die nor leave it (as a reward for what they used to do) and say in the life of the world.

[46:15]

(And We have commended unto man) We have commanded 'Abd al-Rahman Ibn Abi Bakr in the Qur'an (kindness towards parents) Abu Bakr Ibn Abi Quhafah and his wife. (His mother beareth him) in her womb (with reluctance) with hardship, (and bringeth him forth with reluctance) and delivers him in hardship, (and the bearing of him) in the womb of his mother (and the weaning of him is thirty months, till, when he attaineth full strength) between the age of 18 to the age of 30 (and reacheth forty years, he saith) Abu Bakr says: (My Lord! Arouse me) inspire in me (that I may give thanks for the favour) of believing in Your divine Oneness (wherewith Thou hast favoured me and my parents) who by then had both accepted Islam, (and that I may do right) sincere righteous works which are (acceptable unto Thee. And be gracious unto me in the matter of my seed) and honour my offspring with repentance and Islam, for 'Abd al-Rahman was not a Muslim by then; he became Muslim later. (Lo! I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee)) following their religion.

[46:16]

(Those are they from whom We accept the best of what they do) because of their good deeds, (and overlook their evil deeds) such that We do not punish them for these evil deeds. ((They are) among the owners of the Garden) they are with the inhabitants of the Garden in the Garden. (This is the true promise which they were promised) in the life of the world.

[46:17]

(And whoso saith unto his parents: Fie upon you both!) the one who said this is 'Abd al-Rahman Ibn Abi Bakr; he said this to his parents before he became Muslim. (Do ye threaten me that I shall be brought forth (again)) from the grave for the resurrection (when generations before me have passed away) and I have not seen them resurrected? He was referring to two of his forefathers who died during the pagan era: Jad'an and 'Uthman the sons of 'Amr. (And they twain) his parents (cry unto Allah for help (and say): Woe unto thee) may Allah straiten your livelihood! (Believe) in Muhammad (pbuh) and the Qur'an! (Lo! the promise of Allah) about the resurrection (is true) will happen after death. (But he saith) 'Abd al-Rahman says: (This) which Muhammad says (is naught save fables of the men of old) nothing but the lies of the men of old:

[46:18]

(Such) the forefathers of 'Abd al-Rahman: Jad'an and 'Uthman (are those on whom the Word concerning nations) along with nations (of the jinn and mankind which have passed away before them hath effect) the word has been already decreed that these, along with the disbelievers of the jinn and human beings before them, will dwell in the Fire. (Lo! they are the losers) and they will not be resurrected in the life of the world until the Day of Judgement. 'Abd al-Rahman later accepted Islam and became a good Muslim.

[46:19]

(And for all) for each person among the believers and disbelievers (there will be ranks) the believers will have ascending ranks in the Garden while the disbelievers will have descending ranks in the Fire (from what they do) due to their works in the life of the world, (that He may pay them for their deeds) that He may pay them the reward of their deeds, (and they will not be wronged) their good deeds will not be diminished nor will their evil deeds be increased.

[46:20]

(And on the day when those who disbelieve are exposed to the Fire) before they actually enter it, ((it will be said)) to them: (Ye squandered your good things) you have used up the reward of your deeds (in the life of the world and sought comfort therein) and obtained benefit from the reward of your deeds in the life of the world. (Now this day ye are rewarded with the) severe (doom of ignominy because ye were disdainful) because you were too proud to accept faith (in the land without a right and because ye used to transgress) and because you used to disbelieve and transgress on the earth in the life of the world.

[46:21]

(And make mention) O Muhammad to the disbelievers of Mecca (of the brother of 'Aad) the Prophet of the Banu 'Aad, i.e. Hud (when he warned his folk among the wind-curved sandhills) He says: he warned his folk of the mountains of fire; it is also said: he warned his people from a mountain near Yemen; and it is said: near Historic Syria; and it is said: from the mountain of al-Raml; and it is said in a place near Yemen, (and verily warners came and went before) before Hud (and after him) and after Hud (saying: Serve none but Allah) Hud said to them: declare the divine Oneness of none other than Allah. (Lo! I fear for you) I know that (the doom of a tremendous Day) a severe torment will befall you if you reject faith.

[46:22]

(They said: Hast thou come) O Hud (to turn us away from our gods) to turn us away from the worship of our gods? (Then bring upon us that) torment (wherewith thou threatenest us, if thou art of the Truthful) that torment will befall us if we reject faith.

[46:23]

(He said) Hud said to them: (The knowledge) of when the torment shall come (is with Allah only. I convey unto you that wherewith I have been sent) of the message of Allah's divine Oneness, (but I see you are a folk that know not) Allah's command and His torment.

[46:24]

(Then when they beheld it a dense cloud coming towards their valleys, they said; Here is a cloud bringing us rain) bringing rain to our fields. Hud said to them: (Nay, but it is that which ye did seek to hasten) of punishment, (a wind wherein is painful torment,

[46:25]

Destroying all things by commandment of its Lord) by leave of its Lord. (And morning found them so that) after their destruction (naught could be seen save their dwellings) their houses. (Thus do We reward the guilty folk) the idolatrous folk.

[46:26]

(And verily We had empowered them with) We gave them of wealth, power and works (that where with We have not empowered you) that which We did not give you, O People of Mecca, (and had assigned them ears) with which to hear (and eyes) with which to see (and hearts) with which to perceive; (but their ears and eyes and hearts availed them naught) from Allah's chastisement (since they denied the revelations of

Allah) since they denied Hud and Allah's Scripture; (and what they used to mock befell them) the chastisement which they used to mock befell them.

[46:27]

(And verily We have destroyed townships round about you) O people of Mecca, (and displayed (for them) Our revelation) and explained the revelations detailing the commands, prohibitions and the destruction of those whom We had destroyed, (that haply they might return) from their disbelief and repent.

[46:28]

(Then why did those whom they had chosen for) worshipped as (gods as a way of approach (unto Allah)) as a means to bring them closer to Allah (not help them? (Nay, but they did fail them utterly) that which they worshipped is made void. (And (all) that was their lie, and what they used to invent) and what they used to lie about Allah.

[46:29]

(And when We inclined towards thee (Muhammad)) and when we directed towards you (certain) a group (of the jinn) nine in all, (who wished to hear the Qur'an) recited (and, when they were in its presence) and when they were in the presence of the Prophet Muhammad (pbuh) in Batn Nakhl, they (said) to one another: (Give ear!) so that you can hear the words of the Prophet (pbuh) (and, when it was finished) when the Prophet (pbuh) finished his recitation and prayer, they declared their belief in Muhammad (pbuh) and the Qur'an, and (turned back to their people, warning) they went back to their own folk as believers in Muhammad (pbuh) and the Qur'an and also as warners.

[46:30]

(They said: O our people! Lo! we have heard a Scripture) we have heard the recitation of a Scripture, meaning the Qur'an (which hath been revealed) to Muhammad (pbuh) (after Moses, confirming that which was before it) confirming the message of Allah's divine Oneness and the attribute and description of Muhammad (pbuh) found in the Torah, because they believers in Moses, (guiding unto the Truth and a right road) guiding to a true, established religion with which Allah is pleased, i.e. Islam.

[46:31]

(O our people! respond to Allah's summoner) Muhammad (pbuh) in his call for belief in Allah's divine Oneness (and believe in Him. He will forgive you some of your sins) Allah will forgive you the sins you committed in the time of ignorance (and guard you from a painful doom) and save you from a painful torment.

[46:32]

(And whoso respondeth not to Allah's summoner) Muhammad (pbuh) (he can nowise escape) Allah's punishment (in the earth, and he hath no protecting friends) relatives to benefit him (instead of Him) beside Allah. (Such are in error manifest) such are in manifest disbelief.

[46:33]

(Have they not seen) do the disbelievers of Mecca not know (that Allah, Who created the heavens and the earth and was not wearied by their creation, is Able to give life to the dead) for the resurrection? (Aye, He verily is Able to do all things) of giving life and inflicting death.

[46:34]

(And on the day when those who disbelieve) in Muhammad (pbuh) and the Qur'an (are exposed to the Fire)

before they eventually enter it, ((they will be asked): Is not this) chastisement (real) just? (They will say: Yea, by our Lord) it is just. (He will say: Then taste the doom for that you disbelieved) in Muhammad (pbuh) and the Qur'an.

[46:35]

(Then have patience) O Muhammad in the face of the disbelievers' harm (even as the stout of heart) as those possessed of certainty and resolve (among the messengers (of old)) such as Noah, Abraham, Moses and Jesus; it is also said that this means: such as those possessed of toughness and patience like Noah, Job, Zachariah and John (had patience, and seek not to hasten on the doom for them. On the day when they see that which they are promised) of doom ((it will seem to them) as though they had tarried) in the life of the world (but an hour of daylight. A clear message). And when the time of chastisement and destruction comes, (Shall any be destroyed) through such a chastisement (save evil-living folk) save the disbelievers, those who had denied and barred people from the way of Allah?'
And of the surah in which Muhammad is mentioned which is all Meccan and was revealed about fighting:

Surah 47: Muhammad

And of the surah in which Muhammad is mentioned which is all Meccan and was revealed about fighting:

[47:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Those who disbelieve): '(Those who disbelieve) in Muhammad (pbuh) and the Qur'an (and turn (men) from the way of Allah) and prevent people from the religion and obedience of Allah-the reference here is to those who fed the army of the disbelievers on the Day of Badr: 'Utbah and Shaybah the sons of Rabi'ah, Munbih and Nabih the sons of al-Hajjaj, Abu'l-Buhturi Ibn Hisham and Abu Jahl Ibn Hisham and their host-, (He rendereth their actions vain) He thwarts their good deeds and spending on the Day of Badr.

[47:2]

(And those who believe) in Allah, Muhammad and the Qur'an (and do good works) acts of obedience, privately between them and their Lord: i.e. the Companions of Muhammad (pbuh) (and believe in that which is revealed unto Muhammad) and believe in that with which Allah sent down Gabriel to Muhammad (pbuh) (and it is) i.e. the Qur'an (the Truth from their Lord. He riddeth them of their ill deeds) i.e. their sins by means of jihad (and improveth their state) and improves their condition, intention and works in the life of he world; and it is said: He makes their matter manifest in Islam.

[47:3]

Then Allah explained why He thwarts the works of the disbelievers, saying: (That is because those who disbelieve) in Muhammad (pbuh) and the Qur'an (follow falsehood) i.e. ascribing partners to Allah (and because those who believe) in Muhammad (pbuh) (follow the Truth from their Lord) i.e. the Qur'an. (Thus Allah coineth) thus Allah present (their similitudes) the similitudes of those who came before them: how Allah had destroyed them when they denied the messengers (for mankind) for the community of Muhammad (pbuh).

[47:4]

Allah then encouraged the believers to fight, saying: (Now when ye meet in battle) on the Day of Badr (those who disbelieve, then it is smiting of the necks) they smite their necks (until, when ye have routed them) and taken them prisoners, (then making fast of bonds) keep the prisoners in captivity; (and afterward either grace) either release the prisoners without asking for a ransom (or ransom) or the prisoner ransoms himself (till the war lay down its burdens) until the disbelievers lay down their arms; it is also said that this

means: until the disbelievers give up. (That (is the ordinance)) to punish whoever disbelieves in Allah. (And if Allah willed He could have punished them (without you)) if Allah willed He could have punished the disbelievers of Mecca through the angels; it is also said that this means: if Allah willed He could have punished the disbelievers of Mecca without you having to fight them, (but (thus it is ordained) that He may try some of you by means of others) but it is thus that He may test the believers with the disbelievers and the relative with his relative. (And those who are slain in the way of Allah) and those who are killed in obedience of Allah on the Day of Badr, referring here to the prophetic Companions, (He rendereth not their actions vain) Allah will not thwart their good deeds which were performed during jihad.

[47:5]

(He will guide them) He will give them success to perform righteous deeds (and improve their state) and improve their condition and intention; it is also said that this means: He will save them in the Hereafter and improve their state and accept their works on the Day of Judgement,

[47:6]

(And bring them in unto the Garden which He hath made known to them) He will indicate it for them such that they are guided to it, just as in the life of the world they know how to find their homes.

[47:7]

(O ye who believe) in Muhammad (pbuh) and the Qur'an! (If ye help Allah, He will help you) if you help Allah's Prophet, Muhammad (pbuh) in fighting against the enemy, Allah will help you to conquer this enemy (and will make your foothold firm) in fighting so that you do not swerve.

[47:8]

(And those who disbelieve) in Muhammad (pbuh) and the Qur'an: these are those who fed the army of disbelievers at Badr, (perdition) and abasement (is for them, and He will make their actions vain) He will thwart their good deeds and spending at Badr.

[47:9]

(That) thwarting (is because they are averse to) they deny (that which Allah hath revealed) that which Allah has sent Gabriel with to Muhammad (pbuh) (therefore maketh He their action fruitless) therefore He thwarts their good deeds and spending at Badr.

[47:10]

(Have they) i.e. the disbelievers of Mecca (not travelled in the land to see) to reflect upon (the nature of the consequence for) the requital of (those who were before them? Allah wiped them out) Allah destroyed them. (And for the disbelievers) of Mecca (there will be the like thereof) the like of that torment.

[47:11]

(That) i.e. helping the believers (is because Allah is patron) helper (of those who believe) in Muhammad (pbuh) and the Qur'an, (and because the disbelievers) of Mecca (have no patron) have no helper.

[47:12]

(Lo! Allah will cause those who believe) in Muhammad (pbuh) and in the Qur'an (and do good works) and do acts of obedience privately between themselves and their Lord (to enter Gardens beneath which) beneath its trees and houses (rivers) of wine, water, honey and milk (flow; while those who disbelieve) in Muhammad (pbuh) and in the Qur'an: Abu Sufyan and his host (take their comfort in this life and eat) with avidity without sparing a thought for what tomorrow holds (even as the cattle eat, and the Fire is their

habitation) in the Hereafter.

[47:13]

(And how many a township) how many inhabitants of townships (stronger) physically and numerically (than thy township (O Muhammad)) i.e. Mecca (which hath cast thee out) whose inhabitants caused you to move to Medina, (have We destroyed) when they rejected faith, (and they had no helper) they had no one to save them from Allah's chastisement!

[47:14]

(Is he who relieth on a clear proof) and a religion (from his Lord) i.e. Muhammad (pbuh) (like those for whom the evil that they do is beautified) like him whose evil works are beautified, i.e. Abu Jahl (while they follow their own lusts) through the worship of idols?

[47:15]

(A similitude of the Garden) the description of Paradise (which those who keep their duty (to Allah)) which those who ward off disbelief, idolatry and indecencies (are promised: Therein are rivers of water unpolluted) unpolluted in taste or smell, (and rivers of milk whereof the flavour changeth not) into a sour taste and pollen has not cause the offensive smell of its fat to spread, (and rivers of wine delicious to the drinkers) and this wine was not pressed with people's feet, (and rivers of clear run honey) without wax, yet it has not come from the bellies of bees; (therein for them) for the dwellers of Paradise (is every kind of fruit, with pardon from their Lord) of the sins which they committed in the life of the world. ((Are those who enjoy all this) like those who are immortal in the Fire) never to die therein nor leave; in reference here to Abu Jahl (and are given boiling water to drink so that it teareth their bowels?

[47:16]

Among them) among the hypocrites (are some who give ear unto thee (Muhammad)) who listen to your Friday sermon (till, when they go forth from your presence) until when they disperse, (they) i.e. the hypocrites (say unto those who have been given knowledge) i.e. 'Abdullah Ibn Mas'ud: (What was that he) i.e. Muhammad (pbuh) (said just now) from the pulpit? They asked this question in mockery of what the Prophet (pbuh) had just said. (Those) hypocrites (are they whose hearts Allah hath sealed) such that they do not perceive the Truth or guidance, (and they follow their own lusts) because of their secret disbelief, hypocrisy, treachery and enmity towards the Messenger of Allah (pbuh).

[47:17]

(While as for those who walk aright) through faith, (He addeth) by means of your sermon (to their guidance) an insight into the matters of religion and sincerity in their intention, (and giveth them their protection) and inspire them their fearingness by shunning transgression and avoiding unlawful matters; it is also said that this means: and those who are guided by the abrogating revelations, Allah increases their guidance in the abrogated revelations and Allah, glorified and Exalted is He, honours them with the use of both the abrogating and the abrogated.

[47:18]

(Await they aught) do the disbelievers of Mecca, if they disbelieve in you, await anything (save the Hour, that it should come upon them unawares) by surprise? (And the beginnings thereof) the signs of the coming of the Hour: the splitting of the moon and the coming of the Prophet (pbuh) with the Qur'an which are of its signs (have already come. But how, when it hath come upon them) i.e. the Hour, (can they take their warning) by repenting?

[47:19]

(So know) O Muhammad (that there is no God save Allah) there is none that harms or benefits, gives or withholds, raises or abases except Allah; and it is also said that this means: and know there is nothing that has the merit of "there is no deity save Allah", (and ask forgiveness for thy sin) O Muhammad, when he beat up Zayd Ibn al-Samin, the Jew (and for believing men and believing women) and seek forgiveness for the sins of the believing men and believing women. (Allah knoweth (both) your place of turmoil) your goings and comings as well as your works in the life of the world (and your place of rest) and He knows your destination and abode in the Hereafter.

[47:20]

(And those who believe) in Muhammad (pbuh) and in the Qur'an, the sincere ones, (say: If only a surah were revealed) if only Gabriel would bring down a surah! They said this out of longing for the remembrance of Allah and wishing to engage in more acts of obedience. (But when a decisive surah is revealed) explaining the lawful and unlawful, the commands and prohibitions (and war is mentioned therein) and fighting is commanded therein, (thou seest those in whose hearts is a disease) i.e. doubt and hypocrisy (looking at thee) upon mentioning fighting (with the look of men fainting unto death) as people who are suffering the pangs of death because of their dislike of fighting the enemies. (Therefore woe unto them!) This is a threat to them with Allah's chastisement.

[47:21]

(Obedience) He says: for the believers, this is an act of obedience towards Allah and His Messenger, (and a civil word) and kind word; it is also said that this means: the hypocrites' obedience of Allah and His Messenger and kind speech to the Prophet (pbuh) is better for them than transgression, disobedience and hatred; and it is also said this means: show obedience to Allah and say kind words to Muhammad (pbuh). (Then, when the matter is determined) when the matter is resolved, Islam becomes manifest and the Muslims are numerous, (if they) i.e. the hypocrites (are loyal to Allah) through their faith and jihad (it will be well for them) it will be better for them than transgression.

[47:22]

(Would ye then, if ye were given the command) would you then, O group of hypocrites, wish that if you were given the command of this community after the Prophet (pbuh) (work corruption in the land) through killing, transgressions and corruption (and sever your ties of kinship) by making disbelief manifest?

[47:23]

(Such) the hypocrites (are they whom Allah curseth) are they whom Allah banished from any good (so that He deafeneth them) from the Truth and guidance (and maketh blind their eyes) such that they do not see the Truth and guidance.

[47:24]

(Will they then not meditate on the Qur'an) regarding that which has been revealed about them, (or are there locks on the hearts) or are there locks on the hearts of the hypocrites such that they do not understand what is revealed about them?

[47:25]

(Lo! those who turn back) to the religion of their forefathers, i.e. the Jews (after the guidance) Allah's divine Oneness, the Qur'an and the attributes and description of the Prophet (pbuh) in the Qur'an (hath been manifested unto them, Satan hath seduced them) into going back to the religion of their forefathers, (and He giveth them the rein) Allah gives them a reprieve, since He did not destroyed them immediately.

[47:26]

(That) reversion to their old religion (is because they) the Jews (say unto those who hate) who disbelieve in secret, i.e. the hypocrites (what Allah hath revealed) what did Allah send with Gabriel to Muhammad (pbuh): (We will obey you) we will help you, O hypocrites, (in some matters) in the matter of Muhammad by saying "there is no deity save Allah" if he has the upper hand over us; (and Allah knoweth their secret talk) Allah knows the secret talk of the Jews with the hypocrites.

[47:27]

(Then how (will it be with them) when the angels gather them) when the angels take away the souls of the Jews, (smiting their faces and their backs) with iron skewers!

[47:28]

(That) smiting and punishment (will be because they followed that which angereth Allah) within Judaism, (and hated that which pleaseth Him) they denied His divine Oneness. (Therefore He hath made their actions vain) He annulled the good actions which they performed in their practice of Judaism; and it is also said that the above verses were revealed about the hypocrites who moved from Medina to Mecca because they changed their religion; and it is also said that it was revealed about the hypocrite al-Hakam Ibn Abi al-'As and his host who deliberated on one Friday about taking the leadership of the Muslim community after the Prophet (pbuh) and vowed to spread corruption. They did this while completely ignoring the Prophet who was on the pulpit delivering his sermon. And then, in mockery, asked 'Abdullah Ibn Mas'ud about what the Prophet (pbuh) said in his sermon.

[47:29]

(Or do those in whose hearts is a disease) doubt and hypocrisy (deem that Allah will not bring to light their (secret) hates) and enmity towards Allah and His Messenger; and it is also said that this means: did they think that Allah will not bring to light their hypocrisy, enmity and hatred for the believers to know?

[47:30]

(And if We would, We could show them unto thee) O Muhammad by singling them out with an evil mark (so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their talk) by the way they talk and try to find excuses. (And Allah knoweth your deeds) your secrets, enmity and hatred towards Allah and His Messenger.

[47:31]

(And verily We shall try you) through fighting (till We know) until We distinguish (those of you) O group of hypocrites (who strive hard (for the cause of Allah) and the steadfast) and those of you who are steadfast in war, (and till We test your record) and until We bring to light your secrets, hatred, enmity and contravention against Allah and His Messenger; and it is also said this means: until We bring to light your hypocrisy.

[47:32]

(Lo! those who disbelieve) in Muhammad (pbuh) and the Qur'an (and turn from the way of Allah) and bar people from the religion and obedience of Allah (and oppose the messenger) in relation to Religion (after the guidance) Allah's divine Oneness (hath been manifested unto them, they hurt Allah not a jot) they do not diminish Allah in any way, (and He will make their actions fruitless) He annuls their good works and whatever they have spent on the Day of Badr; this refers to those who fed the army of the disbelievers on the Day of Badr.

[47:33]

(O ye who believe) openly! (Obey Allah and obey the messenger) in private, (and render not your actions vain) through hypocrisy, hatred, enmity and opposition of the Messenger; it is also said that this verse was

revealed about true believers. Allah says to them: O you who believe in Muhammad (pbuh) and the Qur'an, obey Allah in that which He commands you of obligations and spending, and obey also the Messenger in that which he commands you of the Sunnah, conquest and Jihad; and do not annul your works through ostentation and seeking fame.

[47:34]

(Lo! those who disbelieve) in Muhammad (pbuh) and the Qur'an; this refers to those who sponsored the feeding of the army of disbelievers on the Day of Badr (and turn from the way of Allah) and turn away people from the religion and obedience of Allah (and then die) or killed as (disbelievers) in Allah and His Messenger, (Allah surely will not pardon them) because they are disbelievers in Allah and His Messenger.

[47:35]

(So do not falter) do not weaken, O believer, upon fighting the disbelievers (and cry out for peace) and it is said this means: for Islam before fighting (when you (will be) the uppermost) when you are the victorious and the ultimate consequence will be in your favour, (and Allah is with you) He helps you to defeat your enemy, (and He will not grudge (the reward of) your actions) and He will not diminish the works in which you engage during jihad.

[47:36]

(The life of the world) that which is in the life of the world (is but a sport) vain sport (and a pastime) and exultation which does not last. (And if ye believe) and if you are steadfast in your faith in Allah and His Messenger (and ward off (evil)) disbelief, idolatry and indecencies, (He will give you your wages) He will give you the reward of your works, (and will not ask of you your worldly wealth) all your worldly wealth to give to charity.

[47:37]

(If He should ask it) if He should ask all of it (of you) to give to charity (and importune you) and burden you, (ye would hoard it) you would refrain from giving alms in obedience of Allah, (and He would bring to light your (secret) hates) and He would bring to light your miserliness.

[47:38]

(Lo! ye are those who are called to spend in the way of Allah) in obedience of Allah, (yet among you there are some who hoard) there are some who refrain from spending in obedience of Allah. (And as for him who hoardeth) and refrains from spending in obedience of Allah, (he hoardeth only from his soul) he is miserly only insofar as reward for, and honour of, his soul are concerned. (And Allah is the Rich) He has no need for your wealth and charity, (and ye are the poor) for Allah's mercy, Paradise and forgiveness. (And if ye turn away) from obeying Allah and obeying His Messenger regarding that which He commands you of spending (He will exchange you for some other folk) He will make you perish and replace you with others who are better and more obedient than you, (and they will not be the likes of you) in relation to transgression and disobedience; rather, they will be better and more obedient than you. It is also said that from Allah's saying (O ye who believe) to the end were revealed about the hypocrites of Asad and Ghatafan, and so Allah replaced them with Juhaynah and Muzaynah who were better and more obedient to Allah'.
And of the surah in which Victory is mentioned, which is all Medinan, and consists of 29 verses, 560 words and 2,400 letters:

Surah 48: Victory (*al-Fath*)

And of the surah in which Victory is mentioned, which is all Medinan, and consists of 29 verses, 560 words and 2,400 letters:

[48:1]

And from his narration on the authority of Ibn 'Abbas that he said in the interpretation of Allah's saying (Lo! We have given thee (O Muhammad) a signal victory): '(Lo! We have given thee (O Muhammad) a signal victory) without fighting, and the treaty of al-Hudaybiyyah is part of this victory, except that in al-Hudaybiyyah they threw stones at each other; it is also said that this means: We have enjoined for you a manifest judgement; We honoured you with Islam and prophethood and commanded you to call people to them,

[48:2]

(That Allah may forgive thee of thy sin that which is past) before the revelation came to you (and that which is to come) and that which is after the revelation and until you die, (and may perfect His favour unto thee) through prophethood, Islam and forgiveness, (and may guide thee on a right path) and may hold you firm on an established way with which He is pleased, i.e. Islam,

[48:3]

(And that Allah may help you) against your enemy (with strong help) whereby you suffer no humiliation.

[48:4]

(He it is Who sent down peace of reassurance) tranquillity (into the hearts of the believers) into the hearts of true believers on the day of al-Hudaybiyyah (that they might add faith) that they might add certainty, belief and knowledge (unto their faith) in Allah and His Messenger. (Allah's are the hosts of the heavens) the angels (and the earth) the believers and He sets them on whoever He will among His enemies, (and Allah is ever Knower) of what He has done to you: victory, forgiveness, guidance, help and sending down tranquillity into the hearts of the believers, (Wise) regarding that which He has done with you.

[48:5]

When the true believers heard of the honour that Allah had bestowed upon His Prophet, they said: "Congratulations, O Messenger of Allah, for what Allah has given you of victory, forgiveness and honour; but what do we have with Allah?" So Allah said: (That He may bring the believing men) the true believing men (and the believing women) and true believing women (into Gardens beneath which) beneath whose trees, houses and rooms (rivers) of wine, water, honey and milk (flow, wherein they will abide) they will abide in the Garden and will never die or leave it, (and may remit from them their evil deeds) which they committed in the life of the world. (That) which I have mentioned which the believers will have, (in the sight of Allah, is the Supreme Triumph) is the greatest safety: they gain Paradise and avoid the Fire and all that which is in it.

[48:6]

When 'Abdullah Ibn Ubayy Ibn Salul heard of the honour Allah had bestowed upon the believers, he went and said to the Prophet (pbuh): "O Messenger of Allah! By Allah, we are just like them, so what do we get?" Allah said: (And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah) that He will not help His Messenger against the hypocrites. (For them is the evil turn of fortune) and an evil consequence, (and Allah is wroth against them and hath cursed them) He banished them from all good, (and hath made ready for them) in the Hereafter (hell, a hapless journey's end) what an evil destination they will head for in the Hereafter.

[48:7]

(Allah's are the hosts of the heavens) the angels (and the earth) the believers; He gives help to whomever He will, (and Allah is ever Mighty) in retribution against the disbelievers and hypocrites, (Wise) in bestowing honour on true believers because of their faith; and it is also said that this means: Allah is ever Mighty in His

dominion and sovereignty, Wise in His command, decree and help of His Prophet against his enemies.

[48:8]

(Lo! We have sent thee) O Muhammad (as a witness) over your community that you had delivered the message to them (and a bearer of good tidings) the Garden for the believers (and a warner) to the disbelievers from the Fire,

[48:9]

(That ye (mankind) may believe in Allah and His messenger) Muhammad (pbuh) (and may honour Him) defend him with the sword against his enemies, (and may revere Him, and may glorify Him) and pray to Allah (at early dawn and at the close of day) in the morning and evening.

[48:10]

Then He mentioned the pact of Ridwan at al-Hudaybiyyah which took place under a tree, the Samurah tree; those present at this pact were about 1500 people, and swore allegiance to the Prophet of Allah which, among others, entailed giving counsel, help and not running away [in war]. Allah said: (Lo! those who swear allegiance unto thee (Muhammad)) on the Day of al-Hudaybiyyah, (swear allegiance only unto Allah) it is as if they swear allegiance to Allah. (The Hand of Allah) in terms of reward and help (is above their hands) in relation to truthfulness, fulfilment and completion. (So whosoever breaketh his oath, breaketh it only to his soul's hurt) the punishment of this breaking is against his soul; (while whosoever keepeth his covenant with Allah) and remain truthful and loyal, (on him will He bestow immense reward) on him Allah bestows abundant reward in Paradise. None of those who swore allegiance broke his oath, because they were all sincere and died honouring the allegiance of Ridwan. That is to say to the exception of one man named Jadd Ibn Qays, a hypocrite, who hid on that day behind his camel and did not join in when the swearing of allegiance took place. Allah made him die in his state of hypocrisy.

[48:11]

(Those of the wandering Arabs) from Banu Ghifar, Aslam, Ashja', Dayl and some people from Muzaynah and Juhaynah (who were left behind) at the conquest of al-Hudaybiyyah (will tell thee: Our possessions and our households occupied us) we were afraid that our households would be ruined if we went out with you, and this is why we stayed behind, (so ask forgiveness for us) O Messenger of Allah, for failing to accompany you to al-Hudaybiyyah! (They speak with their tongues) they ask with their tongue-i.e. forgiveness-(that which is not in their hearts) without really feeling the need for it, whether you ask forgiveness for them or not. (Say) to them, O Muhammad: (Who can avail you aught against Allah) who can do anything about Allah's torment, (if he intend you hurt) killing and defeat (or intend you profit) victory, booty and well-being? (Nay, but Allah is ever Aware of what ye do) Allah is aware of your failure to join the conquest of al-Hudaybiyyah.

[48:12]

(Nay, but ye deemed) O hypocrites (that the messenger and the believers would never return to their own folk) from al-Hudaybiyyah to Medina, (and that was made fair-seeming in your hearts) and you were so convinced of this that you stayed behind, (and ye did think an evil thought) and you thought that Allah will not help His Prophet, (and ye were worthless folk) and you were ruined folk, with unsound and hardened hearts.

[48:13]

(And as for him who believeth not in Allah and His messenger) as for him who is not true in his faith in Allah and His Messenger. (Lo! We have prepared a flame for disbelievers) for disbelievers who disbelieve openly or secretly.

[48:14]

(And Allah's is the Sovereignty) the stores (of the heavens) rain (and the earth) vegetation. (He forgiveth whom He will) of the believers for committing enormities, out of favour, (and punisheth whom He will) for committing minor sins, in justice; it is also said that this means: He honours whom He will with faith and repentance such that He forgives him and makes die whom He will in a state of disbelief and hypocrisy and then punishes him for it; and it is also said that this means: He forgives whoever deserves to be forgiven and punishes whoever deserves to be punished. (And Allah is ever Forgiving) He always forgives whoever repents of enormous and minor sins, (Merciful) towards whoever dies repentant.

[48:15]

(Those who were left behind) at the conquest of al-Hudaybiyyah, i.e. Banu Ghifar, Aslam, Ashja' and some people from Muzaynah and Juhaynah (will say, when ye set forth to capture booty) the booty of Khaybar: (Let us go with you) to Khaybar. (They fain would change the verdict of Allah) when he said to His Prophet not to let them accompany him to any other conquest after failing to join the conquest of al-Hudaybiyyah. (Say) to Banu 'Amir, Dayl, Aslam, Ashja', and a group from Muzaynah and Juhaynah: (Ye shall not go with us) to Khaybar except as volunteers but you will not have a share of the booty. (Thus) just as we told you (hath Allah said beforehand) in surah Repentance (say unto them: Ye shall never more go out with me nor fight with me against a foe…). Upon hearing this, the hypocrites said to the believers: Allah has not commanded you this, it is rather because you are resentfully envious of us for sharing the booty with you. So Allah said: (Then they will say: Ye are envious of us) regarding the booty. (Nay, but they understand not) the command of Allah, (save a little) neither much nor a little.

[48:16]

(Say) O Muhammad (unto those of the wandering Arabs who were left behind) Dayl, Ashja', and a group of people from both Muzaynah and Juhaynah: (Ye will be called) after the Prophet (pbuh) (against a folk) to fight a folk (of mighty prowess) who are tough in fighting; the reference here is to the people of al-Yamamah, Banu Hanifah, the folk of Musaylimah the liar, (to fight them) because of religion (until they surrender; and if ye obey) and agree to fight and make your profession of Allah's divine Oneness pure, (Allah will give you a fair reward) in the Garden; (but if ye turn away) from Allah's divine Oneness, repentance, sincerity and acceptance to fight against Musaylimah the liar (as ye did turn away before) at the conquest of al-Hudaybiyyah, (He will punish you with a painful doom).

[48:17]

Then the people who had infirmities and chronic illnesses came to the Messenger of Allah (pbuh) and said: "O Messenger of Allah! Allah has threatened to punish whoever stays behind and does not take part in fighting with a painful doom. How can we go out in military expedition when we are physically unable to do so?" And so Allah said: (There is no blame for the blind) if he does not go out in military conquests, (nor is there blame for the lame) if he does not go out in military conquests, (nor is there blame for the sick (that they go not forth to war). And whoso obeyeth Allah and His messenger) openly and privately and answers him by going out to fight the enemy, (He will make him enter Gardens beneath which) beneath whose houses, rooms and trees (rivers) of wine, water, honey, and milk (flow; and whoso turneth back) from the obedience of Allah and His Messenger and refuses to comply, (him will He punish with a painful doom).

[48:18]

Allah then mentioned His pleasure with those who swore allegiance at the pledge of Ridwan, saying: (Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree) when they swore allegiance to you at al-Hudaybiyyah under the Samurah tree; they were about 1,500 men who swore allegiance to assist and defend the Prophet and to remain in fighting, if need be, till death, (and He knew what was in their hearts) of truthfulness and loyalty, (and He) Allah Exalted is He (sent down peace of reassurance) tranquillity (on them) and removed zealotry from them, (and hath rewarded them) after this (with a near victory) the conquest of Khaybar, soon after that;

[48:19]

(And much booty that they will capture) the booty of Khaybar. (Allah is ever Mighty) in retribution against His foes, (Wise) in giving help, conquest and booty to the Prophet (pbuh) and his Companions.

[48:20]

(Allah promiseth you much booty that ye will capture) this is the booty of Persia which they had not captured yet but would capture a few years later, (and hath given you this) i.e. the booty of Khaybar (in advance, and hath withheld men's hands from you) from fighting you; referring here to Asad and Ghatafan who were allies of Khaybar, (that it) the conquest of Khaybar (may be a token) a lesson and sign (for the believers) this is because the believers were about 8,000 in number while Khaybar were about 70,000, (and that He may guide you on a right path) and that He may hold you firm on an established religion with which He is pleased.

[48:21]

(And other (gain)) and other booty, (which ye have not been able to achieve) yet, (Allah will compass it) Allah knows that it will happen, this is the booty Persia. (Allah is Able to do all things) of conquest, victory and capturing booty.

[48:22]

(And if those who disbelieve) Asad, Ghatafan along with Khaybar (join battle with you they will take to flight) defeated, (and afterward they will find no protecting friend) to prevent you from killing them (nor helper) who can prevent their killing and defeat.

[48:23]

(It is the law of Allah which hath taken course aforetime) regarding past nations that they were exposed to killing and defeat when their rebelled against the prophets of Allah. (Thou wilt not find for the law of Allah) you will not find for the law of Allah of punishing those who rebel against the prophets (aught of power to change) any change.

[48:24]

(And He it is Who hath withheld men's hands) the hands of the people of Mecca (from you) from fighting you, (and hath withheld your hands from them) from fighting them, (in the valley of Mecca) in the middle of Mecca except that they threw stones at each other, (after He had made you victors over them) for the Companions of the Prophet (pbuh) overwhelmed with stone throwing until they entered Mecca. (Allah is Seer of what ye do) of throwing stones and other things as well.

[48:25]

(These it was who disbelieved) in Muhammad (pbuh) and the Qur'an, i.e. the people of Mecca (and debarred you from the Inviolable Place of Worship) and prevented you from the Inviolable Place of Worship on the year of al-Hudaybiyyah, (and debarred the offering from reaching its goal) and prevented your sacrifices from reaching the place where they were to be sacrificed. (And if it had not been for believing men) al-Walid and Salamah the sons of Hisham, 'Ayyash Ibn Rabi'ah and Abu Jandal Ibn Suhayl Ibn 'Amr (and believing women) in Mecca, (whom ye know not lest ye should tread them under foot) lest you should kill (and thus incur) because of killing (guilt for them) blood money and the sin of killing them; (unknowingly) without knowing that they were believers. if it were not for that, Allah would have set you on them to kill them; (that Allah might bring into His mercy) that Allah may honour with His religion (whom He will) whoever deserves it. (If (the believers and the disbelievers) had been clearly separated) if the believers had moved out from among the disbelievers (We verily had punished those of them who disbelieved) the disbelievers of Mecca (with painful punishment) with your swords.

[48:26]

(When those who disbelieve) the disbelievers of Mecca (had set up in their hearts zealotry, the zealotry of the Age of Ignorance) by preventing the Messenger of Allah (pbuh) and his Companions from the House, (then Allah sent down His peace of reassurance) His tranquillity (upon His messenger and upon the believers) and removed zealotry from them (and imposed on them) and inspired them with (the word of self restraint) "there is no deity save Allah and Muhammad is the Messenger of Allah", (for they were worthy of it) they were worthy of "there is no deity save Allah and Muhammad is the Messenger of Allah", as it was in Allah's beginninglessly eternal knowledge (and meet for it) in the life of this world. (And Allah is Aware of all things) regarding honouring the believers.

[48:27]

(Allah hath fulfilled the vision for His messenger in very truth) truly. This is because the Prophet (pbuh) had told his Companions: (Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure) from the enemy, ((having your hair) shaven and cut, not fearing) the enemy; and Allah did fulfil what the Prophet (pbuh) had said to his Companions. (But He knoweth that which ye know not) Allah had known that what he promised was not to take place in that year but in the following year, while you did not know this, (and hath given you a near victory beforehand) i.e. the conquest of Khaybar before the fulfilment of this vision.

[48:28]

(He it is Who hath sent His messenger) Muhammad (pbuh) (with the guidance) with the profession of Allah's divine Oneness; and it is also said this means: with the Qur'an (and the religion of truth) the testification that there is no deity save Allah and that Muhammad is His Slave and Messenger, (that He may cause it to prevail over all religion) such that the Hour will not come until there is none but a Muslim or someone who is in a peace treaty with him. (And Allah sufficeth as a witness) there is no deity except Allah.

[48:29]

(Muhammad is the Messenger of Allah) and this without the witness of Suhayl Ibn 'Amr. (And those with him) i.e. Abu Bakr, the first who believed in him and called the disbelievers with him to the religion of Allah (are hard against the disbelievers) this refers to 'Umar Ibn al-Khattab who was tough with the enemies of Allah, strong in the religion of Allah and a defender of Allah's Messenger (and merciful among themselves) and dutiful towards each other; this refers to 'Uthman Ibn 'Affan who was very dutiful and merciful towards the Muslims, and spent much of his money on them. (Thou (O Muhammad) seest them bowing) in prayer (and falling prostrate (in worship)) this refers to 'Ali Ibn Abi Talib who abundantly bowed and prostrated in prayer, (seeking bounty) reward (from Allah and (His) acceptance) acceptance of their Lord through jihad; this refers to Talhah and al-Zubayr who were very hard on, and tough with, the disbelievers. (The mark of them is on their foreheads from) the sign of their staying awake is on their faces from (the traces of prostration) from repeated prostration at night; this refers to Salman al-Farisi, Bilal, Suhayb and their fellow believers. (Such is their likeness) their description (in the Torah and their likeness) and their description in (in the Gospel like as sown corn) this is the Prophet (pbuh) (that) Allah (sendeth forth its shoot) i.e. Abu Bakr, the first to believe in him and the first to face the enemies of Allah (and strengtheneth it) and assists him; this is 'Umar who assisted the Prophet (pbuh) with his sword against the enemies of Allah (and riseth firm) He became strong with the wealth of 'Uthman which he used in jihad in the way of Allah (upon its stalk) and spread his message among Quraysh through 'Ali Ibn Abi Talib, (delighting the sowers) the Prophet (pbuh) was pleased with Talhah and al-Zubayr (that He may enrage the disbelievers with (the sight of) them) by means of Talhah and al-Zubayr. It is also said that from Allah's saying (Muhammad is the Messenger of Allah…) up to here was revealed in praise of those who took part in the swearing of allegiance at Ridwan and the sincere, obedient prophetic Companions in general. (Allah hath promised, unto such of them as believe) in Muhammad (pbuh) and the Qur'an (and do good works) and do acts of obedience in private between themselves and their Lord, (forgiveness) of their sins in this world and in the Hereafter (and immense reward) and abundant reward in the Garden'.
And of the surah in which the Private Apartments are mentioned, which is Medinan, and consists of 18

verses, 343 words and 1,476 letters:

Surah 49: The Private Apartments (*al-Hujurat*)

And of the surah in which the Private Apartments are mentioned, which is Medinan, and consists of 18 verses, 343 words and 1,476 letters:

[49:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (O ye who believe! Be not forward in the presence of Allah): '(O ye who believe! Be not forward in the presence of Allah) do not start with any word or action until the Messenger of Allah (pbuh) commands or prohibits you first; it is also said that this means: do not start immolating your sacrifices on the day of immolation (and His messenger) until you receive Allah's command and the command of His Messenger; it is also said that this means: do not oppose the Messenger; and it is said this means: do not contravene the Book of Allah or the practice of His Messenger, (and keep your duty to Allah) fear Allah in relation to saying or doing anything without the command of Allah or of His Messenger, and do not oppose the Book of Allah or the practice of His Messenger. (Lo! Allah is Hearer) of what you say, (Knower) of your works. This was revealed about three prophetic Companions who killed two men from Banu Salim when the Muslims had a peace treaty with them, without being commanded to do so by Allah or by His Messenger. Allah, glorified and Exalted is He, forbade them from engaging in any matter without a command from Allah or His Messenger.

[49:2]

(O ye who believe!) This was revealed about Thabit Ibn Qays Ibn Shammas who raised his voice in the presence of the Messenger of Allah (pbuh) upon the visit of the delegation of Banu Tamim. And so Allah forbade him from doing so. Allah said: O you who believe in Muhammad (pbuh) and the Qur'an; in reference to Thabit, (Lift not up your voices above the voice of the Prophet) Allah bless him and give him peace, nor insist in talking when the Prophet (pbuh) is talking, (nor shout when speaking to him) nor call him by his first name (as ye shout one to another) as you would do with one another; rather you should reverence and honour him and address him by: "O Prophet of Allah" or "O Messenger of Allah" or "O Abu'l-Qasim", (lest your works be rendered vain while ye perceive not) lest your good works be nullified for failing to observe propriety and reverence towards the Prophet (pbuh) while not knowing that your works are nullified.

[49:3]

(Lo! they who subdue their voices) this also was revealed about Thabit Ibn Qays Ibn Shammas after he was prohibited from raising his voice (in the presence of the Messenger of Allah) Allah bless him and give him peace, praising him for lowering his voice in the presence of the Prophet (pbuh) saying: they who subdue their voice in the presence of the Messenger of Allah (those are they whose hearts Allah hath proven) those are they whose hearts Allah has cleansed and purified (unto righteousness) from sin; it is also said that this means: those are they whose hearts Allah has made sincere to the profession of Allah's divine Oneness. (Theirs will be forgiveness) of their sins in the life of the world (and immense reward) and abundant reward in the Garden.

[49:4]

(Lo! those who call thee from behind the private apartment) this was revealed about a folk from Banu 'Anbar, from the Khuza'ah tribe to whom the Prophet (pbuh) sent a military expedition under the leadership of 'Uyaynah Ibn Hisn al-Fazari. When they heard of the advance of this expedition towards them, they fled, leaving behind their wives and children and properties. Their wives and children were taken captive and brought to the Prophet (pbuh). The men who fled went to Medina to ransom their wives and children and entered the city at the time of the siesta. They called: "O Muhammad, come out to see us", while he was

sleeping. Allah censured them for doing so, saying: (Lo! those who call you from behind the private apartment most of them) all of them (have no sense) do not understand Allah's command or divine Oneness nor the reverence due to Allah's Messenger.

[49:5]

(And if they) the Banu 'Anbar (had patience till thou camest forth unto them) for the prayer, (it had been better for them) he would have freed all their wives and children; instead he freed half of them and agreed the ransom of the remaining half. (And Allah is Forgiving) He forgives whoever repents of them, (Merciful) in that He did not hasten His punishment on them.

[49:6]

(O ye who believe! If an evil-liver) this was revealed about al-Walid Ibn 'Uqbah Ibn Ma'it who was sent by the Prophet (pbuh) to Banu'l-Mustaliq to collect their alms; instead he came back claiming that they wanted to kill him. The Prophet (pbuh) and his Companions were about to set forth to conquer them but Allah forbade them from doing so, saying: O you who believe in Muhammad (pbuh) and the Qur'an if a hypocrite, al-Walid Ibn 'Uqbah, (bring you tidings) brings you news about Banu'l-Mustaliq, (verify it) check whether the news are true or false, (lest ye smite some folk in ignorance and afterward repent of what ye did) regret killing them.

[49:7]

(And know) O believers (that the Messenger of Allah is among you) is with you. (If he were to obey you in much of the government) in much of what you request, (ye would surely be in trouble) you would surly sin; (but Allah hath endeared the faith) the belief in Allah and His Messenger (to you and hath beautified it in your hearts) and made it seem good in your hearts, (and hath made disbelief) denial of Allah and His Messenger (and lewdness) hypocrisy (and rebellion) and all transgressions (hateful unto you. Such) those who have such traits (are they who are rightly guided.

[49:8]

(It is) a bounty and a grace from Allah) that He honoured the believers; (and Allah is Knower) of honouring the believers, (Wise) in placing in their hearts love of faith and hatred of disbelief, lewdness and rebellion.

[49:9]

(And if two parties of believers fall to fighting) this was revealed about the hypocrite 'Abdullah Ibn Ubayy Ibn Salul and his host and 'Abdullah Ibn Rawahah, a true believer, and his companions; these two parties fell to fighting after an exchange of words, and so Allah forbade them from fighting each other and commanded them to make up, saying, (And if two parties of believers fall to fighting then make peace between them) by referring to the Book of Allah. (And if one party of them) the party of 'Abdullah Ibn Ubayy Ibn Salul (doeth wrong to) persists and transgresses against (the other) the party of 'Abdullah Ibn Rawahah al-Ansari, and refuses to make peace by referring the matter to the Qur'an, (fight ye that which doeth wrong till it return unto the ordinance of Allah) until it accepts to make peace by referring to the ordinances of the Qur'an; (then, if it return) if it accepts to make peace by referring the matter to the Book of Allah, (make peace between them justly, and act equitably) towards both parties. (Lo! Allah loveth the equitable) Allah loves those who judge justly by the Book of Allah, and act upon it.

[49:10]

(The believers are naught else than brothers) in religion. (Therefore make peace between your brethren) by means of the Book of Allah (and observe your duty to Allah) and fear Allah regarding that which He commands you regarding making peace (that haply ye may obtain mercy) and not be punished.

[49:11]

(O ye who believe! Let not a folk deride a folk) this was revealed about Thabit Ibn Qays Ibn Shammas who mentioned a man of the Helpers with something bad; he mentioned the man's mother about whom he used to taunted in the pre-Islamic period, but Allah forbade him from saying ill things about fellow believers, saying: (O ye who believe) in Muhammad (pbuh) and the Qur'an; referring here specifically to Thabit! (Let not a folk deride a folk who may be better than they (are)) in the sight of Allah and also better in the share they have with Him, (nor let women (deride) women) this was revealed about two of the wives of the Prophet (pbuh) who derided Umm Salamah, the wife of the Prophet, and Allah forbade them from doing so (who may be better than they are) in the sight of Allah and also better in the share they have with Him; (neither defame one another) do not defame your believing brothers nor backbite against each other, (nor insult one another by nicknames) which were used in the pre-Islamic period. (Bad is the name of lewdness) it is bad to call your brother: "O Jew", "O Christian", "O Magian" (after faith) after having accepted faith and turned his back on all that. (And whoso turneth not in repentance) from calling his brothers with such names and nicknames after having accepted faith, (such are evil-doers) such are those who harm themselves with punishment. This was revealed about Abu Burdah Ibn Malik al-Ansari and 'Abdullah Ibn Hadrad al-Aslami who had a dispute and Allah forbade them from doing so.

[49:12]

(O ye who believe) in Muhammad (pbuh) and the Qur'an! (Shun much suspicion) this was revealed about two Companions of the Prophet (pbuh) who backbit Salman al-Farisi and also thought ill of Usamah, the Servant of Allah's Messenger (pbuh). They spied on him to see whether Usamah did really have what the Prophet (pbuh) asked him to give to them. Allah therefore forbade them from having a bad opinion about others, as well as from suspicion and spying; and so He said: O you who believe in Muhammad (pbuh) and the Qur'an, shun much suspicion about your brother's ins and outs (for lo! some suspicion is a crime) for some ill thoughts and what you hide are sins; this is what the two men thought of Usamah. (And spy not) and do not scrutinise the faults of your brother, nor reveal that which Allah has concealed about him; and this is exactly what the two men did, (neither backbite one another) the two backbit Salman. (Would one of you love to eat the flesh of his dead brother) unlawfully without any necessity? (Ye abhor that (so abhor the other)) you deem eating the flesh of a carrion unlawful unless it is out of necessity, consider backbiting your brother likewise! (And keep your duty (to Allah)) fear Allah regarding backbiting anyone. (Lo! Allah is Relenting) Allah forgives whoever repents of backbiting, (Merciful) towards whoever die repentant.

[49:13]

(O mankind!) This was revealed about Thabit Ibn Qays Ibn Shammas who said to a man: "You are the son of so-and-so" in reference to his mother; and it is also said that it was revealed about Bilal the muezzin of the Prophet (pbuh). When Bilal gave the call to prayer in Mecca after its conquest, a group of men from Quraysh, among whom were Sahl Ibn 'Amr, al-Harth Ibn Hisham and Abu Sufyan Ibn Harb, said: "Did Allah and His Messenger not find anyone to call to prayer except this raven". In response, Allah said: (Lo! We have created you male and female) from Adam and Eve, (and have made you nations and tribes that ye may know one another. Lo! the noblest of you) in the Hereafter, (in the sight of Allah) on the Day of Judgement, (is the best in conduct) in the life of the world; which in this case is Bilal. (Lo! Allah is Knower) of your status and lineage, (Aware) of your works and standing in His sight.

[49:14]

(The wandering Arabs say: We believe) this was revealed about Banu Asad who had suffered a very hard year and consequently joined Islam and moved with all their families and children to Medina to benefit from the Prophet's donations. But their presence in Medina caused a rise in the price of foodstuffs and the streets of Medina became full of their impurities. In fact, these people were hypocrites who kept reiterating: "O Messenger of Allah! We are true believers, so do feed us and be generous with us". When Allah mentioned their claim, the wandering Arabs of Banu Asad said: "We are genuine in our faith in Allah and His Messenger". But Allah said: (Say) to them, O Muhammad: (Ye believe not) you are not genuine in your faith in Allah and His Messenger, (but rather say "We submit") we submit so that we may be spared from the sword and captivity, (for the faith hath not yet entered into your hearts) for love and sincerity of faith have

not entered your hearts. (Yet, if ye obey Allah and His messenger) inwardly as you obey him outwardly and repent of inward disbelief and hypocrisy, (He will not withhold from you aught of (the reward of) your deeds) He will not diminish the reward of your works. (Lo! Allah is Forgiving) He forgives whoever repent of you, (Merciful) towards whoever dies repentant.

[49:15]

Allah then explained the traits of those who are true in their faith, saying: (The (true) believers) who are sincere in their faith (are those only who believe in Allah and His messenger and afterward doubt not) in their faith, (but strive with their wealth and their lives for the cause of Allah) in obedience to Allah. (Such are the sincere) who are true in their faith and striving.

[49:16]

(Say) to Banu Asad, O Muhammad: (Would ye teach) would you inform Allah (Allah your religion) about whether you are sincere or insincere in your religion, (when Allah knoweth all that is in the heavens and all that is in the earth) when He knows what is in the hearts of all those who are in the heavens and the earth, (and Allah is Aware of all things) of the secrets of the dwellers of the heavens and the earth?

[49:17]

(They make it favour unto thee) Muhammad (that they have surrendered (unto Him)) this is their claim: "O Messenger of Allah, feed us and be generous to us, for we have become Muslim". (Say) to them, O Muhammad: (Deem not your Surrender a favour unto me; nay, but Allah doth confer a favour on you, inasmuch as He hath led you) that He has called you (to the Faith) to accept the Faith, (if ye are earnest) in your claim that you are true believers; but you are not.

[49:18]

(Lo! Allah knoweth the Unseen of the heavens and the earth) He knows the future events that will take place in the heavens and the earth. (And Allah is Seer of what ye do) O hypocrites, in your state of hypocrisy and He also knows your punishment if you do not repent'.
And of the surah in which Qaf is mentioned which is all Meccan, and consists of 45 verses, 395 words and 1,490 letters:

Surah 50: Qaf

And of the surah in which Qaf is mentioned which is all Meccan, and consists of 45 verses, 395 words and 1,490 letters:

[50:1]

And from his narration on the authority of Ibn 'Abbas that he said in the interpretation of Allah's saying (Qaf.): '(Qaf.) He says: it is an azure mountain overlooking this world, and the colour of the sky takes from it; Allah swore by it, (By the glorious Qur'an) and He swore by the glorious, noble Qur'an,

[50:2]

(Nay, but they marvel) i.e. the Quraysh; and it is because they marvelled that Allah made this oath: they marvelled when they were told they will be resurrected after death; He said: in fact the Quraysh, among whom Ubayy and Umayyah the sons of Khalaf, Munbih and Nabih the son of Hajjaj, marvelled (that a warner) a warning messenger (of their own) from their own lineage (hath come unto them; and the disbelievers) the disbelievers of Mecca: Ubayy, Umayyah, Munbih and Nabih (say: This) which Muhammad (pbuh) says, i.e. that they will be resurrected after death, (is a strange thing) for he says:

[50:3]

(When we are dead and have become dust (shall we be brought back again)? That) which Muhammad claims (would be a far return!) will never happen; thus denying resurrection after death.

[50:4]

Allah, Exalted is He, said: (We know that which the earth taketh of them) We know that which the earth devours of their flesh after they die and that which it leaves, (and with Us is a recording Book) and with Us is a Book preserved from Satan. This is the Guarded Tablet wherein is recorded their death, stay in the grave and resurrection on the Day of Judgement.

[50:5]

(Nay, but they) the Quraysh (have denied the Truth) Muhammad (pbuh) and the Qur'an (when it came unto them) this is the second clause of the oath, i.e. by the noble and glorious Qur'an, Muhammad (pbuh) has brought them the Qur'an, (therefore they are now in troubled case) they are in error; it is also said that this means: they are confused; and it is also said this means: they are in disagreement, some of them believe while others do not.

[50:6]

(Have they) i.e. the disbelievers of Mecca (not then observed the sky above them) above their heads, (how We have constructed it) without pillars (and beautified it) and beautified it with stars, (and how there are no rifts therein) and how there are no rifts, cracks or defects therein?

[50:7]

(And the earth have We spread out) over water, (and have flung firm hills) firm mountains so that it does not sway (therein) on the earth, (and have caused of every lovely kind to grow thereon) and have caused of every kind of seemly appearance to grow thereon,

[50:8]

(A vision) so that you may see (and a reminder) a lesson so that you may learn from it; it is also said "a vision" means an admonition and "reminder" means reflection (for every penitent slave) who turns to Allah and His obedience.

[50:9]

(And We send down from the sky blessed water) rain blessed with vegetation and benefit from which all things derive life (whereby We give growth unto gardens and the grain of crops) all kinds of grain that are harvested,

[50:10]

(And lofty date-palms with ranged clusters,

[50:11]

Provision (made) for men) food for people, i.e. the grains; (and therewith) i.e. through water (We quicken a dead land) a land with no vegetation. (Even so will be the resurrection of the dead) this is how they will be brought back to life and raised forth from the graves through water on the Day of Judgement.

[50:12]

(The folk of Noah denied) denied Noah (before them) before your folk, O Muhammad, (and (so did) the dwellers at al-Rass) al-Rass is a well close to al-Yamamah; the dwellers of al-Rass are the people of Shu'ayb who denied Shu'ayb (and (the tribe of) Thamud) the people of Salih,

[50:13]

(And (the tribe of) 'Aad) the people of Hud denied Hud, (and Pharaoh) and his folk denied Moses, (and the brethren of Lot) and the folk of Lot denied Lot,

[50:14]

(And the dwellers in the wood) the people of Shu'ayb denied Shu'ayb, (and the folk of Tubba') Tubba' was the king of Himyar. His name was As'ad Ibn Malkikarb, and his agnomen was Abu Karb and he was called Tubba' because of the huge number of his followers (atba'); he was also a person who surrendered to Allah: (every one) of these folk (denied their messengers) just as your folk, the Quraysh, denied you, (therefore My threat took effect) and therefore My punishment and torment were enjoined upon them when they denied the messengers.

[50:15]

(Were We then worn out by the first creation) such that We will be worn out by their second creation when We create them for resurrection after death? (Yet they) i.e. the Quraysh (are in doubt about a new creation) after death.

[50:16]

(We verily created a man) the child of Adam; and it is said this means: Abu Jahl (and We know what his soul whispereth to him, and We are nearer to him) We are more aware of him and have more power over him (than his jugular vein) and there is nothing closer to man than this jugular vein.

[50:17]

(When the two Receivers receive (him)) when the two angels write, (seated on) one sitting on one side and the other on another side (the right hand) the right hand of the child of Adam (and on the left) the left hand of the child of Adam,

[50:18]

(He uttereth no word) the slave utters no good or evil word (but there is with him an observer ready) to record either that which is in his advantage or disadvantage.

[50:19]

(And the agony of death) the pangs of death (cometh in truth) heralding either damnation or felicity. (This) child of Adam (is that which thou wast wont to shun) and dislike.

[50:20]

(And the trumpet is blown) this is the blowing of the resurrection. (This is the threatened Day) the threatened Day of the first and latter nations.

[50:21]

(And every soul cometh, along with it a driver) leading it to its Lord; this driver is the angel who recorded the evil deeds it had committed (and a witness) before its Lord; this is the angels who recorded its good deeds; and it is also said that this witness is man's works.

[50:22]

(Thou wast) O child of Adam (in heedlessness) in ignorance and oblivion (of this) Day. (Now We have removed from thee your covering) your works, that which was concealed from you in the life of the world, (and piercing is your sight this day) and it is also said that this means: your knowledge is thorough this day.

[50:23]

(And (unto the evil-doer) his comrade) the angel who recorded his good deeds; and it is said: the angel who recorded his evil works (saith: This is that which I have) this is that which with you have entrusted me (ready (as testimony)).

[50:24]

And Allah would say to him: (Do ye twain hurl to hell each rebel) who turns away from faith (ingrate) and who disbelieves in Allah, i.e. al-Walid Ibn al-Mughirah al-Makhzumi,

[50:25]

(Hinderer of good) i.e. Islam, he hindered his sons and his grandchildren and brother's children and family, relatives and kinsfolk, (transgressor) oppressor, (doubter) whose doubt is quite manifest and who further lies against Allah,

[50:26]

(Who setteth up another god along with Allah) who claims that Allah has a son and a partner. (Do ye twain hurl him to the dreadful doom) Allah would say to the angels who recorded his deeds: cast him in the severe torment.

[50:27]

(His comrade) the angel who recorded his evil deeds (saith: Our Lord! I did not cause him to rebel) "I did not hasten to record his evil deeds nor did I record that which he has never said or done"; this will be said when the disbeliever will claim that the angel hastened to write his evil deeds and recorded that which he never said or did. it is also said that his comrade is his devil who will plead with Allah that he did not cause him to rebel or err (but be was (himself) far gone in error) far from the Truth and guidance.

[50:28]

(He saith) Allah says to them: (Contend not in My presence, when I had already proffered unto you the warning) I have informed you in the Scripture with which the Messenger was sent about this Day.

[50:29]

(The sentence that cometh from Me cannot be changed) My words cannot be changed through lying; and it is also said that this means: My decree concerning My salves will not be changed this Day; and it is also said that this means: words cannot be twisted in My presence, (and I am in nowise a tyrant unto the slaves) such that I would punish them without them having committed a crime.

[50:30]

(On the day) this is the Day of Judgement (when We say unto hell: Art thou filled) as I have promised? (and it saith: Can there be more to come?) and it will have more; and it is also said that hell will say: I am quite full, I do not have room even for one extra man.

[50:31]

(And the Garden is brought nigh for those who kept from evil) those who warded off disbelief, idolatry and indecencies, (no longer distant) from them.

[50:32]

((And it is said): That) reward and honour (is that which ye were promised) in the life of the world. ((It is) for every penitent) who turns to Allah and His obedience (and heedful one) observant of Allah's command in his private moment; and it is also said: in his prayers,

[50:33]

(Who feareth the Beneficent in secret) who strives for the Beneficent even he has not seen Him (and cometh with a contrite heart) sincere in his worship and profession of Allah's divine Oneness.

[50:34]

Allah will say to them: (Enter it) i.e. Paradise (in peace) in safety from Allah's chastisement. (This is the day of immortality) the day when the dwellers of Paradise will enter Paradise to abide therein for eternity.

[50:35]

(There) in Paradise (they have all that they desire, and there is more with Us) i.e. beholding Allah's Countenance; and it is said that this means: in every hour and in every day, they have with Us an increase in honour and reward.

[50:36]

(And how many a generation) past generation (We destroyed before them) before your folk, (who were mightier than these) than your folk (in prowess) in physical strength (so that they overran the lands!) they moved about and travelled for their trade (Had they any place of refuge) or escape from Our chastisement? And it is also said this means: is there anyone of them left?

[50:37]

(Lo! Therein) in that which was done with them (verily is a reminder) for your folk (for him who hath a heart) a living heart, (or giveth ear) or listens to the Qur'an (with full intelligence) with focus and not absentmindedly.

[50:38]

(And verily We created the heavens and the earth, and all that is between them) of created beings and marvels, (in six Days) of the days of the beginning of the life of the world, each day the equivalent of 1,000 years of present days, the first day being Sunday and the last Friday, (and naught of weariness touched Us) We were not tired as claimed by the Jews who said: when Allah finished the creation of the heavens and earth, he put one leg on the other and rested on Saturday. The enemies of Allah have lied against Allah.

[50:39]

(Therefore) O Muhammad (bear with what they say) bear with the lies of the Jews; it is also said this means: bear with what the deriders say; these are five people whom we have already mentioned somewhere else: (and hymn the praise of thy Lord) pray by the command of your Lord (before the rising) this is the morning prayer (and before the setting of the sun) these are the Zuhr and 'Asr prayers;

[50:40]

(And in the night time hymn His praise) pray for Him the prayers of Maghrib and 'Isha' or the prayer of tahajjud: (And after the (prescribed) prostrations) two units of prayer after the Maghrib.

[50:41]

(And listen on) O Muhammad, so that you can hear the description of it; it is also said that this means: strive, O Muhammad, for the day when the angel blows the Trumpet (the day when the crier crieth from a near place) close to heaven, from the dome of Jerusalem, which is the closest spot on earth to heaven by about 12 miles; and it is also said this means: from a close distance from which they can hear from beneath their feet.

[50:42]

(The day when they will hear the (Awful) Cry in truth) coming forth from the graves. (That is the day of coming forth (from the graves)) which is the Day of Judgement.

[50:43]

(Lo! We it is Who quicken) for the resurrection (and give death) in the life of the world, (and unto Us is the journeying) after death.

[50:44]

(On the day when the earth spliteth asunder from them, hastening forth (they come)) out of the graves. (That is a gathering easy for Us (to make).

[50:45]

We are best aware of what they say) concerning the resurrection; and it is said: of what they say in the life of the world, (and thou) O Muhammad (art in nowise a compeller over them) such that you force them to accept faith; but later on Allah commanded him to fight them. (But warn) admonish (by the Qur'an him who feareth My threat) for only he who fears My chastisement in the Hereafter will accept your admonition'.
And of the surah in which the Winnowing Winds are mentioned, which is all Meccan and consists of 60 verses, 360 words and 1,287 letters:

Surah 51: The Winnowing Winds (*al-Dhariyat*)

And of the surah in which the Winnowing Winds are mentioned, which is all Meccan and consists of 60 verses, 360 words and 1,287 letters:

[51:1]

And from his narration on the authority of Ibn 'Abbas that he said in the interpretation of Allah's saying (By those that winnow with a winnowing): '(By those that winnow with a winnowing) He says: Allah swears by the blowing winds and that which they carry into the homes of people,

[51:2]

(And those that bear the burden (of the rain)) and He swears by the heavy clouds which carry rain,

[51:3]

(And those that glide with ease (upon the sea)) and He swears by the ships which easily sail on the sea,

[51:4]

(And those who distribute (blessings) by command) and swears by the angels Gabriel, Michael, Seraphiel and the angel of death who apportion [provisions] for people: Allah swore by all these,

[51:5]

(Lo! that wherewith ye are threatened) regarding the resurrection (is indeed true) will indeed take place,

[51:6]

(And lo! the judgement) reckoning, judgement and retaliation in it (will indeed befall) and happen.

[51:7]

(By the heaven full of paths) this is another oath; Allah swears by the seemly and beautiful heaven that has paths; it is also said that full of paths means: it has stars, the sun, the moon; and it is also said that full of paths means: full of waves like those of water upon being hit by the wind, or like the waves of sand upon being blown by the wind, or like the waves of curly hair or the waves of armour made of iron; and it is also said this refers to the seven heaven by which Allah has sworn.

[51:8]

(Lo! Ye) O people of Mecca, (forsooth, are of various opinion (concerning the Truth)) some of you believe in Muhammad (pbuh) and the Qur'an and some of you disbelieve in them.

[51:9]

(He is made to turn away from it) he is made to turn away from Muhammad (pbuh) and the Qur'an (who is (himself) averse) who is barred from the Truth and guidance, i.e. al-Walid Ibn al-Mughirah al-Makhzumi, Abu Jahl Ibn Hisham, Ubayy Ibn Khalaf, Umayyah Ibn Khalaf and Munbih and Nabih the sons of al-Hajjaj. They turned people away from Muhammad (pbuh) and the Qur'an and so Allah cursed them.

[51:10]

Allah said: (Accursed be the conjecturers) accursed are the liars of the Banu Makhzum: al-Walid Ibn al-Mughirah and his host

[51:11]

(Who are careless) oblivious to believing in Muhammad (pbuh) and the Qur'an (in an abyss!) in ignorance and blindness concerning the Hereafter.

[51:12]

(They) the Banu Makhzum (ask) you, O Muhammad: (When is the Day of Judgement) in which we will be chastised?

[51:13]

Allah said: ((It is) the day) the Day of Judgement (when they will be tormented at the Fire) they will be burnt in the Fire; it is also said this means: they will be made to roast in the Fire; and it is also said that this means: they will be dragged into the Fire,

[51:14]

The angels of the Fire will say to them: (Taste your torment. This) chastisement (is what ye sought to hasten) in the life of the world.

[51:15]

Then Allah explained the abode of the believers, like Abu Bakr and his fellow believers, saying: (Lo! those who keep from evil) those who ward off disbelief, idolatry and indecencies (will dwell amid Gardens and watersprings) of pure water.

[51:16]

(Taking) content and pleased with (that which their Lord giveth them) in the Garden and it is also said that this means: they act upon that which their Lord commands them in the life of the world; (for lo! aforetime) before they were given this reward and honour (they were doers of good) they were good in their speech and action in the life of the world;

[51:17]

(They used to sleep but little of the night) He says: they hardly slept at night,

[51:18]

(And ere the dawning of each day would seek forgiveness) and at dawn they would pray,

[51:19]

(And in their wealth the beggar) who asks from people (the outcast) he who does not beg from people nor is he given and nor do people realise he is in need; it is also said that the outcast means: the one whose wage and spoils are denied; and it is said that this means: the one who has a trade but whose life is hard and cannot earn his day's sufficiency (had due share) had an acknowledged right.

[51:20]

(And in the earth are portents) signs and lessons, like the trees, beasts, mountains and seas (for those whose faith is sure) for those who have certainty in Muhammad (pbuh) and the Qur'an,

[51:21]

(And (also) in yourselves) there are signs and lessons such as pain, sickness and misfortune. A person for example administers his food and drink from one place but they come out from two different places. (Can ye then not see?) Do you then not perceive such that you reflect upon that which Allah has created?

[51:22]

(And in the heaven is your providence) and from the heaven comes your provision, i.e. rain (and that which ye are promised) i.e. the Garden; your provision is upon the Lord of heaven just as what you are promised of reward and punishment is upon Allah;

[51:23]

(And by the Lord of the heavens and the earth) Allah swore by Himself, (it) that which I have related to you concerning provision (is the Truth) it will surely happen, (even as (it is true) that ye speak) even as you say: there is no deity except Allah.

[51:24]

(Hath the story of Abraham's honoured guests) has the event of the guests of Abraham who were honoured by being offered a calf to eat (reached thee) O Muhammad?

[51:25]

(When they) Gabriel and two other angels with him; and it is also said: Gabriel and 12 other angels with him (came in unto him) to Abraham (and said: Peace!) they gave the greetings of peace to Abraham (he answered, Peace!) Abraham answered their greetings of peace, ((and thought): Folk unknown (to me)) he did not recognize them and did not see that their greeting of peace was unknown at the time and place where he was.

[51:26]

(Then he went apart unto his housefolk so that they brought a fatted calf) a roasted, fatted calf to his guests;

[51:27]

(And he set it before them) but when he saw that they did not reach to it, (saying: Will ye not eat) the food?

[51:28]

(Then he conceived a fear of them) Abraham concealed his fear of them when they did not eat his food. He thought they were thieves. This is because, in his time, to eat of the food of another person was a sign of coming with a good intention. When the angels realised his fear. (They said: Fear not!) Fear us not, O Abraham! We are the messengers of your Lord (and gave him tidings of (the birth of) a wise son) a son who is wise in his childhood, great when he grows older: this is Isaac.

[51:29]

(Then his wife came forward) his wife Sarah came, (making moan) and wailing, (and smote her face) she gathered the extremities of her fingers and hit her face and forehead, (and cried: A barren old woman!) A barren old woman giving birth, how is this possible?

[51:30]

(They said) Gabriel and the angels with him said: (Even so) just as we have said to you, O Sarah, (saith thy Lord. Lo! He is the Wise) He decrees the birth of children from those who are barren and those who are not, (the Knower) what will come out of both you in the future.

[51:31]

((Abraham) said: And (afterward) what is your errand) what is happening and why have you come, (O ye sent (from Allah)?

[51:32]

(They said: Lo! we are sent unto a guilty folk) idolatrous folk who brought ruin upon themselves because of engaging in an abominable act; referring here to the folk of Lot,

[51:33]

(That we may send upon them stones of clay) cooked like bricks,

[51:34]

(Marked) black in red (by thy Lord) these stones will come from your Lord (for (the destruction of) the wanton) for the destruction of the idolatrous folk.

[51:35]

(You We brought forth) from the townships of Lot's folk (such believers as were there) who believed in Allah's divine Oneness.

[51:36]

(But We found there) in the townships of Lot's folk (but one house) but the inhabitants of one house (of those surrendered (to Allah)) of those close to Allah: Lot and his two daughters, Za'ura and Raytha.

[51:37]

(And We left behind therein) in the townships of Lot's folk (a portent) a sign and lesson (for those who fear a painful doom) in the Hereafter such that they do not emulate their abominable act.

[51:38]

(And in Moses (too, there is a portent) when We sent him unto Pharaoh with clear warrant) with clear proof: the hand and the staff,

[51:39]

(But he withdrew (confiding) in his might) pharaoh refused to believe in the proof or in Moses, relying instead on his troops, (and said: A wizard or a madman) bewitched.

[51:40]

(So We seized him and his hosts and flung them) and drowned them (in the sea, for he was reprobate) blameworthy in the sight of Allah, and he will also blame himself.

[51:41]

(And in (the tribe of) 'Aad) the people of Hud ((there is a portent) when We sent) We set on them (the fatal wind against them) the severe wind in which there was no comfort for them, this is the west wind.

[51:42]

(It spared naught) neither them nor their belongings (that it reached) that the wind reached to, (but made it (all) as dust.

[51:43]

And in (the tribe of) Thamud) the folk of Salih ((there is a portent) when it was told them) Salih told them after they hamstrung the she-camel: (Take your ease awhile) enjoy your life until the advent of the chastisement.

[51:44]

(But they rebelled against their Lord's decree) they refused to comply to their Lord's command, (and so the thunderbolt) the cry of doom (overtook them even while they gazed) while looking at the torment descending upon them;

[51:45]

(And they were unable to rise up) following Allah's chastisement, (nor could they help themselves) nor could their bodies avert the chastisement.

[51:46]

(And the folk of Noah) We had also destroyed them (aforetime) before the folk of Salih. (Lo! they were licentious folk) they were disbelieving folk.

[51:47]

(We have built) created (the heaven with might, and We it is who make the vast extent (thereof)) as We will; it is also said that this means: we expand the provision thereof.

[51:48]

(And the earth have We laid out) on water, (how gracious was the Spreader (thereof)!

[51:49]

And all things We have created by pairs) in the earth, (that haply ye may reflect) on the creation of Allah.

[51:50]

(Therefore flee unto Allah) flee from Allah unto Allah; it is also said that this means: flee from contravening against Allah to obeying Him; (lo! I am a plain warner unto you from Him) I am a warning messenger who explains matters to you in a language you understand.

[51:51]

(And set not any other god along with Allah) refrain from saying: Allah has a son or partner; (lo! I am a plain warner) in a language you understand (unto you from Him) from Allah.

[51:52]

(Even so) just as your own people accused you of being a wizard and madman (there came no messenger) calling to Allah (unto those before them) before your people (but they said) to that messenger: (A wizard or a madman!

[51:53]

Have they handed down (the saying) as an heirloom one unto another) did all these folks conspire to say to their respective messenger: you are a wizard or madman? (Nay, but they are froward folk) disbelieving folk.

[51:54]

(So withdraw from them) so turn away from them, O Muhammad, (for thou art in nowise blameworthy) in Our sight; you have left them with no excuse and you have indeed conveyed the message. After this, Allah commanded him to fight them

[51:55]

(And warn) admonish by means of the Qur'an, (for warning) admonition by means of the Qur'an (profiteth believers) increases the righteousness of the believers.

[51:56]

(I created the jinn and humankind only that they might worship Me) to worship me; this concerns only His obedient servants; and it is also said: had Allah created them for worship, they would not have disobeyed him for a blink of an eye. 'Ali Ibn Abi Talib said: I have not created them except to command them and entrust them with legal responsibility; and it is also said that this means: I created the jinn and humankind only that they might declare My divine Oneness and worship Me.

[51:57]

(I seek no livelihood from them) I have not made them responsible to provide sustenance for themselves, (nor do I ask that they should feed Me) nor do I ask them to help Me to provide their provisions.

[51:58]

(Lo! Allah! He it is that giveth livelihood) to His slaves, (the Lord of unbreakable might) against His enemies, Who has in store a severe chastisement for them.

[51:59]

(And lo! for those who (now) do wrong) the disbelievers of Mecca (there is an evil day) torment after torment (like unto the evil day (which came for) their likes (of old)) like the torment which befell the nations who came before them; (so let them not ask Me to hasten) chastisement and destruction (on (that day).

[51:60]

And woe) severe punishment (unto those who disbelieve) in Muhammad (pbuh) and the Qur'an, (from (that) their day which they are promised) from the torment with which they are threatened and which was explained in surah the Mount (al-Tur)'.
And of the surah in which the Mount is mentioned, which is all Meccan and consists of 49 verses, 812 words and 1,500 letters:

Surah 52: The Mount (*al-Tur*)

And of the surah in which the Mount is mentioned, which is all Meccan and consists of 49 verses, 812 words and 1,500 letters:

[52:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's saying (By the Mount (wa't-Tur)): '(By the Mount) He says: Allah swears by the mount of Zubayr and every mount is a Tur as in the Syriac and Coptic languages, but Allah means here the mount whereon Allah spoke with Moses, and this mount is called the mount of Midian or Zubayr.

[52:2]

(And a Scripture inscribed) and He swore by the Guarded Tablet wherein all the works of the Children of Adam are registered

[52:3]

(On fire parchment unrolled) which the Children of Adam will read on the Day of Judgement; this is the scroll of the guardian angels (al-hafazah),

[52:4]

(And the House frequented) and Allah swore by the House which is filled with the angels. This House is in the sixth heaven opposite to the Ka'bah. There is between it and the Ka'bah, through the borderline of the seventh earth, a Sacred Precinct which is visited every single day by 70,000 angels who never return to visit it. This is the House that Adam built and was raised to the seventh heaven because of the flood, it is called al-surah and is opposite of the Ka'bah.

[52:5]

(And the roof exalted) and He swore by the heaven which is raised above everything,

[52:6]

(And the sea kept filled) and He swore by the full sea which is above the seventh heaven under the Throne of the Beneficent and which is called Life (al-Hayawan). Through it Allah will bring to life, on the Day of Judgement, all created beings. It is also said that 'the sea kept filled' is a hot sea which will become fire and will be opened in Gehenna on the Day of Judgement. Allah swore by all these things,

[52:7]

(Lo! the doom of thy Lord) on the Day of Judgement (will surely come to pass) will surely take place in relation to Quraysh;

[52:8]

(There is none that can ward it off) there is none that can prevent this torment.

[52:9]

(On the day when the heaven will heave) will rotate (with (awful) heaving) with its inhabitants on like the rotation of a millstone, and created beings will surge on each other because of the terror they see.

[52:10]

(And the mountains move away) on the surface of the earth (with (awful) movement) like the movement of the clouds in the sky,

[52:11]

(Then woe) then severe chastisement (that day) which is the Day of Judgement (unto the deniers) of Muhammad (pbuh) and the Qur'an; the reference here is to Abu Jahl and his host

[52:12]

(Who play in talk of grave matters) who engage in falsehood;

[52:13]

(The day when they are thrust with a (disdainful) thrust into the Fire of hell) the angels drag them on their faces and thrust them in Gehenna.

[52:14]

The angels in-charge of hell will say to them: (This is the Fire which ye were wont to deny) in the life of the world.

[52:15]

(Is this magic) is this Day and its torment magic, since you said in the life of the world to the messengers that they were wizards, (or do ye not see) or do you not perceive?

[52:16]

Allah will say: (Endure the heat thereof) enter the Fire, (and whether ye are patient of it) of its torment (or impatient of it is all one for you) anxiety or patience is all one for you. (Ye are only being paid for what ye used to do) and say in the life of the world.

[52:17]

Allah then showed the abode of the believers, Abu Bakr and his fellow believers, saying: (Lo! those who kept their duty) those who ward off disbelief, idolatry and indecencies (dwell in Gardens and delight) eternally,

[52:18]

(Happy because of what your Lord hath given them) in the Garden, (and (because) their Lord hath warded off from them the torment of hellfire).

[52:19]

Allah will then say to them: (Eat) of the fruits of the Garden (and drink) of its rivers (in health) suffering no illness, sin or death ((as reward) for what ye used to do) and say in the life of the world,

[52:20]

(Reclining) sitting (on ranged couches) ranged close to each other. (And We wed them) in the Garden (unto fair ones with wide, lovely eyes.

[52:21]

And they who believe) in Muhammad (pbuh) and the Qur'an and are true in their faith (and whose seed follow them in faith) in the life of the world, (We cause their seed to join them (there)) in the Hereafter, enjoying the same rank as that of their fathers; it is also said that this means: and those who believe in Muhammad (pbuh) and the Qur'an, We will enter them into the Garden along with their young children, thus enjoying the same rank, because these offspring had already believed on the Day of the Primordial Covenant. We made their fathers follow them. It is also said that this means: We make the offspring attain to the same rank as that of the fathers, if the ranks of the fathers are higher, (and We deprive them of naught of their (life's) work) He says: We do not diminish the reward of the fathers at all upon making their offspring join them. (Every man is a pledge) such that Allah does with him as He will (for that which he hath earned) of sins.

[52:22]

(And We provide them) i.e. We provided the inhabitants of the Garden in the Garden (with fruit) with different kinds of fruit (and meat) i.e. birds' meat (such as they desire.

[52:23]

There) in the Garden (they pass from hand to hand a cup) of wine (wherein is neither vanity) stomach-ache because of drinking it (nor cause of sin) from drinking it; it is also said that "vanity" means: falsehood and oaths, and "cause of sin" means: abusing and lying to each other, which means: in the Garden there is neither falsehood and oaths nor abuse and lying.

[52:24]

(And there go round) to serve them, (waiting on them menservants of their own), in their limpidity they (as they were hidden pearls) hidden from heat and cold.

[52:25]

(And some of them draw near unto others) upon visiting, (questioning) talking about the life of the world,

[52:26]

(Saying: Lo! of old) before entering the Garden, (when we were with our families) in the life of the world, (we were ever anxious) we were fearful of Allah's chastisement;

[52:27]

(But Allah hath been gracious unto us) with forgiveness, mercy and entry into the Garden (and hath preserved us from) and has driven away from us (the torment of the breath of Fire) the chastisement of the Fire.

[52:28]

(Lo! we used to pray unto Him) we used to worship Him and declare His divine Oneness (of old) before this forgiveness, mercy and entry into the Garden. (Lo! He is the Benign) He is Truthful in His word regarding that which He promised us, (the Merciful) towards His believing slaves, since He hath shown mercy towards us.

[52:29]

(Therefore warn) therefore, admonish by means of the Qur'an, O Muhammad. (By the grace of Allah) prophethood and Islam (thou art neither soothsayer) foretelling the future (nor madman) bewitched.

[52:30]

(Or say they) in fact, the disbelievers of Mecca-Abu Jahl, al-Walid Ibn al-Mughirah and their hosts-say: ((he is) a poet) who invents things, ((one) for whom we may expect the accident of time) we wait to see him suffer the pangs of death?

[52:31]

(Say) O Muhammad, to Abu Jahl, al-Walid Ibn al-Mughirah and their hosts: (Expect (your fill)) wait for my death! (Lo! I am with you among the expectant) I will also wait for your chastisement; and they were indeed punished on the Day of Badr.

[52:32]

(Do their minds command them to do this) denial, abuse and harm of Muhammad (pbuh). This was said as an attack against them, (or are they) they are indeed (an outrageous folk) disbelievers and arrogant folk with regard to transgressing against Allah?

[52:33]

(Or say they) indeed the disbelievers of Mecca say: (He hath invented it?) Muhammad lies and has invented the Qur'an. (Nay, but they will not believe) in Muhammad (pbuh) and the Qur'an as in Allah's pre-eternal knowledge!

[52:34]

(Then let them produce speech the like thereof) let them produce a Qur'an like the Qur'an of Muhammad (pbuh) (if they are truthful) that Muhammad has invented the Qur'an:

[52:35]

(Or were they created out of naught) without a father; and it is also said: without a Lord? (Or are they the creators) rather than being the created?

[52:36]

(Or did they create the heavens and the earth?) It is Allah Who created them. (Nay, but they are sure of nothing!) but they deny Muhammad (pbuh) and the Qur'an.

[52:37]

(Or do they own the treasures of thy Lord) or do they possess the stores of your Lord through rain, provision, vegetation and prophethood? (Or have they been given charge (thereof)?

[52:38]

Or have they any stairway (unto heaven) by means of which they overhear (decrees). Then let their listener produce warrant manifest) let their listener produce a clear proof for what they say!

[52:39]

(Or hath He daughters) or are you pleased for attributing daughters to Him while you yourselves dislike them (whereas ye have sons) whereas you chose sons?

[52:40]

(Or askest thou) O Muhammad (a fee from them) in exchange for their faith (so that they are plunged in debt) so that they are drowned in debt if they accept to give you a fee?

[52:41]

(Or possess they the Unseen) and therefore know that they will not be resurrected (so that they can write (it) down?) that is to say, or do they have a book in which they write whatever they will from the Guarded Tablet, such that they write down what they say and do?

[52:42]

(Or seek they) indeed they seek (to ensnare (the messenger)) to kill you, O Muhammad? (But those who disbelieve) the disbelievers of Mecca: Abu Jahl and his host who planned to kill the Prophet (pbuh) (they are the ensnared!) they are the ones who will be killed on the Day of Badr!

[52:43]

(Or have they any god beside Allah) who will save them from Allah's torment? (Glorified be Allah) Allah exonerates Himself (from all that they ascribe as partner (unto Him)) of idols!

[52:44]

(And if they) the disbelievers of Mecca (were to see a fragment of the heaven falling, they would say: A

heap of clouds) because of their denial.

[52:45]

(Then let them be) leave them, O Muhammad, (till they meet) until they behold (their day, in which they will be thunder-stricken) they will die,

[52:46]

(A day) which is the Day of Judgement (in which their guile will naught avail them) the doing of Abu Jahl and his host will not benefit them at all against Allah's chastisement, (nor will they be helped) nor will they be prevented from what is wanted with them.

[52:47]

(And verily, for those who do wrong) the idolaters: the disbelievers of Mecca, (there is a punishment) in the grave (beyond that) other than the chastisement of Gehenna. (But most of them) all of them (know not) this nor believe in it.

[52:48]

(So wait patiently (O Muhammad) for your Lord's decree) upon conveying the message of your Lord; and it is said this means: be content with the decree of your Lord regarding that which befalls you in the course of obeying your Lord, (for surely thou art in Our sight; and hymn the praise of thy Lord) pray by the command of your Lord (when thou uprisest) from your bed for the Fajr prayer.

[52:49]

(And in the night time) upon the advent of the night (also hymn His praise) pray for Him the prayer of Zuhr, 'Asr, Maghrib and 'Isha', (and at the setting of the stars) two units of prayers after Fajr, and the setting of the star when it goes down'.
And of the surah in which the Star is mentioned, which is all Meccan-except for the verse which was revealed about 'Uthman and 'Abdullah Ibn Sa'd Ibn Abi Sarh which is Medinan-and consists of 60 verses, 300 words and 1,405 letters:

Surah 53: The Star (*al-Najm*)

And of the surah in which the Star is mentioned, which is all Meccan—except for the verse which was revealed about ‘Uthman and ‘Abdullah Ibn Sa‘d Ibn Abi Sarh which is Medinan—and consists of 60 verses, 300 words and 1,405 letters:

[53:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (By the Najm when it setteth): '(By the Najm when it setteth) He says: Allah swears by the Qur'an when Gabriel takes it down to Muhammad in instalments (nujuman): one, two, three or four verses at a time. There was a 20 years interval between the first and last verses. When this verse was revealed, 'Utbah Ibn Abi Lahab heard that the Prophet (pbuh) swore by the revelation of the Qur'an in instalment and so he said: “Tell Muhammad that I disbelieve in the instalments of the Qur'an”. When the Prophet (pbuh) was informed of this, he prayed: “O Allah! Set on him one of Your wild beasts”. Later, Allah set on him a lion near Harran that snatched him from among his friends and took him to a place nearby. It tore him apart from head to foot but did not eat him because of his impurity, just as the Prophet (pbuh) had prayed against him. It is also said here Allah swore by the stars when they set,

[53:2]

(Your comrade erreth not) this is the reason why Allah made the above oath: your Prophet Muhammad (pbuh) did not lie about what he said to you, (nor is deceived) he is not wrong nor did he err in what he said;

[53:3]

(Nor doth he speak of (his own) desire) he did not utter the Qur'an of his own desire.

[53:4]

(It is) i.e. the Qur'an (naught save an inspiration) from Allah (that is inspired) to him through Gabriel who comes and recites it to him,

[53:5]

(Which one of mighty powers hath taught him) Gabriel taught him,

[53:6]

(One vigorous) one strong; it is also said this means: one mighty, for his strength was such that he put his hand under the townships of Lot and pulled them out, raised them to the sky and threw them upside down to the ground. His strength was also such that he seized the sides of the gate of Antioch and cried one cry that killed all the living creatures in it. It is also said that his strength was such that he spread one of his feathers on a hill in Jerusalem and struck with it Iblis who was at the farthest corner of India; (and he grew clear to view) Gabriel appeared in the form in which Allah created it him; and it is also said: he appeared in a beautiful form.

[53:7]

(When he was on the uppermost horizon) at the setting place of the sun; and it is said: at the seventh heaven.

[53:8]

(Then he drew nigh) Gabriel drew near Muhammad (pbuh); and it is said: Muhammad (pbuh) drew near to his Lord (and came down) closer,

[53:9]

(Till he was (distant) two bows length) of the bows used by the Arabs (or even nearer) nearer by half a bow length,

[53:10]

(And He revealed unto His slave) Gabriel (that which He revealed) to His slave Muhammad (pbuh); and it is said this means: and He revealed to His slave Muhammad (pbuh) that which He revealed.

[53:11]

(The heart) of Muhammad (pbuh) (lied not (in seeing) what it saw) when he saw his Lord with his heart; it is also said that he saw his Lord with his eyes. This is why Allah made His oath.

[53:12]

When the Prophet (pbuh) informed them of what he saw, they disbelieved him. And so Allah said: (Will ye then dispute with him concerning) will you then disbelieve (what he seeth) what Muhammad (pbuh) saw?

[53:13]

(And verily he saw him) i.e. Muhammad (pbuh) saw Gabriel; and it is said he saw his Lord with his heart; and it is said he saw his Lord with his eyes, (yet another time) other than the time about which he informed you,

[53:14]

(By the lote tree of the utmost boundary) at which point every close angel and sent prophet stops; it is also said that this means: the knowledge of every close angel and sent prophet and firm-footed scholar stops at this point,

[53:15]

(Nigh unto which is the Garden of Abode) wherein the spirits of martyrs abide.

[53:16]

(When that which shroudeth did enshroud the lote tree) when the angels enshroud the lote tree; and it is said this means: when the light enshrouds the lote tree; and it is also said that this means: when a canopy of gold enshrouds the lote tree,

[53:17]

(The eye turned not aside) the sight of Muhammad (pbuh) did not turn right or left because of what he saw (nor yet was overbold) due to what he saw; he saw that Gabriel had 600 wings.

[53:18]

(Verily he) i.e. Muhammad (pbuh) (saw one of the greater revelations of his Lord) he saw one of the greatest marvels of his Lord.

[53:19]

(Have ye) O people of Mecca (thought upon al-Lat and al-'Uzza

[53:20]

And Manat, the third, the other) will benefit you in the Hereafter? It will not benefit them. It is also said that the verse means: do you deem that your worship of al-Lat, al-'Uzza and Manat in the life of the world will benefit you in the Hereafter. No, it will surely not benefit you. As for al-Lat it was an idol which was worshipped in Thaqif; al-'Uzza was a tree in Batn al-Nakhlah which Ghatafan worshipped; while Manat was an idol in Mecca which was worshipped beside Allah by Hudhayl and Khuza'ah.

[53:21]

(Are yours the males) O people of Mecca, whom you are pleased to have for yourselves (and His the females) despite the fact that you dislike them and will not be pleased to have them for yourselves?

[53:22]

(That indeed were an unfair division!

[53:23]

They are) i.e. al-Lat, al-'Uzza and Manat (but names) idols (which ye have named ye and your fathers) you have appointed them as deities; it is also said that this means: you and your forefathers have made them, (for which Allah hath revealed) regarding their worship or naming (no warrant) no Scripture wherein is found your proof. (They follow) they do not worship al-Lat, al-'Uzza and Manat or that which they call deities (but a guess) except through surmise and have no certainty about their worship (and that which (they) themselves desire) and they also worship them because they follow their own desires. (And now the guidance from their Lord) the explanation in the Qur'an that Allah has no son or partner (hath come unto them) to the people of Mecca.

[53:24]

(Or shall man) the people of Mecca (have what he coveteth) i.e. that the idols and angels will intercede for them?

[53:25]

(But Unto Allah belongeth the after (life)) through the bestowal of reward, honour and intercession, (and the former) by giving knowledge and success.

[53:26]

(And how many angels are in the heavens) whom you claim are Allah's daughters (whose intercession availeth naught) who intercede for no one (save after Allah giveth leave) except after Allah commands them to intercede (to whom He chooseth) to whoever deserves it from among the believers (and accepteth) them through the profession of Allah's divine Oneness!

[53:27]

(Lo! it is those who disbelieve in the Hereafter) in resurrection after death, i.e. the disbelievers of Mecca (who name the angels with the names of females) they make them Allah's daughters.

[53:28]

(And they have no knowledge thereof) they have no proof or elucidation about what they say. (They follow but a guess) they lie out of surmise and do not have any certainty, (and lo! a guess) and worship based on guess and claims based on guess (can never take the place of the Truth) cannot spare one from Allah's chastisement.

[53:29]

(Then withdraw) then turn your face, O Muhammad, (from him who fleeth) from him who turns away (from Our remembrance) from Our divine Oneness and Scripture (and desireth) of his works (but the life of the world) but that which is in the life of the world, i.e. Abu Jahl and his host.

[53:30]

(Such is their sum of knowledge) such is the extent at which their knowledge, intellect and opinion end, since they claimed that the angels are Allah's daughters and that there is no Hereafter. (Lo! thy Lord) O Muhammad (is best aware of him who strayeth) from His religion, in reference here to Abu Jahl, (and He is best aware of him who goeth right) to His religion, in reference here to Abu Bakr.

[53:31]

(And Unto Allah belongeth whatsoever is in the heavens) of creation (and whatsoever is in the earth) of

created beings; they are all slaves of Allah, (that He may reward those who do evil) those ascribe partners to Allah (with that which they have done) in their state of idolatry, (and reward those who do good) those who believe in Allah's divine Oneness (with goodness) with the Garden.

[53:32]

Allah then showed their works in the life of the world, saying: (Those who avoid enormities of sin) i.e. idolatry and the major sins (and abominations) adultery and transgressions, (save the unwilled offences) except a furtive look, a taunt, a censure which they then blame themselves for committing and repent of doing; it is also said that this means: except marrying ((for them) lo! thy Lord is of vast mercy) towards he who repents of major and minor sins. (He is best aware of you) than your own selves (when He created you from the earth) He created you from Adam and Adam is from dust and dust is from the earth, (and when ye were) small (hidden in the bellies of your mothers) Allah knew in these circumstances what will ensue from you. (Therefore ascribe not purity unto yourselves) do not absolve yourselves from committing sins. (He is best aware of him who wardeth off (evil)) transgression and does good.

[53:33]

(Didst thou (O Muhammad) observe him who turned away) from spending and giving alms to the poor among the Companions of the Prophet (pbuh)

[53:34]

(And gave a little) for the sake of Allah, (then was grudging) then stopped his spending and almsgiving in the way of Allah?

[53:35]

(Hath he knowledge of the Unseen) the Guarded Tablet (so that he seeth) his doing in it that it is indeed as he did? This verse was revealed about 'Uthman Ibn 'Affan who was of the habit of spending a great deal on, and gives alms to, the Companions of the Prophet (pbuh) but then he met 'Abdullah Ibn Sa'd Ibn Abi Sarh. The latter said to him: "I see that you spend a great deal on these, and I fear that you may be left with nothing". 'Uthman said to him: "I have faults and sins which I want to expiate and I also want to obtain Allah's good pleasure". 'Abdullah said: "Give me the halter of your camel and I will bear your sins and faults in this life and in the Hereafter". As a result, he gave him the halter of his camel and confided himself to spending on him. It is because of this that this verse was revealed.

[53:36]

(Or hath he not had news) has he not been informed in the Qur'an (of what is in the books of Moses) He says: in the Torah and the scrolls of Abraham.

[53:37]

(And Abraham who paid his debt) i.e. he conveyed the message of his Lord and acted upon that which Allah had commanded him; it is also said that this means: he did as he was told in his dream vision:

[53:38]

(That no laden one shall bear another's load) that no bearer shall bear the sins of another; it is also said that this means: no soul shall be tormented for the sins of another soul,

[53:39]

(And that man) on the Day of Judgement (hath only that for which he maketh effort) he has only that which he has earned of good or evil in the life of the world,

[53:40]

(And that his effort will be seen) and that his works will be seen,

[53:41]

(And afterward he will be repaid for it with fullest payment) good with good and evil with evil;

[53:42]

(And that thy Lord, He is the goal) to your Lord is the return of all created beings after they die and their destination will be to Him in the Hereafter;

[53:43]

(And that He it is Who maketh laugh) the people of the Garden when they see what pleases them in terms of the honour that is bestowed upon them, (and maketh weep) the people of the Fire when they see what grieves them in terms of humiliation,

[53:44]

(And that He it is Who giveth death) in the life of the world (and giveth life) for the resurrection; it is also said that this means: He gives death to fathers and life to sons;

[53:45]

(And that He createth the two spouses) a pair, (the male and the female,

[53:46]

From a drop (of seed) when it is poured forth) in the womb of the woman; it is also said that this means: when it is created;

[53:47]

(And that He hath ordained the second bringing forth) the other creation after the resurrection;

[53:48]

(And that He it is Who enricheth) He made Himself independent of the need for created beings (and contenteth) and He made His slaves needy for Him; it is also said that this means: He made some rich with gold and silver and others content with the possession of camels, bovines and sheep.

[53:49]

(And that He it is Who is the Lord of Sirius) which was worshipped by Khuza'ah;

[53:50]

(And that He destroyed the former (tribe of) 'Aad) the folk of Hud,

[53:51]

(And (the tribe of) Thamud) the folk of Salih (He spared not) a single one of them;

[53:52]

(And the folk of Noah) and He also destroyed the folk of Noah (aforetime) before the folk of Salih, (lo! They) i.e. the folk of Noah (were more unjust) more intense in their disbelief (and more rebellious) in their transgression and sinning;

[53:53]

(And al-Mu'tafikah He destroyed) and He destroyed the townships of the folk of Lot: Sodom, Sadum, Gomorrah and Sawa'im; al-Mu'tafikat means those that were swallowed up by the earth.

[53:54]

(So that there covered them that which did cover) i.e. stones covered them.

[53:55]

(Concerning which then, of the bounties of thy Lord) which of the blessings of your Lord, O man-this refers to all human beings except Muhammad (pbuh)-(canst thou dispute) can you deny that it is not from your Lord?

[53:56]

(This is a warner) i.e. Muhammad (pbuh) is a warning Messenger (of the warners of old) like the earlier messengers whom We sent to their folks; it is also said that this means: this is a messenger among the messengers of old whom it is written, in the Guarded Tablet, that We would sent to their folks.

[53:57]

(The threatened Hour is nigh) the advent of the Hour is close.

[53:58]

(None beside Allah can disclose it) none except Allah can reveal its advent and exact time.

[53:59]

(Marvel ye then at this statement) He says: are you mocking-and it is said: are you denying-this Qur'an which Muhammad (pbuh) recites to you, O people of Mecca,

[53:60]

(And laugh) at out of derision (and not weep) because of what it contains of rebuke, threats and warning,

[53:61]

(While ye amuse yourselves) while you are heedless of it and disbelieve in it?

[53:62]

(Rather prostrate yourselves before Allah) rather submit to Him through declaring His divine Oneness and also by repenting (and serve Him) and testify that there is only one God Who has no partner, solely for Allah's sake, for the Hour is nigh'.
And of the surah in which the Moon is mentioned, which is all Meccan and consists of 55 verses, 342 words and 1,403 letters:

Surah 54: the Moon (*al-Qamar*)

And of the surah in which the Moon is mentioned, which is all Meccan and consists of 55 verses, 342 words and 1,403 letters:

[54:1]

And from his narration on the authority of Ibn 'Abbas that he said in the interpretation of Allah's saying (The hour drew nigh): '(The hour drew nigh) He says: the coming of the Hour drew nigh by the advent of Muhammad (pbuh) and the coming down of the smock (and the moon was rent in twain) this is also another sign of the closeness of the Day of Judgement.

[54:2]

(And if they behold a portent) like the splitting of the moon (they turn away) they deny the sign (and say:) this sign is nothing but (Prolonged illusion) which will vanish.

[54:3]

(They denied) the sign and the coming of the Hour (and followed their own lusts) in denying the sign, the coming of the Hour and worshipping idols. (Yet everything will come to a decision) every word from Allah or His Messenger regarding promise, threat, tidings of Paradise or hell, mercy or punishment is true, some of this will happen in the life of the world, for all to see, and some of it will happen in the Hereafter and everything there will be manifest. It is also said that this means: every action and word that ensue from the slaves has a reality and this reality is in the heart.

[54:4]

(And surely there hath come unto them) unto the people of Mecca in the Qur'an (news) of the nations of old, how they were destroyed when they disbelieved (whereof the purport should deter) and take admonition,

[54:5]

(Effective) is the (wisdom) of the Qur'an; it is wisdom from Allah which they were conveyed on behalf of Allah; (but warnings) i.e. the messengers (avail not) the people who disbelieve in Allah as it is in His preeternal knowledge.

[54:6]

(So withdraw from them) so turn away from them, O Muhammad-but he was later commanded to fight them-(on the day) which is the Day of Judgement (when the Summoner summoneth unto a painful thing) a tremendous and frightful thing whereby the dwellers of Paradise will be taken to Paradise and the dwellers of hell to hell.

[54:7]

(With downcast eyes) humbled, (they come forth from the graves) upon the first blow of the Trumpet (as they were locusts spread abroad) He says: they fall on each other like locusts,

[54:8]

(Hastening towards the Summoner) to find out about what he is going to command them; (the disbelievers say) on the Day of Judgement: (This is a hard day) on them, that is.

[54:9]

(The folk of Noah denied) Noah (before them) before your folk, O Muhammad, (yea, they denied Our slave) Noah (and said: A madman) bewitched; (and he was repulsed) he was deterred from what he brought to them, crying in his face: "you have lost your mind!".

[54:10]

(So he cried unto his Lord, saying: I am vanquished) I am oppressed, (so give help) by punishing them.

[54:11]

(Then opened We the gates of heaven) for 40 days (with pouring water) with pouring rain.

[54:12]

(And caused the earth to gush forth springs) for 40 days, (so that the waters) of the heaven and the earth (met for a predestined purpose) met for a measure that We have appointed: the rain of heaven and the water of springs; it is also said that this means: the waters met for a decreed purpose to destroy the folk of Noah.

[54:13]

(And We carried him) i.e. Noah and those who believed in him (upon a thing of planks and nails) an ark,

[54:14]

(That ran (upon the waters) in Our sight) under Our protection, (as a reward for him who was rejected) He says: this is as a reward for the folk of Noah as a result of their disbelief.

[54:15]

(And verily We left it as a token) as a sign for people, i.e. We left the ark of Noah, after the death of Noah, as a sign for people; it is also said that this means: We left the similitude of Noah as a sign for people; (but is there any that remembereth) is there any that will take admonition from what was done to the folk of Noah and, hence, desist from transgression?

[54:16]

(Then see how (dreadful) was My punishment after My warnings!) See, O Muhammad, how My punishment of these folk and how the state of those warned became, when Noah warned them but they rejected faith.

[54:17]

(And in truth We have made the Qur'an easy to remember) recite and write; it is also said that this means: We have made the recitation of the Qur'an easy; (but is there any that remembereth) is there any that seeks knowledge and hence be helped to acquire it?

[54:18]

((The tribe of) 'Aad rejected warnings) the folk of Hud denied Hud. (Then how dreadful) was My punishment after My warnings) see, O Muhammad, how the state of those warned by Hud became when they disbelieved in him.

[54:19]

(Lo! We let loose on them a raging wind) a cold wind, which is the west wind (on a day of constant calamity) a day of continuous calamity upon the young and the old,

[54:20]

(Sweeping men away as though they were uprooted trunks of palm-trees.

[54:21]

Then see how (dreadful) was My punishment after My warnings!) See, O Muhammad, how was My punishment of them, and how was the state of those who were warned by Hud but did not believe him.

[54:22]

(And in truth We have made the Qur'an easy to remember) and to recite; (but is there any that remembereth) is there any that takes admonition from what was done to the people of Hud and therefore abstain from transgression?

[54:23]

((The tribe of) Thamud) the folk of Salih (rejected warnings) disbelieved in Salih as well as in all the messengers.

[54:24]

(For they said: Is it a mortal man) he is a human being like us, (alone among us, that we are to follow) his matter and religion? (Then) if we follow him (indeed we should fall into error) in manifest error (and madness) tiredness and toil.

[54:25]

(Hath the remembrance) prophethood (been given unto him alone among us) when we are nobler than him? (Nay, but he is a rash liar) Salih is a vain liar who lies against Allah.

[54:26]

Salih said to them: (Tomorrow) on the Day of Judgement (they will know who is the rash liar) who is the vain liar who lies against Allah.

[54:27]

Then Allah said to Salih: (Lo! We are sending the she-camel) We shall bring forth the she-camel from the rock (as a test for them) as a trial for your folk; (so watch them) wait until the she-camel is brought forth (and have patience) for the harm coming to you and for the killing of the she-camel;

[54:28]

(And inform them that the water) of the well (is to be shared between (her and) them) one day for her and one day for them. (Every drinking will be witnessed) Salih informed them of this. They agreed to comply and observed this for a while but then their wretchedness overtook them.

[54:29]

(But they called their comrade) he called Masda' and Qudar Ibn Salif after Masda' Ibn Dahr shot her with an arrow (and he took) and Qudar took another arrow (and hamstrung (her)) killing the she-camel and dividing

her meat.

[54:30]

(Then see) O Muhammad (how (dreadful) was My punishment after My warnings!) and how was the state of those warned by Salih but who rejected faith

[54:31]

(Lo! We sent upon them one Shout) the shout of Gabriel three days after the killing of the she-camel, (and they became as the dry twigs (rejected by) the builder of a cattle fold) they became like the things in the cattle fold on which the cattle step.

[54:32]

(And in truth We have made the Qur'an easy to remember) easy to take admonition from, and easy to memorise and recite; (but is there any that remembers) but is there any that takes admonition from what was done to the folk of Salih and, as a result, desist from transgression? It is also said that this means: is there any that seeks knowledge such that he is helped to acquire it?

[54:33]

(The folk of Lot rejected warnings) they rejected Lot as well as all the messengers.

[54:34]

(Lo! We sent a storm of stones upon them (all) save the family of Lot) save Lot and his two daughters: Za'ura and Raytha, (whom We rescued in the last watch of the night) We rescued them at dawn,

[54:35]

(As grace from Us) as mercy from Us. (Thus We reward him who gives thanks) thus We save he who believes in Our divine Oneness and gives thanks for Our bounty.

[54:36]

(And he) Lot (indeed had warned them of Our blow) of Our chastisement, (but they did doubt the warnings) but they rejected what Lot said to them.

[54:37]

(They even asked of him his guests for an ill purpose) they wanted his guests, Gabriel and the angels who were with him, for their abominable deed. (Then We blinded their eyes) Gabriel blinded their eyes ((and said): Taste now My punishment after My warnings!) And I said to them: taste now My punishment and the warning of My warners!

[54:38]

(And in truth the punishment decreed befell them early in the morning) and this punishment is connected with the punishment of the Hereafter.

[54:39]

(Now taste My punishment after My warnings!) And I said to them: taste My punishment and the warning of My warners; those whom Lot warned but did not believe him.

[54:40]

(And in truth We have made the Qur'an easy to remember) to memorise, recite and write down; (but is there any that remembereth) but is there any that takes admonition from what was done to the folk of Lot and, hence, desist from transgression?

[54:41]

(And warnings came in truth unto the house of Pharaoh) Moses and Aaron went to Pharaoh and his folk

[54:42]

(Who denied Our revelations, every one) of the nine signs. (Therefore We grasped them with the grasp of the Mighty) by means of punishment, (the Powerful) to inflict punishment.

[54:43]

(Are your disbelievers) O Muhammad; and it is said: O people of Mecca (better than those) We related to you, (or have ye some immunity in the Scriptures) from punishment?

[54:44]

(Or say they) i.e. the disbelievers of Mecca: (We are a host victorious) and immune from punishment?

[54:45]

(The hosts) the hosts of the disbelieving (will all be routed) on the Day of Badr (and will turn and flee) defeated; this refers to Abu Jahl and his host, some of whom were killed on the Day of Badr and others defeated.

[54:46]

(Nay, but the Hour (of doom)) the advent of the Hour (is their appointed tryst) of punishment, (and the Hour) of punishment (will be more wretched) more tremendous (and more bitter) than the punishment they suffered on the Day of Badr.

[54:47]

(Lo! the guilty) the idolaters: Abu Jahl and his host (are in error) in manifest error in the life of the world (and madness) toil and tiredness in hell.

[54:48]

(On the day) which is the Day of Judgement (when they are dragged into the Fire) the angels of the Fire will drag them (upon their faces) and these angels will say to them: (Feel the touch of hell) taste the punishment of the Fire.

[54:49]

(Lo! We have created every thing) of your works (by measure) by you rejected this. This verse was revealed about those who argued about destiny.

[54:50]

(And Our commandment) concerning the coming of the Hour (is but one (commandment)) is but one word, (as the twinkling of an eye) in its swiftness. It is also said that (We have created every thing) means: We

have created for everything something similar to it and also that which agrees with it of clothes and things.

[54:51]

(And verily We have destroyed your fellows) We have destroyed the like of you and those who followed your religion, O people of Mecca; (but is there any that remembereth) is there any that takes admonition from what was done with them and, thus, desist from transgression?

[54:52]

(And every thing they did) of transgression in their state of idolatry and opposition of the prophets (is in the Scriptures) written down; and it is said this means: it is written in the Guarded Tablet. This also was revealed about those who disputed about fate.

[54:53]

(And every small and great thing) of good or evil (is recorded) in the Guarded Tablet; this was revealed about the people who disputed about fate and who denied that everything is recorded in the Guarded Tablet.

[54:54]

(Lo! the righteous) those who ward off disbelief, idolatry and indecencies (will dwell among Gardens and rivers) many rivers; and it is said: in vast meadows,

[54:55]

(Firmly established) they are in an honoured place in Paradise (in the favour of a Mighty King) Who is able to dispense both reward and punishment to His slaves'.
And of the surah in which the Beneficent is mentioned, which is all Meccan and consists of 78 verses, 351 words and 1,636 letters:

Surah 55: The Beneficent (*al-Rahman*)

And of the surah in which the Beneficent is mentioned, which is all Meccan and consists of 78 verses, 351 words and 1,636 letters:

[55:1]

And from his narration on the authority of Ibn 'Abbas that he said: "When the verse (Say (unto mankind): Cry unto Allah, or cry unto the Beneficent) [17:111] was revealed, the disbelievers of Mecca-Abu Jahl, al-Walid, 'Utbah and Shaybah and their hosts-said: we know no one called the Beneficent except Musaylimah the liar who lives in Yamamah. So he is this Beneficent one, O Muhammad?" And so Allah revealed this: (The Beneficent

[55:2]

Hath made known the Qur'an) to Gabriel and the latter to Muhammad, and Muhammad to his nation. Allah sent Gabriel with the Qur'an to Muhammad (pbuh) and the Prophet taught it to his nation.

[55:3]

(He hath created man) i.e. Adam from the surface of the earth.

[55:4]

(He hath taught him utterance) Allah inspired him with the exposition of everything as well as with the names of every beast on the surface of the earth.

[55:5]

(The sun and the moon are made punctual) their orbits are measured; and it is also said that this means: they are suspended half way between heaven and earth; and it is also said that this means: they both will be taken to task and have a lifespan like the lifespan of human beings.

[55:6]

(The najm and the trees adore) the stars and the trees prostrate to the Beneficent; and it is also said that najm refers to vegetation that has no stalks.

[55:7]

(And the sky He hath uplifted) above everything; such that nothing touches it; (and He hath set the measure) on the earth; He explained fair measure through the scale,

[55:8]

(That ye exceed not the measure) that you do not transgress or be unjust in measure,

[55:9]

(But observe the measure strictly) keep the balance of the scale justly; and it is also said that this means: observe your tongues by saying only the Truth, (nor fall short thereof) do not weigh less for the people such that you take away their rights.

[55:10]

(And the earth hath He appointed) He spread it on the water (for (His) creatures) for all created beings whether dead or alive,

[55:11]

(Wherein) in the earth (are fruit) different kind of fruits (and sheathed palm-trees) which has foreskin or shells, or anything that has not sprouted up.

[55:12]

(Husked grain) all kind of grain (and scented herb) spikes of grain and fruits.

[55:13]

(Which is it, of the favours of your Lord, that ye deny) and claim that they are not from Allah, O jinn and humans? This is addressed to all human beings except Muhammad (pbuh).

[55:14]

(He created man) i.e. Adam (of clay like the potter's) out of which pottery is made,

[55:15]

(And the jinn) the father of the jinn and satans (did He create of smokeless fire.

[55:16]

Which is it, of the favours of your Lord, that ye deny) which of the blessings of your Lord do you deny?

[55:17]

(Lord of the two Easts) the East of winter and the East of summer, (and Lord of the two Wests) the West of winter and the West of summer! There are two Easts and two Wests. The East of winter and the East of summer have 180 phases just as the two Wests and the moon have 180 phases. It is also said that the Easts of summer and winter have 177 phases and the Wests of summer and winter as well as the moon have 177 phases. The sun rises throughout the year two days in the same phase and it also sets two days in the same phase.

[55:18]

(Which is it, of the favours of your Lord, that ye deny?

[55:19]

He hath loosed the two seas) the sweet and the salty. (They meet) without mixing.

[55:20]

(There is a barrier) from Allah (between them) between the sweet and salty seas. (They encroach not (one upon the other)) nor does any one of them change the taste of the other.

[55:21]

(Which is it, of the favours of your Lord: that you deny?

[55:22]

There cometh forth from both of them) but especially from the salty one (the pearl) big in size (and coral stone) small in size.

[55:23]

(Which is it, of the favours of your Lord, that ye deny?

[55:24]

His are the ships displayed) floating (upon the sea, like banners) like mountains, that is when the ships raise their sails.

[55:25]

Which is it, of the favours of your Lord, that ye deny?

[55:26]

Everyone that is thereon) on the face of the earth (will pass away) will die; it is also said that this means: everyone upon it will vanish; and it is also said that this means: every act that is done for other than Allah will perish;

[55:27]

(There remaineth but the Countenance of thy Lord) dies not; and it is also said that this means: the righteous works which are performed for the sake of Allah's Countenance will not perish (of Might) Who possesses might and sovereignty (and Glory) and who also possesses forgiveness and beneficence.

[55:28]

Which is it, of the favours of your Lord, that ye deny?

[55:29]

All that are in the heavens) among the angels (and the earth) among the believers. The inhabitants of the earth ask Him forgiveness, success, preservation from sin, bestowal of honour and provision (entreat Him. Every day He exerciseth (universal) power) He gives life, He takes life, He raises, He abases, He brings into the world a new born baby, He releases a prisoner; and the things He exercises are beyond count.

[55:30]

Which is it, of the favours of your Lord, that ye deny?

[55:31]

We shall dispose of you) We shall record the works that you do in the life of the world and take you to task for them on the Day of Judgement, (O ye two dependents) human beings and the jinn.

[55:32]

Which is it, of the favours of your Lord, that ye deny?

[55:33]

O company of jinn and men, if ye have power) if you are able (to penetrate (all)) to break free from (regions) the extremities (of the heavens and the earth) and from the rows of angels; (then penetrate (them)) then break free and flee! (You will never penetrate them) you will not be able to break free (save with (Our) sanction) save with a reason and proof.

[55:34]

Which is it, of the favours of your Lord, that ye deny?

[55:35]

There will be sent, against you both) when you emerge from the graves, O humans and jinn, (heat of fire) of smokeless fire (and flash of brass) and smoke which will lead you to the place of assembly, (and ye will not escape) you will not refuse to be led.

[55:36]

Which is it, of the favours of your Lord, that ye deny?

[55:37]

And when the heaven splitteth asunder) because of the descent of the angels and awe towards the Lord (and becometh rosy) and become coloured (like red hide) like different kinds of paint; and it is said: like the different colours of roses; and it is also said: red in black

[55:38]

Which is it, of the favours of your Lord, that ye deny?

[55:39]

On that day) which is the Day of Judgement; after the end of reckoning (neither man nor jinn will be questioned of his sin) his works; the believer will be known with his blooming, white face; it is also said that this means: the sins of human beings and the jinn will not be asked about.

[55:40]

Which is it, of the favours of your Lord, that ye deny?

[55:41]

The guilty will be known by their marks) the idolaters will be known by their dark faces and bluish eyes, (and will be taken by the forelocks and the feet) and cast in the Fire.

[55:42]

Which is it, of the favours of your Lord, that ye deny?)

[55:43]

The angels in-charge of the Fire will say to them: (This is hell which the guilty deny) the idolaters, that is during the life of the world and claimed that it does not exist.

[55:44]

(They go circling round between it) i.e. the Fire (and fierce, boiling water) water as hot as can be.

[55:45]

Which is it, of the favours of your Lord, that ye deny?

[55:46]

(But for him who feareth the standing before his Lord) but he who fears standing before his Lord upon being on the verge of committing a transgression and thus desists from it (there are two Gardens) the Garden of Eden and the Firdaws.

[55:47]

(Which is it, of the favours of your Lord, that ye deny?

[55:48]

Of spreading branches) and different kinds.

[55:49]

Which is it, of the favours of your Lord, that ye deny) regarding the Gardens?

[55:50]

(Wherein are two fountains flowing) for the dwellers of Paradise containing goodness, mercy, bestowal of honour, grace and more from Allah.

[55:51]

(Which is it, of the favours of your Lord, that ye deny) regarding the Gardens?

[55:52]

(Wherein is every kind of fruit in pairs) both with regard to shape and taste.

[55:53]

Which is it, of the favours of your Lord, that ye deny?

[55:54]

Reclining upon couches) sitting in comfort upon couches (lined with silk brocade) their outside is made of thick silk brocade while their inside is of soft silk brocade, (the fruit of both Gardens near to hand.

[55:55]

Which is it, of the favours of your Lord, that ye deny) regarding all the Gardens?

[55:56]

(Therein are those of modest gaze) modest maiden who are content with their husbands and who do not look at other than their own husbands, (whom neither man nor jinn will have touched before them) before their husbands,

[55:57]

(Which is it, of the favours of your Lord, that ye deny?

[55:58]

(In beauty) like the jacynth and the coral stone.

[55:59]

Which is it, of the favours of your Lord, that ye deny?

[55:60]

Is the reward of goodness aught save goodness?) He says: is the reward of he whom We have blessed with the profession of Allah's divine Oneness anything but the Garden?

[55:61]

(Which is it, of the favours of your Lord, that ye deny?

[55:62]

And beside them) besides the gardens mentioned earlier (are two other Gardens) which are less than the first two and which are: the Garden of Comfort (jannat al-na'im) and the Garden of Refuge (jannat al-

ma'wa),

[55:63]

(Which is it, of the favours of your Lord, that ye deny) regarding the two Gardens?

[55:64]

(Dark green with foliage) because of their abundant watering.

[55:65]

(Which is it, of the favours of your Lord, that ye deny) regarding these two Gardens?

[55:66]

(Wherein) in the Gardens (are two abundant springs) and it is said: springs full of goodness, grace, mercy and bestowal of honour and much more from Allah.

[55:67]

(Which is it, of the favours of your Lord, that ye deny) regarding he two Gardens?

[55:68]

(Wherein) in the two Gardens (is fruit) different kinds of fruit, (the date-palm) different kinds of palm- trees (and pomegranate) different kinds of pomegranate in both taste and shape.

[55:69]

(Which is it, of the favours of your Lord, that ye deny) regarding the four Gardens; and it is said: regarding all the Gardens?

[55:70]

(Wherein (are found) the good and beautiful) wives, i.e. good for their husbands.

[55:71]

(Which is it, of the favours of your Lord, that ye deny?

[55:72]

Fair ones, close-guarded) for their husbands (in pavilions) of hollowed pearls.

[55:73]

Which is it, of the favours of your Lord, that ye deny?

[55:74]

Whom neither man nor jinn will have touched before them) before their husbands

[55:75]

(Which is it, of the favours of your Lord, that ye deny?

[55:76]

Reclining on green cushions) and it is also said: in meadows (and fair carpets) beautifully coloured carpets.

[55:77]

(Which is it, of the favours of your Lord, that ye deny) which of the blessings of your Lord, O men and jinn-here to the exception of Muhammad (pbuh)-do you reject and claim that it is not from Allah?

[55:78]

(Blessed be the Name of thy Lord) your Lord is the Possessor of grace and Mercy; and it is said: Allah exonerates Himself from having a son or partner, (Mighty) the Possessor of might and sovereignty (and Glorious) and the Possessor of forgiveness and beneficence upon the advent of the Day of Judgement!'
And of the surah in which the Event is mentioned, which is all Meccan to the exception of Allah's saying (Is it this Statement that ye scorn. And make denial thereof your livelihood?) and His saying (A multitude of those of old. And a multitude of those of later time)-which were revealed to the Prophet (pbuh) on his way to Medina-, and it consists of 99 verses, 878 words and 1903 letters:

Surah 56: The Event (*al-Waqi'ah*)

And of the surah in which the Event is mentioned, which is all Meccan to the exception of Allah's saying (*Is it this Statement that ye scorn. And make denial thereof your livelihood*?) and His saying (*A multitude of those of old. And a multitude of those of later time*)—which were revealed to the Prophet (pbuh) on his way to Medina—, and it consists of 99 verses, 878 words and 1903 letters:

[56:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (When the event befalleth): '(When the event befalleth) He says: when the Day of Judgement comes.

[56:2]

(There is no denying that it will befall) its coming cannot be repulsed, delayed or contain any ambiguity.

[56:3]

(Abasing (some)) due to their own works and, thus, sends them to the Fire, (exalting (others)) due to their own works and, thus, sends to the Garden. It is also said it is called the Event because of its sound which will be heard by the near and the far;

[56:4]

(When the earth is shaken with a shock) when the earth is shaken with such an earthquake that every mountain and building in it will be obliterated and turn into rubble.

[56:5]

(And the hills are ground to powder) and it is also said: and the hills are made to move like the passing of the clouds; and it is also said that this means: when the hills are uprooted from their spots.

[56:6]

(So that they become a scattered dust) like the dust which sticks to the hooves of beasts or the atoms of dust which can be seen when the rays of the sun emerge from a hole in a house or a crack in a door,

[56:7]

(And ye will be) on the Day of Judgement (three kinds:

[56:8]

(First) those on the right hand) these are the inhabitants of the Garden who will be given their scrolls in their right hands; they are the ones about whom Allah said: "These are destined for Paradise, and I care not"; (what of those on the right hand) arousing by this expression the wonder of His Prophet: and what do you know, O Muhammad, about the bliss, happiness and honour of the people of the Garden?

[56:9]

(And (then) those on the left hand) these are the dwellers of the Fire who will be given their scrolls in their left hands; they are the ones about whom Allah said: "These are destined for hell, and I care not"; (what of those on the left hand) again arousing the wonder of His Prophet: and what do you know, O Muhammad, about the humiliation, punishment and chastisement suffered by the dwellers of hell?

[56:10]

(And the foremost in the race) and the forerunners in the life of the world towards faith, migration, jihad, the utterance of the first "Allahu akbar" [Allah is the greatest] as well as towards all good things, these are (the foremost in the race) the forerunners in the Hereafter towards the Garden:

[56:11]

(Those are they who will be brought nigh) to Allah

[56:12]

(In Gardens of Delight) whose delight is eternal;

[56:13]

(A multitude of those of old) a group of people from the earlier nations before the community of Muhammad (pbuh)

[56:14]

(And a few of those of later time) and a group from the later nations, which is the community of Muhammad (pbuh). It is also said that both groups are from the community of Muhammad (pbuh). When Allah's saying (A multitude of those of old), the Prophet (pbuh) and his Companions were aggrieved because of it, until Allah revealed (And a few of those of later time).

[56:15]

(On lined couches) sitting on couches linked to each other by branches of gold and silver, weaved with pearls and sapphires,

[56:16]

(Reclining) in comfort (therein) on couches (face to face) upon visitation.

[56:17]

(There wait on them) for service (immortal youths) servants; it is also said that these are the children of the disbelievers who are made servants for the people of Paradise. Another way of reading this verse is (There wait on them youths, and they are immortal): i.e. they will never die nor leave the Garden.

[56:18]

The youth will go round (With bowls and ewers and a cup from a pure spring) of pure running wine

[56:19]

(Wherefrom they get no aching of the head) from drinking (nor any madness) nor get intoxicated; it is also said that this means, according to another reading: their drinking is continuous,

[56:20]

(And fruit) different kinds of fruit (that they prefer) that they desire.

[56:21]

(And flesh of fowls that they desire) and different types of birds' meat that they desire.

[56:22]

(And (there are) fair ones with wide, lovely eyes,

[56:23]

Like unto hidden pearls) hidden from heat and cold,

[56:24]

(Reward) this is a reward for the inhabitants of the Garden (for what they used do) and say of good things in the life of the world.

[56:25]

(There) in the Garden (hear they no vain speaking) no falsehood or lying oaths (nor recrimination) nor abuse; it is also said: there is no sin on them for it.

[56:26]

((Naught) but the saying: Peace, (and again) Peace) they greet each other with the greeting peace and the angels also greet them with salutations and greeting of peace from their Lord.

[56:27]

(And those on the right hand) the inhabitants of Paradise; (what of those on the right hand) and what do you know, O Muhammad, about the bliss and happiness of the people of Paradise?

[56:28]

(Among thornless lote tree) under the shade of thornless lote trees.

[56:29]

(And clustered plantains) and clustered banana trees; and it is also said that this means: continuous and uninterrupted,

[56:30]

(And spreading shade) continuously over them, such that there is no sun,

[56:31]

(And water gushing) from the leg of the Throne,

[56:32]

(And fruit in plenary) plenty of different kinds of fruit.

[56:33]

(Neither out of reach) such that they are available sometimes and unavailable at other times (nor yet forbidden) from when they look at it,

[56:34]

(And raised couches) in the air, for its folks,

[56:35]

(Lo! We have created them a (new) creation) We created the females of the life of the world; We created them again after they went through impotence, lack of vision, sickness and death.

[56:36]

(And made them virgins

[56:37]

Lovers) to their husbands and flirtatious with them, (friends) all with the same age, i.e. 33 years of age,

[56:38]

(For those on the right hand) for the inhabitants of Paradise and all of them are the inhabitants of Paradise;

[56:39]

(A multitude of those of old) a group of people from among the nations which came before Muhammad (pbuh)

[56:40]

(And a multitude of those of later time) a group of people from the later nations, which is the community of Muhammad (pbuh); and it is also said that both groups of people belong to the community of Muhammad (pbuh).

[56:41]

(And those on the left hand) the inhabitants of the Fire: (What of those on the left hand) what do you know, O Muhammad, about the degradation and punishment of the people of the Fire?

[56:42]

(In scorching wind) in the flames of the Fire; it is also said: in the scorching wind of the Fire; and it is also said that this means: in the ice-biting wind of the Fire (and scalding water) and boiling water.

[56:43]

(And shadow of black smoke) over them in Gehenna,

[56:44]

(Neither cool) to reinvigorate them (nor refreshing) nor any good for them; it is also said that this means: their drink is not refreshing nor is their punishment good.

[56:45]

(Lo! Heretofore) in the life of the world (they were effete with luxury) they were prodigal; it is also said that this means: they were immersed in comfort; and it is also said that this means: they were bewildered.

[56:46]

(And used to persist) in the life of the world (in the awful sin) i.e. associating partners with Allah; and it is also said that this refers to the lying oath.

[56:47]

(And they used to say) in the life of the world: (When we are dead and have come) scattered (dust and) rotten (bones, shall we then, forsooth, be raised again) shall we then be given life again,

[56:48]

When the prophets answered in the affirmative, they asked the prophets: (And also our forefathers) who died before us?

[56:49]

(Say) O Muhammad, to the people of Mecca: (Lo! those of old and those of later time

[56:50]

Will all be brought together to the tryst of an appointed day) a well-known day, which is the Day of Judgement, whereby the people of old and the people of later times will be brought all together.

[56:51]

(Then lo! ye, the erring) from faith and guidance, (the deniers) of Allah, His Messenger and Scripture. This refers to Abu Jahl and his host,

[56:52]

(Ye verily will eat of a tree called Zaqqum

[56:53]

And will fill your bellies therewith) from the trees of Zaqqum which grow inside the Fire;

[56:54]

(And thereon) and upon eating from the Zaqqum (ye will drink of boiling water,

[56:55]

Drinking even as the camel drinketh) drinking even as a thirsty and sick camel do: it hardly gets filled; it is also said that this means: even as a thirsty camel drinks upon eating sour food.

[56:56]

(This will be their welcome) this will be their food and drink (on the Day of Judgement) on the Day of Reckoning.

[56:57]

(We created you) O people of Mecca. (Will ye then admit the Truth) will you then believe in the Messenger?

[56:58]

(Have ye seen that which ye emit) in the wombs of women?

[56:59]

(Do ye) O people of Mecca (create it) as a human life, male or female, felicitous or damned (or are We the Creator)? No indeed, you are not the Creator, We are.

[56:60]

(We mete out death among you) We made you equal as far as death is concerned, such that all of you will die; it is also said that this means: We apportioned between you your lifespan until you die. Some of you will live to 100 years, others to 80, some to 50, some to more and others to less, (and We are not to be outrun) and We are capable of doing so,

[56:61]

(That We may transfigure you) that We may destroy you and bring instead other people who are better and more obedient than you (and make you) and create you on the Day of Judgement in (what ye know not) in a form that you know not: with dark faces and bluish eyes; it is also said that this means: in the form of apes and swine; and it is also said that this means: We shall place your spirits in the Fire which you do not believe in.

[56:62]

(And verily ye know) O people of Mecca (the first creation) in the wombs of mothers; and it is also said: the creation of Adam. (Why, then, do ye not reflect) upon the first creation and thus believe in the second creation?

[56:63]

(Have ye seen that which ye cultivate) of grains?

[56:64]

(Is it ye) O people of Mecca (who foster it) who makes it grow, (or are We the Fosterer) or are We the One to make it grow?

[56:65]

(If We willed, We verily could make it) the cultivation (chaff) and dry after being green, (then would ye cease not to exclaim) then you would wonder at its dryness and destruction, and exclaim:

[56:66]

(Lo! we are laden with debt) we are being punished by the destruction of our cultivations!

[56:67]

(Nay, but we are deprived) we are deprived of our cultivations! It is also said that this means: we are being fought against!

[56:68]

(Have ye) O people of Mecca (observed the) pure (water which ye drink) irrigate your fields with and give to your cattle to drink?

[56:69]

(Is it ye) O people of Mecca (who shed it from the rain cloud, or are We the Shedder?) Indeed, it is We Who send it down to you.

[56:70]

(If We willed We verily could make it) i.e. pure water (bitter. Why, then, give ye not thanks) for its purity and therefore believe?

[56:71]

(Have ye observed the Fire which ye strike out) from every dry twig except for the twigs of the Jujube tree;

[56:72]

(Was it ye) O people of Mecca (who made the tree thereof to grow) is it you who created the trees from which fire can be struck out, (or were We the Grower) or are We the Creator?

[56:73]

(We, even We, appointed it) i.e. the Fire (a memorial) a reminder of the Fire of the Hereafter (and a comfort) a benefit (for the dwellers in the wilderness) for the travellers in the wilderness.

[56:74]

(Therefore (O Muhammad), praise the name of thy Lord, the Tremendous) therefore pray in the name of your Lord, the Mighty; it is also said that this means: remember the divine Oneness of your Lord, the Mighty.

[56:75]

(Nay, I swear by the places of the stars) I swear by the revelation of the Qur'an in instalments (nujuman) unto Muhammad (pbuh).

[56:76]

(And lo! That) i.e. the Qur'an (verily is a tremendous oath, if ye but knew) if you but believe.

[56:77]

(That (this) is indeed a noble Qur'an) a noble and bounteous Qur'an

[56:78]

(In a Book kept hidden) it is written down in the Guarded Tablet; and this is why the oath was made

[56:79]

(Which none toucheth) i.e. the Guarded Tablet (save the purified) from ritual impurities and sins, i.e. the angels; it is also said that this means: none acts upon the Qur'an except those who are given success,

[56:80]

(A revelation) a speech (from the Lord of the Worlds) unto Muhammad (pbuh).

[56:81]

(Is it this Statement) is it this Qur'an which Muhammad (pbuh) recites to you, O people of Mecca, (that ye scorn) that you deny, and claim that there is no Paradise or hell, resurrection or reckoning, as the Prophet says,

[56:82]

(And make denial thereof your livelihood) and say about the rain that you are given: we were given rain because of such-and-such a storm?

[56:83]

(Why, then, when (the soul) cometh up to the throat (of the dying)

[56:84]

And ye) O people of Mecca (are at that moment looking) when his soul will come out

[56:85]

(And We are nearer unto him) the angel of death and his aids are closer to the dying person (than ye are) than his own family, (but ye see not) the angel of death and his aids.

[56:86]

(Why then, if ye are not in bondage (unto Us)) if you are not legally bound, rewarded or taken to task,

[56:87]

(Do ye not force it back) force the soul back to the body, (if ye are truthful) that you are not legally bound?

[56:88]

(Thus if he is of those brought nigh) to the Garden of Eden,

[56:89]

(Then breath of life) then rest for them in the grave; and it is also said that this means: then there is mercy for them, (and plenty) when they come out of the grave; and it is also said this means: and provision, (and a Garden of Delight) on the Day of Judgement whose delight is perpetual.

[56:90]

(And if he is of those on the right hand) of the inhabitants of Paradise, and all of them are,

[56:91]

(Then (the greeting) "Peace be unto thee" from those on the right hand) then peace and safety to you from the people of the right hand; Allah has taken charge of their matter and saved them; it is also said this means: the people of Paradise greet you with the greeting of peace.

[56:92]

(But if he is of the rejecters) of Allah, His Messenger and His Scripture, (the erring) from faith,

[56:93]

(Then the welcome) their food will be of Zaqqum while their drink (will be boiling water

[56:94]

And roasting at hellfire.

[56:95]

Lo! This) which We have described (is certain truth) that will undoubtedly take place.

[56:96]

(Therefore (O Muhammad) praise the name of thy Lord, the Tremendous) therefore pray by the command of your Lord, the Mighty; and it is also said that this means: remember the divine Oneness of your Lord, the Mighty, Who is more tremendous than all there is'.
0- And of the surah in which Iron is mentioned which is all Meccan or Medinan, and which consists of 29 verses, 544 words and 2,446 letters:

Surah 57: Iron (*al-Hadid*)

And of the surah in which Iron is mentioned which is all Meccan or Medinan,[26] and which consists of 29 verses, 544 words and 2,446 letters:

[57:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's

[26] There is difference of opinion among Muslim scholars about whether this surah is Meccan or Medinan.

saying's (All that is in the heavens and the earth glorifieth Allah): 'He says: (All that is in the heavens) of creation (and the earth) of created beings (glorifieth Allah) pray to Allah; and it is said this means: makes remembrance of Allah, (and He is the Mighty) in retribution against those who disbelieve in Him, (the Wise) in His command and decree: He commanded that none should be worshipped save Him.

[57:2]

(His is the Sovereignty) His are the stores (of the heavens) i.e. rain (and the earth) i.e. vegetation; (He quickeneth) for the resurrection (and He giveth death) in the life of the world; (and He is Able to do things) of giving life and death.

[57:3]

(He is the First) before the appearance of all things, (and the Last) after the disappearance of all things, (and the Outward) above all things (and the Inward) in all things; (and He is Knower of all things) that is to say, He is the First means: He is the Living, the preeternal; He was before all that which Allah gave life to; the Last means: He is the Living and Eternally subsistent and will remains after He takes life from all that which Allah has given life to; the Outward means: He is the Conqueror and there is none that can conquer Him; while the Inward means: He is the One Who has knowledge of the inward and outward without there being anyone to inform Him; and it is also said that this means: He is the One Who puts ahead any that is first and the One Who puts last any that is last, before He created any creation; and He will subsist after the annihilation of everything He created, and He is the Living, the Subsistent Who will never die or be annihilated, and He is Aware of all things from first to last, inward or outward.

[57:4]

(He it is Who created the heavens and the earth in six Days) of the days of the beginning of the life of the world whereby one day is 1,000 years of the days we know, the first day being Sunday and the last Friday; (then He mounted the Throne) He established Himself on the Throne and it is said He filled it. Before He created the heavens and the earth, Allah was established on the Throne without any modality (bila-kayf). (He knoweth all that entereth the earth) of rain, treasures and dead created beings, (and all that emergeth therefrom) from the earth of dead created beings, vegetation, water and treasures (and all that cometh down from the sky) of provision, rain, angels and misfortunes (and all that ascendeth therein) of angels, the angels who record people's actions and works; (and He is with you) and He is Aware of you (wheresoever ye may be) on land or at sea. (And Allah is Seer of what ye do) of good or evil.

[57:5]

(His is the Sovereignty) the stores (of the heavens) rain (and the earth) vegetation (and, unto Allah (all) things are brought back) and the consequences of all things are brought back to Allah in the Hereafter.

[57:6]

(He causeth the night to pass into) and increase in duration over (the day, and He causeth the day to pass into) and increase in duration over (the night, and He is Knower of all that is in the breasts) He knows what is in the hearts of good and evil.

[57:7]

(Believe in Allah) O people of Mecca (and His messenger) Muhammad (pbuh) (and spend of that whereof He hath made you trustees) and spend in the way of Allah of that which He has made you owners; (and such of you as believe) O people of Mecca (and spend (aright)) and spend their wealth in the way of Allah, (theirs will be a great reward) in the Garden because of their faith and spending of their wealth.

[57:8]

(What aileth you) O people of Mecca (that ye believe not in Allah) that you deny Allah's divine Oneness, (when the messenger) Muhammad (pbuh) (calls you to believe in your Lord) to profess your Lord's divine Oneness, (and He hath already made a covenant with you) and He has already taken your declaration of Allah's divine Oneness, (if ye are believers) on the Day of Covenant?

[57:9]

(He it is Who sendeth down clear revelations) he sends down Gabriel with clear revelations, expositing commands and prohibitions, the lawful and unlawful (unto His slave) Muhammad (pbuh) (that He may bring you forth) through the Qur'an and the call of Muhammad (pbuh) (from darkness unto light) from disbelief into faith; and it is also said that this means: He has indeed brought you forth from disbelief into faith; (and lo! for you) O believers, (Allah is Full of Pity, Merciful) for bringing you forth from disbelief into faith.

[57:10]

(And what aileth you) O believers (that ye spend not in the way of Allah) in obedience of Allah, (when Unto Allah belongeth the inheritance of the heavens and the earth) the inhabitants of the heavens and the earth will all perish, and only Him will remain, and the results of all things will go back to Him? (Those) of you, O believers (who spent and fought) the enemy along with the Prophet (pbuh) (before the victory) before the conquest of Mecca (are not upon a level (with the rest of you)) are not equal in the sight of Allah in terms of merit and obedience. (Such) the people who have this trait (are greater in rank) in merit and standing in the sight of Allah through their obedience and reward-this refers to Abu Bakr al-Siddiq-(than those who spent and fought afterwards) than those who spend after the conquest of Mecca and fight the enemies along with the Prophet (pbuh) thereafter. (Unto each hath Allah promised good) i.e. the Garden through faith. (And Allah is Informed of what ye do) of what you spend.

[57:11]

(Who is he that will lend unto Allah) by giving alms (a goodly loan) sincerely from his heart, intending no one but Allah, (that He may double it for him) that Allah may accept it from Him and increase his reward from seven to 70 up to 700 and one million folds, and up to whatever folds Allah wills, (and his may be a rich reward) an abundant reward in the Garden? This verse was revealed about Abu'l-Dahdah.

[57:12]

(On the day) which is the Day of Judgement (when thou) O Muhammad (will see the believers) the true believers, (men and women, their light shining forth before them and on their right hands) on the Bridge over hell, the angels will say to them on the Bridge over hell: (Glad news for you this day: Gardens beneath which) beneath its trees and habitations (rivers flow) rivers of wine, water, honey and milk flow, (wherein ye are immortal) they will abide in Paradise, never to die or leave. (That is the Supreme Triumph) they earned Paradise and that which is therein and are saved from hell and that which it contains.

[57:13]

(On the day) i.e. the Day of Judgement (when the hypocritical men and the hypocritical women will say) while on the Bridge over hell (unto those who believe) the true believers: (Look on us) and wait for us, O group of believers, (that we may borrow from your light) that we use your light to see and cross the Bridge over hell! (it will be said) the believers will say to them; and it is said: the angels will say to them; and it is said Allah will say to them: (Go back) to the life of the world; and it is said this means: go back to the stopping-place where we were given light (and seek for light!) This is said to the hypocrites out of mockery by Allah; and it is also said that this is said by the believers; and so the hypocrites will go back seeking light. (Then there will separate them) i.e. the believers and the hypocrites (a wall wherein is a gate, the inner side whereof containeth mercy) Paradise, (while the outer side thereof is towards the doom) towards hell.

[57:14]

(They will cry unto them) behind the gate ((saying): Were we not with you) following your religion, O group of believers? (They will say: Yea, verily; but ye tempted one another) you ruined yourselves through your secret disbelief and hypocrisy, (and hesitated) and you shunned repenting from disbelief and hypocrisy; and it is said that this means: you waited for the death of Muhammad (pbuh) so that you would then reveal your disbelief, (and doubted) in Allah, His Scripture and His Messenger, (and vain desires) falsehoods and false hope (beguiled you till the ordinance of Allah came to pass) until the promise of Allah was fulfilled that you die without repentance from disbelief and hypocrisy; (and the deceiver) i.e. Satan; and it is said that this means: the falsehoods of the life of the world (deceived you concerning Allah) concerning the obedience of Allah;

[57:15]

(So this day) which is the Day of Judgement (no ransom can be taken from you) O group of hypocrites (nor from those who disbelieved) in Muhammad (pbuh) and the Qur'an. (Your home is the Fire) your destination is the Fire; (that is your patron) it has better right over you, (and a hapless journey's end) they will come to: their companions being the satans, their neighbours the disbelievers, their food the Zaqqum, their drink boiling water, their clothes pieces of fire and their visitors snakes and scorpions.

[57:16]

Then Allah mentioned the state of their hearts when they were in the life of the world, saying: (Is not the time ripe for the hearts of those who believe) outwardly (to submit) to soften, abase itself and be sincere (to Allah's reminder) to Allah's promises and threats; it is also said this means: to Allah's divine Oneness (and to the Truth which is revealed) to the commands and prohibitions, the lawful and unlawful contained in the Qur'an, (that they become not as those who received the Scripture) that they became like those who were given the knowledge of the Torah (of old) before the advent of Muhammad (pbuh) and so they are the folk of the Torah (but the term was prolonged for them and so their hearts were hardened) regarding faith; these are the ones who went against the religion of Moses, (and many of them) of the folk of the Torah (are evil-livers) disbelievers who do not believe in Allah as it is in Allah's foreknowledge.

[57:17]

(Know that Allah quickeneth the earth) through rain (after its death) after being exposed to dryness and drought; and similarly Allah will bring the dead back to life through rain. (We have made clear Our revelations) bringing the dead back to life (for you, that haply ye may understand) that haply you may believe in resurrection after death.

[57:18]

(Lo! those who give alms, both men and women) because of their faith, (and lend unto Allah) through giving alms (a goodly loan) sincerely from their heart in seeking only Allah's pleasure, (it will be doubled for them) it will be accepted from them and increased from seven folds to 70 and up to 700 folds and two million folds, and even more as Allah wills, (and theirs will be a rich reward) a goodly reward in Paradise.

[57:19]

(And those who believe in Allah and His messengers) from among all nations, (they are the loyal) in their faith; (and the martyrs are with their Lord; they have their reward and their light) at the Bridge over hell; and it is also said this means that the martyrs mentioned above refer to the witnesses who will testify in favour of the prophets against their respective peoples; and it is said that they refer to those who were killed while fighting for the sake of Allah: all these have the reward of the prophets in the course of conveying their message and will also have their light at the Bridge over hell to see their way while crossing it; (while as for those who disbelieve and deny Our revelations) i.e. the Scripture and Messenger, (they are owners of hellfire) they are the dwellers of the Fire.

[57:20]

(Know that the life of this world) that which is in the life of this world (is only play) exultation, (and idle talk) falsehood, (and pageantry) an appearance, (and boasting among you) regarding status and lineage, (and rivalry about wealth and children) which will vanish and not last; (as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow) after having been green (then it becometh straw) in the same vein, the life of the world will not last just as this vegetation did not. (And in the Hereafter there is grievous punishment) for he who abstains from obeying Allah and withholds the right of Allah, (and (also) forgiveness from Allah and His good pleasure) in the Hereafter, for he who obeys Allah and fulfils Allah's right over his wealth, (whereas the life of the world) i.e. concerning its lastingness and evanescence (is but matter of illusion) like the illusion surrounding the utilities of the house such as plates and bowls.

[57:21]

Allah then said to all created beings: (Race) in relation to repentance of your sins (one with another for forgiveness from your Lord and a Garden) and for a Garden by means of righteous works (whereof the breadth is as the breadth of the heavens and the earth) where they to be joined with each other, (which is in store) which is created and prepared (for those who believe in Allah and His messengers) from among all nations. (Such) forgiveness, Allah's good pleasure and the Garden (is the bounty of Allah) are all bounties from Allah, (which He bestoweth upon whom He will) upon whoever deserves it, (and Allah is of Infinite Bounty) in bestowing Paradise.

[57:22]

(Naught of disaster befalleth in the earth) such as drought, dryness of land, rise in prices and continuous hunger (or in yourselves) such as sicknesses, pains, misfortunes, the death of one's family members and children and loss of wealth (but it is in a Book) He says: all this is decreed upon you and recorded in the Guarded Tablet (before We bring it into being) before they befall the earth or your own selves. (Lo! That) the recording of that (is easy for Allah) even without a record, but everything is recorded.

[57:23]

(That ye grieve not for the sake of that which hath escaped you) of provision and well-being and say it has not been decreed for us, (nor yet exult because of that which hath been given) and say: He has given this to us. (Allah loveth not all prideful) in their walk (boasters) regarding the bounties of Allah; it is also said that this means: Allah loves not all prideful people about their disbelief and boasters about their idolatry; this is in reference to the Jews,

[57:24]

(Who hoard) who conceal the traits and description of the Prophet (pbuh) in the Torah (and who enjoin upon the people avarice) in the Torah by concealing the traits and description of the Prophet (pbuh). (And whosoever turneth away) from faith, (still Allah is the Absolute) He is free of the need for his faith, (the Owner of Praise) for he who declares His divine Oneness; and it is said the Owner of Praise with regard to His acts, for He gives thanks for very little and rewards it abundantly.

[57:25]

(We verily sent Our messengers with clear proofs) with commands, prohibitions and signs, (and revealed with them the Scripture) and sent to them Gabriel with the Scripture (and the Balance) expositing there in justice, (that mankind may observe right measure) justice; (and He revealed iron) We created iron, (wherein is mighty power) such that only fire makes it pliable; it is also said that this means: there is in it mighty strength for fighting and war (and (many) uses for mankind) they use it to make things like knives, axes, files and other things, (and that Allah may know) in order that Allah may see (him who helpeth Him and His messengers, though unseen) by means of these weapons. (Lo! Allah is Strong) by helping His friends, (Almighty) in retribution against His enemies.

[57:26]

(And We verily sent Noah) to his folk, 800 years after Adam, and he remained with them for 950 years, but they refused to believe and Allah destroyed them with the flood (and Abraham) and We have sent Abraham to his folk, 1240 years after Noah (and placed the prophethood and the Scripture) they had among them prophets and scriptures (among their seed) the seed of Noah and Abraham, (and among them there is he who goeth right) a believer in the Scripture and Messenger, (but many of them are evil-livers) disbelievers in the Scripture and Messenger.

[57:27]

(Then We caused Our messengers) one after the other (to follow in their footsteps) to follow Noah and Abraham from their respective offspring; (and We caused Jesus, son of Mary, to follow) these Messenger, i.e. messengers other than the Prophet Muhammad (pbuh) (and gave him the Gospel, and placed compassion and mercy) towards each other (in the hearts of those who followed him) i.e. who followed the religion of Jesus. (But monasticism they invented) they built monasteries and cloisters to escape the sedition of Paul, the Jew. (We ordained it not for them) We did not enjoin monasticism upon them. (Only seeking Allah's pleasure) they did not invent it except to seek Allah's good pleasure, (and) had We enjoined it upon them (they observed it not with right observance) they would not have given it its right due. (So We give those of them who believe) among the monks (their reward) double for their faith and worship; these are the ones who did not contravene against the religion of Jesus. 24 among these were in the Yemen and when they heard of the Prophet (pbuh) they believed in him and joined his religion, (but many of them) of the monks (are evil-livers) disbelievers, these are the ones who went against the religion of Jesus.

[57:28]

(O ye who believe! Be mindful of your duty to Allah) fear Allah (and put faith in His messenger) be firm in your belief in Allah and His Messenger. (He will give you twofold of His mercy) of His reward and beneficence (and will appoint for you a light wherein ye shall walk) among people on the Bridge over hell, (and will forgive you) the sins you committed in the pre-Islamic era. (Allah is Forgiving) He forgives he who repents, (Merciful) towards he who dies in a state of repentance;

[57:29]

(That the People of the Scripture) 'Abdullah Ibn Salam and his followers (may know that they control naught of the bounty of Allah) of the reward of Allah, (but that the bounty) reward and honour (is in Allah's hand to give to whom He will) whoever deserves it. (And Allah is of Infinite Bounty) in relation to the believers in that He bestows upon them reward and honours them. The last two verses were revealed about 'Abdullah Ibn Salam when he boasted to Ubayy Ibn Ka'b and his friends that they had two rewards while others had only one'.
And of the surah in which Dispute is mentioned, which is all Medinan-to the exception of Allah's saying (There is no secret conference of three but He is their fourth) which is Meccan-and it consists of 22 verses, 473 words and 1,992 letters:

Surah 58: Dispute (*al-Mujadilah*)

And of the surah in which Dispute is mentioned, which is all Medinan—to the exception of Allah's saying (*There is no secret conference of three but He is their fourth*) which is Meccan—and it consists of 22 verses, 473 words and 1,992 letters:

[58:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's

saying (Allah hath heard): '(Allah hath heard) He says: Allah heard before He informed you, O Muhammad, (the saying of her that disputeth) that speaks to and argues (with thee (Muhammad) concerning her husband, and complaineth unto Allah) and entreats Allah, Exalted is He, to explain her matter. (And Allah heareth your colloquy) and Allah hears your conversation and exchange of words. (Lo! Allah is Hearer) of your conversation, (Knower) of her matter. The story is that Khawlah Bint Tha'labah Ibn Malik Ibn al-Dakhshim al-Ansariyyah was married to Aws Ibn al-Samit al-Ansari and the latter, who was touched by the jinn, wanted to have sexual intercourse with her while in her period. When she refused, he became angry and said: "if you leave the house before I have sexual intercourse with you, you are unlawful to me just as my mother is".

[58:2]

(Such of you as put away your wives (by saying they are as their mothers)-They are not their mothers) they are not like their mothers; (none are their mothers) in terms of unmarriageability (except those who gave them birth) or those whose milk they drank in their infancy (they indeed utter an ill word) when they declare their wives unlawful to them, like the unlawfulness of their mothers (and a lie. And lo! Allah is Forgiving) since He did not punish him for declaring unlawful that which Allah made lawful, (Merciful) after he has repented and shown remorse.

[58:3]

Allah explained the expiation for saying to one's wife: "you are unlawful to me just like my mother is" (Zihar), saying: (Those who put away their wives (by saying they are as their mothers)) those who make unlawful for themselves sexual intercourse with their wives (and afterward would go back on that which they have said) then go back on making it lawful; ((the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this) freeing of a slave (ye are exhorted) as an expiation of the Zihar; (and Allah is informed of what ye do) regarding the Zihar, of expiation and other things.

[58:4]

(And he who findeth not (the wherewithal)) the means to free a slave, (let him fast for two successive months before they touch one another) before they have sexual intercourse with one another; (and for him who is unable to do so) i.e. to fast because he is weak ((the penance is) the feeding of sixty needy ones) giving each needy person half a measure (half a sa') of wheat or one measure (sa') of barley or dates. (This) which I have explained regarding the expiation of the Zihar, (that ye may put trust in Allah and His messenger) in order that you acknowledge the obligations of Allah and the wont of His Messenger. (Such are the limits (imposed by Allah)) such are the legal rulings and obligations of Allah regarding the Zihar; (and for disbelievers) in the limits imposed by Allah (is a painful doom) whose pain will extend to their hearts. From the beginning of the surah to this point was revealed about Khawlah Bint Tha'labah Ibn Malik al-Ansariyyah and her husband Aws Ibn al-Samit, the brother of 'Ubadah Ibn al-Samit, who was angered by his wife for refusing him to sleep with her and, as a result, made sexual intercourse with her forbidden on him. But he regretted doing so, and Allah revealed how he could expiate the sin he committed. The Prophet (pbuh) told him: "You should free a slave". Aws said: "I have very little money and it costs a great deal to free a slave". The Prophet (pbuh) said: "Then you should fast two successive months". Aws said: "I cannot do so! If I do not eat once or twice a day my eyesight becomes dim; and I fear peril if I fast". The Prophet (pbuh) said: "Then you should feed 60 needy ones". Aws said: "I can not afford it". The Prophet (pbuh) ordered for him a measure of dates and commanded him to give it to the needy. Aws said: "I do not know of anyone in Medina who is more in need of it than I". The Prophet (pbuh) told him to eat it and, with the help of another person, the Prophet (pbuh) fed 60 needy people, and this allowed Aws to go back to his wife whom he had declared unlawful for himself.

[58:5]

(Those who oppose Allah and His messenger) regarding Religion and show enmity towards him (will be abased) they will be chastised and conquered on the day of the Ditch; they will be killed and defeated; the reference here is to the people of Mecca (even those before them were abased) just as those who had

fought against the prophets before the people of Mecca were chastised and conquered; (and We have sent down clear tokens) We have sent Gabriel with revelations making clear the commands and prohibitions, the lawful and unlawful, (and for disbelievers) in the revelations of Allah (is a shameful doom) through which they will be humiliated; and it is said that a shameful doom means: a severe chastisement.

[58:6]

(On the day when Allah will raise them all together) will raise the adherents of all religions (and inform them of what they did) in the life of the world. (Allah hath kept account of it) i.e. He has kept account of all their works (while they forgot it) while they left the obedience of Allah with which they were commanded. (And Allah is Witness over all things) over all their works.

[58:7]

(Hast thou not seen) have you not been informed, O Muhammad, in the Qur'an (that Allah knoweth all that is in the heavens and all that is in the earth) of creation? (There is no secret conference of three but He is their fourth) except that Allah knows about them, their works and secret conference, (nor of five but He is their sixth) He knows them and knows their secret conference, (nor of less than that or more but He is with them) He knows them and knows their secret conference (wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did) in the life of the world. (Lo! Allah is Knower of all things) of their works and secret conference. This verse was revealed about Safwan Ibn Umayyah and his son-in-law; their story is mentioned in the Surah of Prostration.

[58:8]

(Hast thou not observed) O Muhammad (those who were forbidden conspiracy) other than true believers (and afterward returned to that which they had been forbidden) of conspiracy, leaving aside true believers, (and (now) conspire together) among themselves (for crime) for lies (and wrong-doing) transgression (and disobedience towards the messenger) by opposing the Messenger after he forbade them from doing so? What happened is that the hypocrites used to hold secret conferences with the Jews regarding the military expeditions of the believers, in order to aggrieve the believers. (And when they) i.e. the Jews (come unto thee they greet thee with a greeting wherewith Allah greeteth thee not) for they used to say al-sam, i.e. death, be with you [that is instead of saying al-salam, i.e. peace, be with you] and the Prophet (pbuh) used to answer: "and al-sam be with you", (and say within themselves) to one another: (Why should Allah punish us for what we say) to His Prophet? If he were truly a Prophet, as he claims, his prayer would have been answered when he answers: "and al-sam be with you". Allah answered them, saying: (Hell will suffice them) i.e. the Jews as a destination in the Hereafter; (they will feel the heat thereof. A hapless journey's end) is hell wherein they will end!

[58:9]

(O ye who believe) in Muhammad (pbuh) and the Qur'an! (when ye conspire together) among yourselves, (conspire not together for crime) for lying (and wrong-doing) transgression (and disobedience towards the messenger) by opposing the Messenger like the hypocrites did with the Jews, leaving aside the true believers, (but conspire together for righteousness) for performing the obligations of Allah and for being good towards one another (and pity) shunning transgressions and boycott, (and keep your duty) fear Allah for secret conferencing with other than the true believers, (towards Allah, unto whom ye will be gathered) in the Hereafter.

[58:10]

(Lo! Conspiracy) of the hypocrites with the Jews while leaving the true believers aside (is only of the devil) is of the obedience of Satan and by his command, (that he may vex those who believe) in Muhammad (pbuh) and the Qur'an; (but he can harm them) secret conference of the hypocrites will not harm the believers (not at all unless by Allah's leave) unless it is by Allah's will. (In Allah let believers put their trust) and let them not put it in other than Him.

[58:11]

(O ye who believe! When it is said) when the Prophet (pbuh) says: (Make room in assemblies, then make room; Allah will make way for you (Hereafter)) in the Hereafter. This was revealed about Thabit Ibn Qays Ibn Shammas whose story is mentioned in the Surah of the Private Apartments. It is also said it was revealed about a group of people from Badr, among whom were Thabit Ibn Qays Ibn Shammas. These people went to the Prophet (pbuh) on a Friday when he was staying in the apartment of his wife Safiyyah. When they could not find a place where to sit, they stood at the beginning of the assembly. So the Prophet (pbuh) addressed some people who were not among those who participated in the Battle of Badr: so-and-so and so-and-so and so-and-so let those who took part in the Battle of Badr sit in your places. This is because the Prophet (pbuh) used to honour all those who fought at the battle of Badr. But when he did that, he noticed that those who were made to give up their seats resented it, and so Allah revealed about them this verse. (And when it is said, Come up higher!) in prayer, jihad or remembrance (go up higher; Allah will exalt those who believe) in secret and openly (among you) in ranks, (and those who have knowledge) along with faith, (to high ranks) merits in Paradise, more than the merits given to those who have faith but have no knowledge. This is because a believer who is knowledgeable is better than a believer who is not. (Allah is informed of what ye do) of good or evil.

[58:12]

(O ye who believe) in Muhammad (pbuh) and the Qur'an! (When ye hold conference) when you speak (with the messenger, offer an alms before your conference). This was revealed about those believers who were well off and used to speak to the Prophet (pbuh) more than the poor believers, so much so that they vexed both the Prophet (pbuh) and the poor believers. Allah, therefore, forbade them from doing so and commanded them to give alms to the poor, one silver coin for each word they would say to him, before they even spoke with the Prophet (pbuh). (That) almsgiving (is better) than holding back money (and purer for you) and purer for your hearts from sins; and it is also said this means: it is purer for the hearts of the poor in that it prevents their hearts from becoming hard. (But if ye cannot find (the wherewithal)) to give alms, O poor believers, then you can speak with the Prophet (pbuh) as much as you wish without being required to give alms (then lo! Allah is Forgiving) He forgives your sins, (Merciful) towards the one among you who dies repentant.

[58:13]

When they stopped speaking with the Prophet (pbuh) because of the required almsgiving involved, Allah reproached them for doing so, saying: (Fear ye) are you miserly, O well off people, (to offer alms before your conference) to offer alms to the poor before speaking with the Prophet (pbuh)? (Then, when ye do it not) when you do not give alms (and Allah hath forgiven you) the question of giving alms, (establish worship) perform the five daily prayers (and pay the poor-due) from your wealth (and obey Allah) in that which He commands you (and His messenger) in that which he commands you. (And Allah is Aware of what ye do) whether it is good or evil. But no one gave alms for speaking with the Prophet (pbuh) except 'Ali Ibn Abi Talib who gave to alms a golden piece which he sold for ten silver pieces, and then asked the Prophet (pbuh) a question of ten words.

[58:14]

Allah then said about 'Abdullah Ibn Ubayy and his host, because of their alliance with the Jews: (Hast thou not seen) O Muhammad (those who take for friends) for assistance and help (a folk) i.e. the Jews (with whom Allah is wroth? They) i.e. the hypocrites (are neither of you) in private such that what is due to you is due to them (nor of them) i.e. the Jews, openly such that whatever is due to the Jews is due to them, (and they swear a false oath) they falsely swear that they are believers and true in their faith (knowingly) while they know they are lying in their oath.

[58:15]

(Allah hath prepared for them) for the hypocrites: 'Abdullah Ibn Ubayy and his host (a dreadful doom) in the life of the world and in the Hereafter. (Evil indeed is that which they are wont to do) evil is that which they do in their state of hypocrisy.

[58:16]

(They make a shelter of their oaths) they lie in their oath in order not to be killed (and turn (men) from the way of Allah) they secretly turn people away from Allah's religion and obedience; (so theirs will be a shameful doom) with which they will be humiliated in the Hereafter.

[58:17]

(Their wealth) the abundance of the wealth of the hypocrites and the Jews (and their children) and the abundance of their children (will avail them naught against Allah) against Allah's chastisement. (Such) the hypocrites and the Jews (are rightful owners of the Fire) the inhabitants of the Fire; (they will abide therein) for eternity, neither to die nor leave it.

[58:18]

(On the day) the Day of Judgement (when Allah will raise them all together) the hypocrites and the Jews, (then will they swear unto Him) we were never hypocrites or disbelievers (as they (now) swear unto you) in the life of the world, (and they will fancy that they have some standing) with regard to religion. (Lo! is it not they who are the liars) in their oaths before Allah?

[58:19]

(The devil hath engrossed them) Satan has conquered them and commanded them to obey him, and they did, (and so hath caused them to forget remembrance of Allah) until they left obeying Allah in private. (They) i.e. the hypocrites and the Jews (are the devil's party) the army of the devil. (Lo! is it not the devil's party) the devil's army (who will be the losers) of the life of the world and the Hereafter?

[58:20]

(Lo! those who oppose) contravene (Allah and His messenger) in the matter of religion, (they will be among the lowest) in the Fire. The reference here is to the Jews and hypocrites.

[58:21]

(Allah hath decreed: Lo! I verily shall conquer, I and My messengers) i.e. Muhammad (pbuh) they shall conquer Persia, Byzantium, the hypocrites and the Jews. (Lo! Allah is Strong) through giving help to his prophets, (Almighty) in retribution against His enemies. This was revealed about 'Abdullah Ibn Ubayy Ibn Salul who said to the true believers: “Do you really think that you shall conquer Persia and Byzantium?”.

[58:22]

Allah then revealed about Hatib Ibn Abi Balta'ah, a man from the Yemen, who wrote a letter to the people of Mecca in which he divulged one of the secrets of the Prophet (pbuh) saying: (Thou wilt not find) O Muhammad (folk) i.e. Hatib (who believe in Allah and the Last Day) resurrection after death (loving those who oppose) contravene against (Allah and His messenger) in matters of religion, meaning here the people of Mecca: (even though they be their fathers) blood fathers (or, their sons or their brethren or their clan) or their own folk or relatives. (As for such) Hatib and his fellow believers, (He hath written faith upon their hearts) He cast love of faith in their hearts (and hath strengthened them with a Spirit from Him) with a mercy from Him; and it is said this means: He helped them with a help from Him, (and He will bring them into Gardens beneath which) beneath its trees and habitations (rivers flow) rivers of wine, water, honey and milk flow, (wherein they will abide) they will dwell in Paradise for eternity, never to die or leave it. (Allah is well pleased with them) because of their faith, works and repentance, (and they are well pleased with Him)

because of the reward and honour they receive from Him. (They are Allah's party) they are Allah's army. (Lo! is it not Allah's party who are the successful?) they are saved from His wrath and chastisement; these are the ones who found and obtained what they were seeking, and were saved from the evil of that which they fled from. Hatib was of those who took part in the Battle of Badr, and his story is found in surah "She that is to be examined (al-Mumtahanah)".
And of the surah in which Exile is mentioned which is all Medinan, and consists of 24 verses, 745 words and 1,712 letters:

Surah 59: Exile (*al-Hashr*)

And of the surah in which Exile is mentioned which is all Medinan, and consists of 24 verses, 745 words and 1,712 letters:

[59:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (All that is in the heavens and all that is in the earth glorifieth Allah): '(All that is in the heavens) He says: all that is in the heavens of creation (and all that is in the earth) of created beings (glorifieth Allah) pray to Allah; and it is also said this means: remember Allah, (and He is the Mighty) in His kingdom and dominion, (the Wise) in His command and decree; He commanded that none should be worshipped except Him.

[59:2]

(He it is Who hath caused those of the People of the Scripture who disbelieved) i.e. Banu'l-Nadir (to go forth from their homes) and fortresses (unto the first exile) because they are the first to be gathered and exiled from Medina to Historic Syria, and specifically to Jericho and Adhri'at, as a result of breaking their covenants with the Prophet (pbuh) after the battle of Uhud. (Ye deemed not) you did not have any hope, O group of believers, (that they) i.e. Banu'l-Nadir (would go forth) from Medina to Historic Syria, (while they) the Banu'l-Nadir (deemed that their strongholds) their fortresses (would protect them from Allah) from Allah's chastisement. (But Allah reached them) Allah punished them and humiliated them through the killing of Ka'b Ibn al-Ashraf (from a place whereof they reckoned not) they did not think that Ka'b Ibn al-Ashraf would be killed nor did they have any fear regarding this, (and cast terror in their hearts) fear from Muhammad (pbuh) and his Companions, when they did not fear them at all before this (so that they ruined their houses) some of their houses (with their own hands) and throw its stones on the believers (and the hands of the believers) and they left some of their homes to the believers who destroyed them and threw their stones at them. (So learn a lesson, O ye who have eyes!) learn a lesson, O you who have insight in Religion, from what Allah has done to them concerning their exile.

[59:3]

(And if Allah had not decreed migration) from Medina to Historic Syria (for them) for the Banu'l-Nadir, (He verily would have punished them in this world) by exposing them to killing, (and theirs in the Hereafter is the punishment of the Fire) which is worse than being killed.

[59:4]

(That) exile and punishment (is because they were opposed to Allah and His messenger) concerning Religion; (and whoso is opposed to Allah) in the matter of religion and shows enmity towards Him, ((for him) verily Allah is stern in reprisal) in the life of the world as well as in the Hereafter.

[59:5]

The Prophet (pbuh) then ordered his Companions to cut down their palm-trees except a particular tree called the 'Ajwah, which he asked them not to cut down. When the Banu'l-Nadir reproached the believers for

doing so, Allah revealed: (Whatsoever palm-trees you cut down) other than the 'Ajwah palm-tree (or left standing on their roots) and did not cut down, i.e. the 'Ajwah, (it was by Allah's leave) both commands of cutting down and not cutting down are from Allah, (in order that He might confound the evil-livers) in order that He might humiliate the disbelievers, i.e. the Banu'l-Nadir, through that which you have cut down of their palm-trees.

[59:6]

(And that which Allah gave as spoil unto His messenger from them) from Banu'l-Nadir, it is solely for the Messenger of Allah (pbuh) and there is nothing in it for you, (ye urged not) you did not use (any horse or riding-camel for the sake thereof) but you walked to it, for it was very close to Medina, (but Allah giveth His messenger) Muhammad (pbuh) (lordship over whom He will) the Banu'l-Nadir. (Allah is Able to do all things) in terms of giving help and spoils.

[59:7]

(That which Allah giveth as spoil unto His messenger from the people of the townships) of 'Uraynah, Qurayzah, Banu'l-Nadir, Fadak and Khaybar, (it is for Allah) specifically and there is nothing in it for you (and His messenger) the command of the Messenger of Allah (pbuh) regarding this is permissible, and this is why he made the spoils of Fadak and Khaybar an endowment for the needy people; it remained under his control during his lifetime, and after his death it came under the control of Abu Bakr al-Siddiq, and after him under 'Umar, 'Uthman and 'Ali respectively exactly as it was under the control of the Prophet (pbuh) and it remains so to this day. The Prophet (pbuh) also divided the spoils of Banu Qurayzah and Banu'l-Nadir on the poor from among the Emigrants (al-Muhajirun), he gave them according to their need and the need of their dependents (and for the near of kin) and he gave some of it to the needy among the Banu 'Abd al-Muttalib (and the orphans) and he gave some of it to the orphans, other than the orphans of Banu 'Abd al-Muttalib (and the needy) and gave some of it to the needy, other than the needy of the Banu 'Abd al-Muttalib (and the wayfarer) the guest and the passer-by, (that it become not a commodity) a division (between the rich among you) between the strong among you. (And whatsoever the messenger giveth you) of spoils, (take it) accept it; it is also said that this means: whatever the messenger commands you, act upon it. (And whatsoever he forbideth, abstain (from it). And keep your duty to Allah) fear Allah in that which He commanded you. (Lo! Allah is stern in reprisal) when He punishes; this is because they said to the Prophet (pbuh): "Take your share of the spoils and leave us to deal with the rest of it".

[59:8]

Allah therefore said to them: these spoils-i.e. seven gardens that belonged to the Banu'l-Nadir-(And (it is) for the poor fugitives who have been driven out from their homes) because they were driven out of their homes in Mecca (and their belongings) the disbelievers of Mecca expelled them from Mecca, they were about one hundred men, (who seek bounty) who seek reward (and pleasure from Allah) and the good pleasure of Allah by means of jihad (and help Allah and His messenger) through jihad. (They are the loyal) they are the ones who are true in their faith and jihad.

[59:9]

Then the Prophet (pbuh) to the Helpers (al-Ansar): "These spoils and gardens are solely for the poor among the Emigrants. If you wish, I will divide your wealth and properties on the Emigrants and give you a share of the spoils, or you keep your wealth and properties and I divide the spoils on the poor among the Emigrants". They said: "O Messenger of Allah, we would like to share our wealth and properties with them and we will also prefer them over ourselves and let them have the spoils". Allah praised them for this by saying: (Those who entered the city) those who made it possible for the Prophet (pbuh) and his Companions to live in the abode of migration (and the faith before them) and were believers before the Immigrants came to them (love these who flee unto them for refuge) in Medina from among the Companions of the Prophet (pbuh) (and find in their breasts) in their hearts (no need) no resentful envy; and it is said this means: no vexation (for that which hath been given them) of spoils, while they did not get any, (but prefer (the fugitives) above themselves) with their wealth and homes (though poverty become their lot. And whoso is saved from his

own avarice) and whoever drives away avarice from his own self (such are they who are successful) such are they who are saved from Allah's wrath and chastisement.

[59:10]

(And those who came (into the faith) after them) after the first Emigrants (say: Our Lord Forgive us) our sins (and our brethren who were before us in the faith) and migration, (and place not in our hearts any rancour) or resentful envy (towards those who believe) among the Emigrants. (Our Lord! Thou art Full of Pity, Merciful) they made these supplications because they were afraid of resentful envy, because the Prophet (pbuh) gave the spoils to the first Emigrants and did not give them anything.

[59:11]

(Hast thou not observed) O Muhammad (those who are hypocrites) those who are double-faced in their religion: these were a group of people from the Aws tribe who claimed to be believers in the open but were disbelievers in private, ((how) they tell) in private (their brethren who disbelieve among the People of the Scripture) i.e. Banu Qurayzah; they said to them when they were surrounded by the Prophet (pbuh) "Remain firm in your faith inside your strongholds": (If ye are driven out) from Medina as were driven out the Banu'l-Nadir, (we surely will go out with you, and we will never obey anyone against you) and we will not help anyone in Medina against you, (and if ye are attacked) by the Prophet (pbuh) and his Companions (we verily will help you) against them. (And Allah beareth witness) and Allah knows (that they) i.e. the hypocrites (verily are liars) they lie in what they say.

[59:12]

((For) indeed if they) i.e. the Banu Qurayzah (are driven out) from Medina (they) the hypocrites (go not out with them, and indeed if they are attacked) by the Prophet (pbuh) (they help not) against Muhammad (pbuh) (and indeed if they had helped them) against Muhammad (pbuh) (they would have turned and fled) in defeat, (and then they would not have been victorious) they will not escape what will befall them.

[59:13]

Allah then said to the believers: (Ye are more awful as a fear in their bosoms than Allah) He says: the fear of the Jews and hypocrites of the swords of Muhammad (pbuh) and his Companions is greater than their fear of Allah. (That) fear (is because they are a folk who understand not) the command of Allah or Allah's divine Oneness.

[59:14]

(They) i.e. Banu Qurayzah and Banu'l-Nadir (will not fight against you in a body save in fortified villages or from behind walls) or if there is between you and them walls. (Their adversity among themselves is very great) He says: their fighting against each other is great, for they fought against their own folk and not against the Prophet (pbuh) and his Companions. (Ye think of them as a whole) united (whereas their hearts are diverse) whereas they differ a great deal. (That) differing and betrayal (is because they are a folk who have no sense) is because they do not understand Allah's command and divine Oneness.

[59:15]

(On the likeness of those (who suffered) a short time before them) He says: the similitude of Banu Qurayzah with regard to breaking covenants and the punishment inflicted upon them as a result is like that of the Banu'l-Nadir two years before them, (they taste the ill-effects of their conduct) they, i.e. Banu'l-Nadir, taste the punishment of breaking their covenant, (and theirs is painful punishment) in the Hereafter.

[59:16]

((And the hypocrites) with the Banu Qurayzah upon failing them ((are) on the likeness of the devil) with the

monk (when he telleth man) the monk Barsisa (to disbelieve) in Allah, (then, when he disbelieveth) he lets him down and (says: Lo! I am quit of thee) and of your religion. (Lo! I fear Allah, the Lord of the Worlds.

[59:17]

And the consequence for both) the devil and the monk (will be that they are in the Fire, therein abiding. Such) eternity in hell (is the reward of evil-doers) is the punishment of the disbelievers.

[59:18]

(O ye who believe) in Muhammad, Allah bless him and the Qur'an! (Observe your duty to Allah) fear Allah. (And let every soul) whether it is righteous or sinful (look to that which it sendeth on before for the morrow) to what it achieved for the Day of Judgement, for it will only find on the Day of Judgement that which it has performed in the life of the world; if it is good, it is good, and if it is evil, it is evil. (And observe your duty to Allah) and fear Allah! (Lo! Allah is informed of what ye do) of good and evil.

[59:19]

(And be not ye) O believers, with regard to sinning, (as those who forgot Allah) as those who shunned the obedience of Allah openly and in private, i.e. the Jews, (therefore He caused them to forget their souls) therefore Allah forsook them such that they left His obedience altogether. (Such are the evil-doers) such are the disbelievers in Allah in private, i.e. the hypocrites; and if it is taken to mean the Jews, this means: such are the disbelievers in Allah openly and in private.

[59:20]

(Not equal) in acts of obedience and reward (are the owners of the Fire) the dwellers of the Fire (and the owners of the Garden) and the dwellers of the Garden. (The owners of the Garden, they are the victorious) they gained the Garden and were saved from the Fire.

[59:21]

(If We had caused this Qur'an) which is recited unto you by Muhammad (pbuh) (to descend upon a mountain) a tremendous mountain whose summit is high in the sky and whose base is deep in the seventh earth, (thou (O Muhammad) verily hadst seen it) i.e. the mountain with all its might (humbled) surrendered because of the promises and threats contained in the Qur'an, (rent asunder) cracked and crumbled (by the fear of Allah) from the fear of Allah. (Such similitudes coin We for mankind) in the Qur'an (that haply they may reflect) upon the similitudes of the Qur'an.

[59:22]

(He is Allah, than whom there is no other God, the Knower of the invisible) the Knower of that which is hidden from people and that which will happen in the future (and the visible) and that which people know and has already happened. (He is the Beneficent) Who shows pity towards the righteous as well as towards the sinful through giving both provision, (the Merciful) specifically towards the believers through forgiving their sins and entering them into the Garden.

[59:23]

(He is Allah, than whom there is no other God, the Sovereign Lord) whose sovereignty is perpetual and never ending (the Holy One) the Pure Who has no son or partner, (Peace) His created being are safe from increase of His punishment for that which is decreed upon them due to their own deeds, (the Keeper of Faith) He says: His created brings are safe from His transgression; it is also said that this means: His friends are safe from His torment; it is also said that this means: He is Trustworthy regarding the deeds of slaves and Trustworthy regarding what He can do to His created beings, (the Guardian) the Witness, (the Majestic) in retribution against those who disbelieve in Him, (the Compeller) the Conqueror over His slaves, (the

Superb) towards His enemies; it is also said this means: He Who exonerates Himself from what they had imagined about Him. (Glorified be Allah) Allah exonerates Himself (from all that they ascribe as partner (unto Him)) of idols.

[59:24]

(He is Allah, the Creator) of sperms in the loins of fathers, (the Shaper out of naught) Who transforms them from one state to another, (the Fashioner) of what is in the wombs: i.e. whether it is a male or female, felicitous or damned; it is also said that this means: He Who places the spirit in the living being. (His are the most beautiful names) the most exalted attributes: knowledge, power, sight, hearing, etc., so call upon Him through these attributes. (All that is in the heavens) of creation (and the earth) all that is possessed of life (glorifieth Him) prays to Him; and it is also said this means: remembers Him, (and He is the Mighty) in retribution against those who disbelieve in Him, (the Wise) in His command and decree; He commanded that none should be worshipped except Him'.
And of the surah is which "She That Is To Be Examined" is mentioned which is all Medinan and consists of 13 verses, 348 words and 1,510 letters:

Surah 60: She That Is To Be Examined (*al-Mumtahanah*)

And of the surah is which "She That Is To Be Examined" is mentioned which is all Medinan and consists of 13 verses, 348 words and 1,510 letters:

[60:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's saying (O ye who believe!): (O ye who believe!) referring to Hatib, (Choose not My enemy) in religion (and your enemy) who fight you, i.e. the people of Mecca (for friends) seeking their assistance and help. (Do ye give them friendship) you send them a letter to assist and help them (when they disbelieve in that truth which hath come unto you) i.e. to Hatib, (driving out the messenger) Muhammad (pbuh) from Mecca (and you) i.e. Hatib (because ye believe) because of your faith (in Allah, your Lord? If ye have come forth) if you have, O Hatib, come forth from Mecca to Medina (to strive in My way) for the sake of My obedience (and seeking My good pleasure, (show them not friendship). Do ye show friendship unto them in secret) do not send letters to them in secret to assist and help them, (when I am best Aware of what ye hide) i.e. of what you hide, O Hatib, regarding the letter; and it is also said that this means: regarding your faith (and what ye proclaim) O Hatib, of excuse; and it is also said: of profession of Allah's divine Oneness? (And whosoever doeth it among you) whoever of you, O believers, does as Hatib did, (he verily hath strayed from the right way) he has indeed strayed from the path of guidance.

[60:2]

(If they have the upper hand of you) if the people of Mecca defeat you, (they will be your foes) by killing you, it will be evident for you that they are your enemies, (and will stretch out their hands) to beat you (and their tongues towards you with evil (intent)) with abuse and slander, (and they) the disbelievers of Mecca (long for you to disbelieve) in Allah after you have accepted faith in Muhammad (pbuh) and in the Qur'an and migrated to Allah's Messenger (pbuh).

[60:3]

(Your ties of kindred) in Mecca, if you were to disbelieve, (and your children will avail you naught upon the Day of Resurrection) against Allah's chastisement. (He will part you) He will separate you from the believers on the Day of Judgement; and it is also said this means: He will judge between you on this. (Allah is Seer of what ye do) of good and evil.

[60:4]

(There is a goodly pattern) a good example (for you) O Hatib (Abraham) in Abraham's words (and those with him) and also in the words of the believers who were with him, (when they told their folk) when they told their disbelieving kinsfolk; (Lo! we are guiltless of you) of your kinship and religion (and all that ye worship beside Allah) of idols. (We have done with you) we absolve ourselves from you and from your religion. (And there hath arisen between us and you hostility) through killing and beating (and hate) in the hearts (for ever until ye believe in Allah only) until you declare Allah's divine Oneness (save that which Abraham promised) save the words of Abraham to (his father (when he said): I will ask forgiveness for thee) because he promised him to do so, but when his father died in a state of disbelief, Abraham disavowed him, saying: (though I own nothing for thee from Allah) from Allah's chastisement. Allah then taught them what to say: (Our Lord!) O our Lord! (In Thee we put our trust) we rely on you, (and unto Thee we turn repentant) we turn to your obedience, (and unto Thee is the journeying) and unto You is the return in the Hereafter.

[60:5]

(Our Lord!) Say: O our Lord! (Make us not a prey for those who disbelieve) for the disbelievers of Mecca; they said: do not set them on us, lest they think they are following the Truth while we are following falsehood, which will only embolden them against us, (and forgive us) our sins, (our Lord!) O our Lord! (Lo! Thou, only Thou, art the Mighty) in retribution against whoever does not believe in You, (the Wise) in helping those who believe in You.

[60:6]

(Verily ye have in them) you have, O Hatib, in the words of Abraham and the believers with him (a goodly pattern) a good example to emulate (for everyone who looketh to Allah) for everyone who fears Allah (and the Last Day) and resurrection after death. Would it not be better for you, O Hatib, to say as Abraham and the believers with him said. (And whosoever may turn away) from what he was commanded by Allah, (lo! still Allah, He is the Absolute) Allah is free of need for him as He is free of need for His creation, (the Owner of Praise) Who is praiseworthy in His acts; and it is said this means: the Owner of Praise regarding the one who professes His divine Oneness; and it is also said that the Owner of Praise means: He is thankful for little but He rewards for it abundantly.

[60:7]

(It may be) “may be” when used in connection with Allah denotes a requisite (that Allah will ordain love) a bond and marriage relationships; and it so happened that the Prophet (pbuh) married, upon the conquest of Mecca, Umm Habibah, the daughter of Abu Sufyan, and this became a bond between them and the Prophet (pbuh) (between you and those of them with whom ye are at enmity) those of the people of Mecca whom you oppose with regard to religion. (Allah is Mighty) He is able to give His Prophet the upper hand over the disbelievers of Quraysh, (and Allah is Forgiving) He forgives whoever amongt them repents of disbelief and accepts faith in Allah, (Merciful) towards whoever amongst them dies in a state of faith and repentance.

[60:8]

(Allah forbideth you not) to help and have relations with (those who warred not against you on account of religion and drove you not out from your homes) i.e. from Mecca, nor helpe those who drove you out of it, (that ye should show them kindness) that you should have relations with them and help them (and deal justly with them) by honouring your pledges to them. (Lo! Allah loveth the just dealers) the just ones who honour their pledges. The latter are Khuza'ah, the people of Hilal Ibn 'Uwaymir, and Khuzaymah and the Banu Mudlij who signed a treaty with the Prophet (pbuh) before the year of the al-Hudaybiyyah and which stipulated that they will not fight against him, drive him out of Mecca or help anyone to drive him out of Mecca. It is for this reason that Allah did not forbid him from having relations with them.

[60:9]

(Allah forbideth you only those) He forbids you from having relations with those (who warred against you on account of religion) the people of Mecca (and have driven you out from your homes) Mecca (and helped to drive you out) from Mecca, (that you make friends of them) seeking their assistance and help. (Whosoever maketh friends of them) seeking their help and assistance ((All) such are wrong-doers) who harm themselves.

[60:10]

(O ye who believe! When believing women) who truly believe in Allah (come unto you as fugitives) from Mecca to Medina or al-Hudaybiyyah, (examine them) ask them and let them swear as to their intentions from their coming. (Allah is best aware of their faith) Allah is best aware of their hearts' firmness in faith. (Then, if ye know them for true believers) through examination, (send them not back unto the disbelievers) do not send them back to their disbelieving husbands. (They are not) i.e. the believing women, (lawful for the disbelievers) for their disbelieving husbands, (nor are the disbelievers lawful for them) for the believing women. Allah says: a believing woman is not lawful for a disbelieving man nor is a disbelieving woman lawful for a believing man. (And give the disbelievers that which they have spent (upon them)) give their husbands that which they have spent on them as dower. This was revealed about Subay'ah Bint al-Harth al-Aslamiyyah who came to the Prophet (pbuh) in the year of al-Hudaybiyyah, to declare her Islam but her husband Musafir came after her to take her back. The Prophet, Allah bless him and give peace, gave him back the dowry which her husband had given her. In that particular year, and before the revelation of this verse, the people of Mecca had signed a treaty with the Prophet (pbuh) which stipulated that whoever from the people of Mecca embraces Islam can join the Muslims, and whoever of the Muslims embraces the religion of the Meccan pagans is returned to the Muslims; and any woman from the people of Mecca who embraces Islam, the Muslims should pay back the dowry given to her to her husband, and any Muslim woman who joins the religion of the Meccan pagans, the people of Mecca should pay back her dowry to her husband. This is why the Prophet (pbuh) paid back to Musafir the dowry which he had given to Subay'ah. (And it is no sin for you) O believers (to marry such women) those who were disbelievers and then embraced Islam (when ye have given them their dues) when you have given them their dowry. Allah says here: any woman who embraces Islam while her husband remains a disbeliever, the sacred bond that ties her to her husband becomes broken and, therefore, she does not have to observe a waiting period and can marry after making sure she is not pregnant. (And hold not to the ties of disbelieving women) He says: any woman who disbelieves in Allah has broken the sacred bond that ties her to her husband; and therefore he should not consider her his wife; (and ask for (the return of) that which ye have spent) He says: ask the people of Mecca to give back what you have spent on them, if your wives join their religion; (and let the disbelievers ask for that which they have spent) on their wives when the latter embrace Islam. And this exactly what they had agreed with the Prophet (pbuh). (That is the judgement of Allah) that is the obligation of Allah. (He judgeth between you) and the people of Mecca. (Allah is Knower) of what is best for you, (Wise) in that which He judged between you. This verse is abrogated by unanimous consensus of Muslims.

[60:11]

(And if any of your wives have gone from you unto the disbelievers) with whom you do not have any treaty or pledge (and afterward ye have your turn (of triumph)) and afterward you obtain booty from the enemy, (then give unto those whose wives have gone) to the disbelievers (the like of that which they have spent) of dowry on their wives; this should be given before the fifth of the booty is taken out from it, (and keep your duty to Allah) fear Allah regarding that which He commands you (in whom ye are believers) true believers. There were just six women who left Islam and joined the disbelievers of Mecca, two of them were wives of 'Umar Ibn al-Khattab, Umm Salamah and Umm Kulthum Bint Jarul, and also Umm al-Hakam the daughter of Abu Sufyan who was the wife of 'Abbad Ibn Shaddad al-Fihri, and Fatimah Bint Abi Umayyah Ibn al-Mughirah and Buru' Bint 'Uqbah who was the wife of Shammas Ibn 'Uthman from the Banu Makhzum, and 'Abdah Bint 'Abd al-'Uzza Ibn Nadlah whose husband was 'Amr Ibn Wudd, and Hind Bint Abu Jahl Ibn Hisham whose husband was Hashim Ibn al-'Ass Ibn Wa'il al-Sahmi. The Prophet (pbuh) gave back to the husbands of these women the dowry they had spend on them.

[60:12]

(O Prophet!) Meaning Muhammad (If believing women) the woman of the people of Mecca (come unto thee) after the conquest of Mecca, (taking oath of allegiance unto thee that they will ascribe nothing as partner unto Allah) among idols nor deem this to be lawful, (and will neither steal) or deem stealing permitted (nor commit adultery) or deem it lawful (nor kill their children) nor bury their daughters alive or deem this to be lawful, (nor produce any lie) nor bring any child conceived from fornication (that they have devised between their hands and feet) and then tell their husbands it is theirs, (nor disobey you in what is right) nor disobey you in all that which you command and forbid them such as shunning wailing, pulling out their hair, tearing apart their clothes, scratching their faces, rending their outer garments, shaving their heads, being alone with strangers or travelling alone a journey of three days or less without the company of an unmarriageable person, (then accept their allegiance) on this (and ask Allah to forgive them) that which they committed in the pre-Islamic era. (Lo! Allah is Forgiving) after the conquest of Mecca, He forgives them what they committed in the pre-Islamic period, (Merciful) in relation to what they do after they have accepted Islam.

[60:13]

(O ye who believe!) referring here to 'Abdullah Ibn Ubayy and his fellow believers (Be not friendly) i.e. seeking their help and assistance and divulging to them the secrets of the Prophet (pbuh) (with a folk with whom Allah is wroth) twice; this refers to the Jews when they said: "Allah's Hand is uptight" and again when they disbelieved in Muhammad (pbuh) ((a folk) who have despaired of the Hereafter) who have despaired of the bliss of Paradise (as the disbelievers) the disbelievers of Mecca (despair of those who are in the graves) i.e. of the return of the people of the graves; and it is also said that this means: of the questioning of Munkar and Nakir; and it is also said this means: do not be friendly with a folk with whom Allah is wroth, but rather be of those who glorify Allah and pray to Him'.
And of the surah in which the Ranks are mentioned, which is all Medinan and consists of 14 verses, 221 words and 929 letters:

*Surah 61: The Ranks (*al-Saff*)*

And of the surah in which the Ranks are mentioned, which is all Medinan and consists of 14 verses, 221 words and 929 letters:

[61:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (All that is in the heavens and all that is in the earth glorifieth Allah): '(All that is in the heavens) of created beings (and all that is in the earth) of creatures and living beings (glorifieth Allah) prays to Allah; and it is also said this means: remembers Allah, (and He is the Mighty) in retribution against those who disbelieve in Him, (the Wise) in His command and decree, and He has decreed that none should be worshipped beside Him.

[61:2]

(O ye who believe) in Muhammad (pbuh) and the Qur'an! (why say ye that which ye do not?) why do you speak about that which you do not act upon? This is because they said: "O Messenger of Allah! If we knew the most beloved deed to Allah, we would certainly do it". But when he informed them about the works which are dear to Him in His saying (O ye who believe! Shall I show you a commerce that will save you from a painful doom?) whose pain extends to the hearts, they waited for as long as Allah willed, but Allah did not explain further. They then said: "if only we knew what it is so that we give for it our wealth, persons and families". Allah answered by saying (Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives…), and so Allah explained to them what to do, saying: you should be firm in your belief in Allah and His Messenger and you should also strive to obey Allah using your

wealth and own persons. But when they were tried in the Battle of Uhud and ran away from the battlefield, leaving the Prophet (pbuh) behind, Allah reproached them saying: why do you promise that which you cannot fulfil and why talk about that which you cannot perform?

[61:3]

(It is most hateful in the sight of Allah that ye say that which ye do not) that you promise that which you cannot fulfil or speak of doing that which you cannot do.

[61:4]

Then He encouraged them to strive in His way, saying: (Lo! Allah loveth those who battle for His cause) in His obedience (in ranks, as if they were a solid structure) like a cemented block.

[61:5]

(And (remember)) O Muhammad (when Moses said unto his people) to his hypocritical people: (O my people! Why persecute ye me) why do you hurt me with the things you say about me. They used to accuse him of having swollen testicles, and his story has already been explained in Surah of the Clans, (when ye well know that I am Allah's messenger unto you? So when they went astray) when they deviated from the Truth and guidance (Allah sent their hearts astray) from the Truth and guidance; it is also said that this means: when they lied about Moses, Allah turned away their hearts from the declaration of Allah's divine Oneness; and it is also said that this means: when they deviated from the Truth and guidance, Allah increased the deviance of their hearts. (And Allah guideth not) to His religion (the evil-living folk) the disbelievers, those whom Allah knows in His preeternal knowledge that they will not believe.

[61:6]

(And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming) the profession of Allah divine Oneness and some of the laws (that which was (revealed) before me in the Torah, and bringing good tidings) and I have come to you with the good tidings (of a messenger who cometh after me, whose name is the Praised One. Yet when he) i.e. Jesus and it is also said: Muhammad (pbuh) (hath come unto them with clear proofs) with commands, prohibitions and the marvels which he displayed to them, (they say: This is mere magic) this is evident magic and lies.

[61:7]

(And who doth greater wrong) in his state of disbelief (than he who inventeth a lie against Allah) by ascribing to Him sons and partners (when he is summoned unto al-Islam) when he is summoned to believe in Allah's divine Oneness. The reference here is to the Jews whom the Prophet (pbuh) invited to embrace the profession of Allah's divine Oneness. (And Allah guideth not wrong-doing folk) He guides not to His religion those Jews whom He knew in His preeternal knowledge that they will die as Jews.

[61:8]

(Fain would they) i.e. the Jews and Christians (put out the light of Allah) to abort the religion of Allah; and it is said this means: to abort the Book of Allah: the Qur'an, (with their mouths) with their tongues and lies, (but Allah will perfect His light) but Allah will manifest His religion and Book (however much the disbelievers are averse) even though the Jews, Christians and pagan Arabs dislike its happening.

[61:9]

(He it is Who hath sent His messenger) Muhammad (pbuh) (with the guidance) with the message of Allah's divine Oneness; and it is also said this means: with the Qur'an (and the religion of truth) the testification that there is no deity except Allah, (that He may make it conqueror of all religion) such that the Hour will not come except that people are either among the Muslims or among those who pay the capitation tax to the

Muslims (however much idolaters may be averse) even though the Jews, Christians and Pagan Arabs dislike its happening.

[61:10]

(O ye who believe!) And He explained who they are at the beginning of the surah (Shall I show you a commerce that will save you from a painful doom) in the Hereafter?

[61:11]

(Ye should believe in Allah and His messenger) you should be true in your faith in Allah and His Messenger, if this is understood to be a call to be the opposite of the hypocrites, (and should strive for the cause of Allah) in obedience of Allah (with your wealth and your lives) by spending your wealth and sacrificing your own persons. (That) striving (is better for you) wealth, (if ye did but know) if you believe in the reward of Allah.

[61:12]

(He will forgive you your sins) through striving and spending in the way of Allah (and bring you into Gardens underneath which) beneath its trees and habitations (rivers flow) rivers of wine, water, honey and milk, (and pleasant dwellings) all lawful for you; and it is also said this means: pure dwellings; and it is also said this means: beautiful and seemly dwellings; and it is also said this means: pleasant dwellings which Allah has perfumed with Musk and sweet basil (in Gardens of Eden) in the abode of the Beneficent. (That) which I have mentioned (is the Supreme Triumph) the tremendous triumph: they have gained the Garden and were saved from the Fire.

[61:13]

(And (He will give you) another blessing which you love) which you long for and desire to have: (help from Allah) through Muhammad (pbuh) against the disbelievers of Mecca (and present victory) and the conquest of Mecca soon. (Give good tidings (O Muhammad) to believers) to the true believers that they will enter the Garden.

[61:14]

(O ye who believe) in Muhammad (pbuh) and the Qur'an! (Be Allah's helpers) be helpers to Muhammad (pbuh) against his enemies; it is also said this means: be Allah's helpers against His enemies, (even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah) who are my helpers, along with Allah, against His enemies? (They said) his disciples said: (We are Allah's helpers) we are your helpers, along with Allah, against His enemies. They were 12 male disciples, the first to believe in him and help him against his enemies. All of these men were believers. (And a party of the Children of Israel believed) in Jesus the son of Mary, (while a party disbelieved) in Jesus son of Mary. This is the party that was led astray by Paul and did not believe in him. (Then We strengthened) We helped and fortified (those who believed) in Jesus the son of Mary and did not oppose his religion (against their foe) those who opposed the religion of Jesus, (and they became the uppermost) in argument against their foes because of their prayer to Allah, and it is also said because they were among those who glorified Allah'.
And of the surah in which Friday is mentioned, which is all Medinan and consists of 11 verses, 180 words and 748 letters:

Surah 62: The Congregation (*al-Jumu‘ah*)

And of the surah in which Friday is mentioned, which is all Medinan and consists of 11 verses, 180 words and 748 letters:

[62:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (All that is in the heavens and all that is in the earth glorifieth Allah): '(All that is in the heavens) of created beings (and all that is in the earth) of creatures and living beings (glorifies Allah) prays to Allah; and it is also said this means: remembers Allah, (the Sovereign Lord) the Eternal whose sovereignty does not perish, (the Holy One) the Pure who has no son or partner, (the Mighty) the All-Conquering in His sovereignty and in His retribution against those who disbelieve in Him, (the Wise) in His command and decree, and He has decreed that none should be worshipped but Him.

[62:2]

(He it is Who hath sent among the unlettered ones) the Arabs (a messenger of their own) of their own lineage, i.e. Muhammad (pbuh) (to recite unto them His revelations) the Qur'an which exposits commands and prohibitions (and to make them grow) and to cleanse them from idolatry by means of belief in Allah's divine Oneness; and it is also said this means: He cleanse them by means of them giving the poor-due from their wealth, and also by them repenting; in other words: He invites them to do so, (and to teach them the Scripture) i.e. the Qur'an (and Wisdom) the lawful and the unlawful; it is also said this means: knowledge and the admonitions of the Qur'an, (though heretofore) before the Prophet (pbuh) brought them the Qur'an (they) i.e. the Arabs (were indeed in error manifest) in manifest disbelief,

[62:3]

(Along with others of them) of the Arabs; and it is also said: of the clients (who have not yet joined them) who have not joined the first Arabs. He says: they have not joined yet but they will join later. He says: Allah sent Muhammad (pbuh) as a Messenger to the Arabs as well as to the clients. (He is the Mighty) in retribution against those who disbelieve in Him, in His Scripture and in His Messenger Muhammad (pbuh) (the Wise) in His command and decree and He has decreed that none should be worshipped except Him.

[62:4]

(That) which I have mentioned regarding prophethood, Scriptures and the confession of Allah's divine Oneness (is the bounty of Allah) is a bounty from Allah; (which He giveth unto) and honour with (whom he will) whoever deserves it. (Allah is of Infinite Bounty) by bestowing Islam and prophethood upon Muhammad (pbuh); and it is also said this means: by bestowing Islam upon the believers; and it is also said this means: by sending the Messenger and Scripture to His created beings.

[62:5]

(The likeness) the description (of those who are entrusted with the Law of Moses) of those who were commanded to apply that which is in the Torah; i.e. they were commanded to reveal the traits and description of Muhammad (pbuh) in the Torah, (yet apply it not) yet act not upon what they were commanded, i.e. they did not reveal the traits and description of Muhammad (pbuh) in the Torah, (is as the likeness of the ass carrying books) the ass does not benefit from the books it carries and, similarly, the Jews will not benefit from the Torah. (Wretched is the likeness of folk who deny the revelations of Allah) Muhammad (pbuh) and the Qur'an. This refers to the Jews. (And Allah guideth not) to His religion (wrong-doing folk) the Jews; those who are to die following Judaism, as it is in Allah's pre-eternal knowledge.

[62:6]

(Say) O Muhammad: (O ye who are Jews!) O you who have deviated from Islam and became Jews. These are the sons of Judah (If ye claim that you are favoured of Allah) if you claim you are the beloved of Allah (apart from (all) mankind) apart from Muhammad (pbuh) and his Companions, (then long for death) then ask for death (if ye are truthful) that you are favoured by Allah apart from Muhammad (pbuh) and his Companions. That is to say, say: O Allah! Make us die! For by Allah, there is not a single one of them who

says this except that he will die.

[62:7]

However, they did not want to say it and ask for death. Upon which Allah said: (But they will never long for it) but the Jews will never ask for death (because of all that their own hands have sent before) because of that which they committed in their adherence to Judaism, (and Allah is Aware of evil-doers) He is aware that the Jews will not ask for death.

[62:8]

(Say) unto them, O Muhammad: (Lo! the death from which ye shrink) the death which you dislike (will surely meet you) will inevitably befall you, (and afterward ye will be returned) in the Hereafter (unto the Knower of the invisible) i.e. that which is hidden from the slaves and will happen in the future (and the visible) that which the people know and has already happened, (and He will tell you what ye used to do) and say whether it is good or evil.

[62:9]

(O ye who believe) in Muhammad (pbuh) and the Qur'an! (When the call is heard for the prayer) when the call to prayer calls you for the prayer (of the day of congregation, haste unto remembrance of Allah) haste to the sermon of the Imam and to praying with him (and leave your trading) and leave trading after the call to prayer. (That) listening to the sermon of the Imam and prayer (is better for you) than earning money and trading (if ye did but know) if you believe in the reward of Allah.

[62:10]

Allah then gave them a dispensation, after imposing a prohibition upon them, in His saying (and leave your trading) and said: (And when the prayer is ended) when the Imam finishes the Friday prayer, (then disperse in the land) then leave the mosque if you wish (and seek of Allah's bounty) and seek Allah's provision if you wish, and this is the dispensation which came after prohibition. There is also another way of understanding this: when the Imam finishes the Friday prayer, disperse in the mosque and seek that which is better for you, i.e. the hidden knowledge, Oneness, non-attachment and reliance on Allah, (and remember Allah) with your tongues and hearts (much) in all circumstances, (that ye may be successful) that you may escape Allah's chastisement and wrath.

[62:11]

(But when they) this refers to Dihyah Ibn Khalifah al-Kalbi (spy) hear the sound of the drum or (some merchandise or pastime they break away to it) they disperse and leave the mosque (and leave you standing) only eight men remained in the mosque; and it is also said: only 12 men and two women remained in the mosque. (Say) to them, O Muhammad: (That which Allah hath) of reward (is better) for you (than pastime) the sound of the drum (and than merchandise) of Dihyah al-Kalbi; He says: if you had stayed with your Prophet and prayed behind him and then made supplications before leaving the mosque, that would have been better for you in terms of reward and bestowal of honour from Allah, and much better than leaving the mosque without doing this, (and Allah is the Best of providers) Allah is the best of those who give; i.e. say this when the hypocrites come to you'.
And of the surah in which the Hypocrites are mentioned, which is all Medinan except for Allah's saying (They say: Surely, if we return to Medina the mightier will soon drive out the weaker…) which was revealed to the Prophet on the road of Banu'l-Mustaliq, and it consists of 11 verses, 180 words and 776 letters:

*Surah 63: The Hypocrites (***al-Munafiqun***)*

And of the surah in which the Hypocrites are mentioned, which is all Medinan except for Allah's saying (*They say: Surely, if we return to Medina the mightier will soon drive out the weaker*…) which was revealed to the Prophet on the road of Banu'l-Mustaliq, and it consists of 11 verses, 180 words and 776 letters:

[63:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (When the hypocrites come unto thee): '(When the hypocrites come unto thee (O Muhammad)) when the hypocrites of Medina, 'Abdullah Ibn Ubayy, Mu'attib Ibn Qushayr and Jadd Ibn Qays-who were cousins-come to you, (they say: We bear witness) we swear by Allah (that thou art) O Muhammad (indeed Allah's messenger) we know this and are conscious of it. (And Allah knoweth) and Allah bears witness (that thou art) O Muhammad (indeed His messenger) without the need for the testimony of the hypocrites, (and Allah beareth witness) and Allah knows (that the Hypocrites are speaking falsely) that the hypocrites lie in their oath, because they do not know it nor are their hearts conscious of it.

[63:2]

(They make their faith) they make their oath by Allah (a pretext) to escape being killed (that they may turn (men) from the way of Allah) and bar people from Allah's religion and obedience in secret. (Verily evil is that which they are wont to do) evil is that which they do in their state of disbelief and hypocrisy, of plotting, treachery and turning people away,

[63:3]

(That) which I have mentioned regarding the hypocrites (is because they believed) outwardly, (then disbelieved) and became firm in their disbelief inwardly, (therefore their hearts are sealed) as a punishment for their disbelief and hypocrisy (so that they understand not) the Truth or guidance.

[63:4]

(And when thou) O Muhammad (seest them) i.e. 'Abdullah Ibn Ubayy and his two friends (their figures please thee) their bodies and appearance please you; (and if they speak) saying: we know you are Allah's Messenger (thou givest ear unto their speech) you believe what they say and think they are truthful while they are not. ((They are)) i.e. their bodies are (as though they were blocks of wood in striped cloaks) aligned against the wall; He says: there is no goodness or light in their hearts just as dry wood has no life or moistness in it. (They deem every shout) every noise in Medina (to be against them) because of their cowardice. (They are the enemy, so beware of them) and never feel safe from them. (Allah confound them) Allah cursed them! (How they are perverted!) How they lie; it is also said this means: how they turn people away through lies!

[63:5]

(And when it is said unto them) when their clans said to them after their exposure: (Come) to Allah's Messenger and repent of disbelief and hypocrisy! (The Messenger of Allah will ask forgiveness for you! they avert their faces) and cover their heads (and thou seest them) O Muhammad (turning away) from asking forgiveness, repenting and coming to you, (disdainful) too proud to repent and to ask for forgiveness.

[63:6]

(Whether thou ask forgiveness for them) i.e. for the hypocrites, (or ask not forgiveness for them, Allah will not forgive them) as long as they persist on that. (Lo! Allah guideth not) forgives not (the evil-living folk) the hypocrites, i.e. those people whom Allah knew in His pre-eternal knowledge that they will die as hypocrites.

[63:7]

(They it is who say) the one who said this is 'Abdullah Ibn Ubayy, especially to his host at the Battle of Tabuk: (Spend not on behalf of those (who dwell) with Allah's messenger) who are poor and needy (that they may disperse (and go away from you)) to join their clans; (when Allah's are the treasures of the heavens and the earth) when Allah has the keys to the stores of the heavens through providing rain and vegetation; (but the hypocrites) 'Abdullah Ibn Ubayy and his host (comprehend not) that Allah provides for them.

[63:8]

(They say) the one who said this is 'Abdullah Ibn Ubayy, especially to his host at the Battle of Tabuk: (Surely, if we return to Medina) from this battle (the mightier) i.e. 'Abdullah Ibn Ubayy (will soon drive out) of Medina (the weaker) the weak and humble, meaning by this Muhammad (pbuh); (when might belongeth to Allah and to His messenger and the believers) to conquer the hypocrites, 'Abdullah Ibn Ubayy and his host; (but the hypocrites know not) this nor believe in it.

[63:9]

Here the story of Zayd Ibn Arqam is also mentioned (O ye who believe) in Muhammad (pbuh) and the Qur'an! (Let not your wealth) in Mecca (nor your children) also in Mecca (distract you from remembrance of Allah) from migration and jihad. (Those who do so) whoever is distracted by his wealth and children from migrating and striving, (they are the losers) who will face punishment.

[63:10]

(And spend) give alms for the sake of Allah (of that wherewith We have provided you) of wealth; and it is also said this means: pay the poor-due from your wealth (before death) the seizure of death (cometh unto one of you and he saith: My Lord! If only thou wouldst reprieve me for a little while) as long as I lived in the life of the world, (then I would give alms) from my wealth and also give the poor-due (and be among the righteous) and use that wealth to go to pilgrimage.

[63:11]

(But Allah reprieveth no soul when its term comes, and Allah is Aware of what ye do) whether it is good or evil. From His saying (O ye who believe) up to here was revealed about the hypocrites; as for Allah's saying (then I would give alms and be among the righteous) if it is taken to mean the hypocrites, then it would mean: I will do with my wealth as the believers do and be among those who are true in their faith'.
And of the surah in which Mutual disillusion is mentioned which is Meccan/Medinan, and consists of 18 verses, 241 words, and 1,070 letters:

Surah 64: Mutual Disillusion (*al-Taghabun*)

And of the surah in which Mutual disillusion is mentioned which is Meccan/Medinan, and consists of 18 verses, 241 words, and 1,070 letters:

[64:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's saying (All that is in the heavens and all that is in the earth glorifieth Allah): '(All that is in the heavens) of creatures (and all that is in the earth) of creatures and living things (glorifieth Allah) pray to Allah; and it is also said this means: remember Allah; (unto Him belongeth sovereignty) perpetual sovereignty which never vanishes (and unto Him belongeth praise) thanks and gratitude are due to Him from the dwellers of the heavens and the earth; and it is also said this means: thanks and gratitude are due to Him from the people of the life of the world as well as from the people of the Hereafter, (and He is Able to do all things) relating

to the matters of the life of the world and the matters of the Hereafter, and to the adornment of the dwellers of the heavens and the dwellers of the earth.

[64:2]

(He it is Who created you) from Adam and Adam is from dust, (but one of you is a disbeliever) openly (and one of you is a believer) openly; it is also said that this means: one of you is a disbeliever who becomes a believer-this is said as an encouragement to accept faith-and one of you is a believer who becomes a disbeliever-this is a warning against disbelief-; it is also said that this means: one of you is a disbeliever both inwardly and outwardly-this is the real disbeliever-and one of you is a believer inwardly and outwardly and this is the real believer, and one of you is a disbeliever inwardly and a believer outwardly, and this is the hypocrite, (and Allah is Seer of what ye do) of good and evil.

[64:3]

(He created the heavens and the earth with truth) in order to explain the Truth and falsehood; and it is also said this means: He created the heavens and the earth and they are both destined to vanish and be annihilated, (and He shaped you) in the wombs (and made good your shapes) better than the shapes of beasts; and it is also said this means: He made your shapes seemly by giving you two hands, two feet, two eyes, two ears and all the other members, (and unto Him is the journeying) and unto Him is the return after death.

[64:4]

(He knoweth all that is in the heavens) of creation (and all that is in the earth) of created beings, (and He knoweth what ye conceal) of deeds (and what ye publish) of works (and Allah is Aware of what is in the breasts (of men)) He is Aware of what is in the hearts of good and evil.

[64:5]

(Hath not the story) the event (reached you) O people of Mecca (of those who disbelieved of old) of the nations who were before, how We dealt with them (and so did taste the ill effects of their conduct) and so did taste the punishment they deserved in the life of the world by being chastised and destroyed, (and theirs will be a painful doom) in the Hereafter.

[64:6]

(That) torment (was because their messengers (from Allah) kept coming unto them with clear proofs (of Allah's Sovereignty)) detailing commands, prohibitions and signs, (but they said: Shall mere mortals) human beings like us (guide us) call us to believe in Allah's divine Oneness? (So they disbelieved) in the Scriptures, messengers and signs (and turned away) from accepting faith in the Scriptures, messengers and signs, (and Allah was independent (of them)) of their faith. (Allah is Absolute) Allah is free of need for their faith, (Owner of Praise) He is praiseworthy in His acts; it is also said that this means: He is the Owner of Praise as far as those who believe in His divine Oneness are concerned.

[64:7]

(Those who disbelieve) the disbelievers of Mecca (assert that they will not be raised again) after they die. (Say) to them, O Muhammad: (Yea, verily, by my Lord! ye will be raised again) after you die (and then ye will be informed of what ye did) in the life of the world of good and evil; (and that) resurrection after death (is easy for Allah.

[64:8]

So believe) O people of Mecca (in Allah and His messenger) Muhammad (pbuh) and in resurrection after death (and the light) the Scripture (which We have revealed) with which We sent Gabriel to Muhammad

(pbuh). (And Allah is Aware of what ye do) of good and evil.

[64:9]

(The day) which is the day of Judgement (when He shall gather you unto the Day of Assembling) when the earlier and later generations will be assembled, (that will be a day of mutual disillusion) the disbeliever will be duped regarding his own person, family, servants and properties in Paradise and the believer will inherit him; it is also said that this means: the believer will dupe the disbeliever regarding his family and properties, and the disbeliever will be duped about his own person in the Garden and the believer will inherit him, and the wronged will dupe the one who wronged him by taking his good deeds and giving him his own evil deeds. (And whoso believeth in Allah) and in Muhammad (pbuh) and in the Qur'an (and does right) sincerely between himself and his Lord, (He will remit from him his evil deeds) He will forgive his sins because of his belief in Allah's divine Oneness (and will bring him into Gardens beneath which) beneath its trees and habitations (rivers flow) rivers of wine, water, honey and milk flow, (therein to abide for ever) dwelling in Paradise never to die or leave it. (That is the Supreme Triumph) that is the supreme gain: they gained the Garden and are saved from the Fire.

[64:10]

(But those who disbelieve) in Allah: the disbelievers of Mecca (and deny Our revelations) Muhammad (pbuh) and the Qur'an, (such are owners of the Fire) they are inhabitants of the Fire; (they will abide therein) they will abide in the Fire, never to die or leave it (a hapless journey's end) in the Hereafter in which they have ended up!

[64:11]

(No calamity befalleth) you in your bodies, families or wealth (save by Allah's leave) and decree. (And whosoever believeth in Allah) seeing that the calamity is from Allah, (He guideth his heart) to have contentment and patience; it is also said: when Allah gives him, he is thankful and when Allah tries him, he is patient and when he wrongs someone, he asks for forgiveness, and when a calamity befalls him, he says: "verily we are unto Allah, and unto Him we shall return". (And Allah is Knower of all things) that befall you, whether it is a calamity or something else.

[64:12]

(Obey Allah) with regard to His obligations (and obey His messenger) with regard to his practices; it is also said this means: obey Allah regarding Allah's divine Oneness and obey His Messenger by accepting his message; (but if ye turn away) from their obedience, (then the duty of Our messenger) Muhammad (pbuh) (is only to convey (the message)) on behalf of Allah (plainly) i.e. in a language that you understand.

[64:13]

(Allah! There is no God save Him) He has no son or partner. (In Allah, therefore, let believers put their trust) the believers should rely on Allah and not on anyone else.

[64:14]

(O ye who believe) in Muhammad (pbuh) and the Qur'an! (Lo! Among your wives and your children) who are in Mecca (there are enemies for you) in that they barred you from migration and jihad, (therefore beware of them) lest you fail to migrate or engage in jihad. (And if ye efface) if you pardon them for barring you (and overlook) and turn away from them, and not punish them (and forgive) their sins after they have migrated from Mecca to Medina, (then lo! Allah is Forgiving) He forgives he who repents, (Merciful) towards he who die repentant.

[64:15]

(Your wealth and your children) who are in Mecca (are only a temptation) they are a calamity for you if they prevent you from migrating and taking part in jihad, (whereas Allah! with Him is an immense reward) for he who migrates and takes part in jihad in the way of Allah and is, further, not distracted by his wealth and children from migrating and taking part in jihad.

[64:16]

(So keep your duty to Allah) so obey Allah (as best ye can) to the best of your ability, (and listen) to what you are commanded with, (and obey) the commands of Allah and His Messenger, (and spend) and give alms in the way of Allah; (that is better for your souls) He says: giving alms is better than withholding wealth. (And whoso is saved from his own greed) whoever drives away from himself his own greed; and it is also said this means: whoever gives the poor-due entitled in his wealth, (such are the successful) who escape Allah's wrath and torment.

[64:17]

(If ye lend unto Allah) by giving alms (a goodly loan) sincerely from your hearts and intending with it no one but Allah, (He will double it for you) He will accept it and multiply it from seven to 70 and up two millions folds, and up to whatever He wills (and will forgive you) through your alms, (for Allah is Responsive) in that He accepts your alms and multiplies it manifold; it is also said that this means: He is thankful: He accepts very little from His salves and rewards for it abundantly, (Clement) He does not hasten His punishment upon those who boast about their almsgiving and those who refuse to give alms,

[64:18]

(Knower of the invisible) i.e. that which is in the hearts of those who give alms of the feelings of boasting and fear (and the visible) He is Aware of their alms, (the Mighty) in retribution against those who boast about their alms or refuse to give alms, (the Wise) in His command and decree; it is also said that this means: the Wise in accepting alms and multiplying the reward of almsgiving; and it is also said this means: the Wise in that He enjoined His Messenger (pbuh) and his nation to divorce in accordance with the prophetic practice'.
And of the surah in which Divorce is mentioned, which is all Medinan and consists of 11 verses, 247 words and 1,170 letters:

*Surah 65: Divorce (***al-Talaq***)*

And of the surah in which Divorce is mentioned, which is all Medinan and consists of 11 verses, 247 words and 1,170 letters:

[65:1]

And from his narration on the authority of Ibn 'Abbas that he said in the interpretation of Allah's saying (O Prophet!): '(O Prophet!) And this includes his community. (When ye (men) put away women) He says: tell your people, when you want to divorce women, (put them away for their (legal) period) divorce them when they become pure from their menses and they have not had sexual intercourse with them (and reckon the period) reckon their periods of purity following three periods of menstruation which are followed by major ritual ablution which, for this denotes the end of the waiting period (and keep your duty to Allah) and fear Allah, (your Lord) and do not divorce them when they are not ritually pure, as this goes against the prophetic practice. (Expel them not from their houses) where the divorce has taken place until the waiting period is over (nor let them go forth) until the elapse of the waiting period (unless they commit open immorality) unless they commit an evident sin, i.e. going out during the waiting period without her husbands' permission. Thus, expelling them from their homes during the waiting period is a sin and their

going out in their waiting period is also a sin; it is also said that (unless they commit open immorality) means: unless they commit an act of adultery witnessed by four people, in which case they should be stoned. (Such are the limits (imposed by) Allah) these are the legal rulings and obligations of Allah about women regarding expenditure and lodgement; (and whoso transgresseth Allah's limits) and whoever transgresses Allah's legal rulings and obligations and that which He has commanded regarding expenditure and lodgement, (he verily wrongeth his soul) he harms his own person. (Thou knowest not) i.e. the husband does not know: (it may be that Allah will afterward) after the first pronouncement of divorce and before the end of the waiting period (bring some new thing to pass) i.e. love between the husband and wife and return to each other.

[65:2]

(Then, when they have reached their term) when the waiting period is over, before having major ritual ablution, after the end of the third period of menstruation, (take them back in kindness) before they have major ritual ablution after the third period of menstruation, and then they should be treated with kindness (or part from them in kindness) do not prolong their waiting period, and give them all their rights, (and call to witness) both for divorcing them and taking them back (two just men among you) two free, upright, Muslim men, (and keep your testimony upright for Allah) and give your testimony before the judges for Allah's sake. (Whoso believeth in Allah and the Last) resurrection after death (is exhorted) believes (to act thus) i.e. regarding the expenditure, lodgement and delivering testimony. It is said that from the beginning of the surah up to here was revealed about the Prophet (pbuh) when he divorced Hafsah, and also about six prophetic Companions, among whom was Ibn 'Umar, who divorced their wives when they were in their periods, and so Allah forbade them from doing so, because it does not comply with the prophetic practice of divorce, and taught them about the latter. (And whosoever keepeth his duty to Allah) upon committing a transgression and remain steadfast, (Allah will appoint a way out for him) from hardship; it is also said that this means: He will appoint a way out for him from transgression to acts of obedience; it is also said this means: from the Fire into Paradise,

[65:3]

(And will provide for him from (a quarter) whence he hath no expectation) this was revealed about 'Awf Ibn Malik al-Ashja'i whose son was captured by the enemy, and who returned later on to his family bringing with him many camels. (And whosoever putteth his trust in Allah) and whoever relies on Allah regarding provision, (He will suffice him. Lo! Allah bringeth His command to pass) His command and decree will come to pass in times of both comfort and hardship; it is also said this means: His command and providence will come to pass. (Allah hath set a measure) an appointed term (for all things) for both comfort and hardship. When Allah explained the waiting period of women who are divorced, Mu'adh stood up and said: "O Messenger of Allah! What is the waiting period for those women who despair of menstruation?"

[65:4]

(And for such of your women as despair of menstruation) because of old age, (if ye doubt) about their waiting period, (their period (of waiting) shall be three months) upon which another man asked: "O Messenger of Allah! What about the waiting period of those who do not have menstruation because they are too young?" (along with those who have it not) because of young age, their waiting period is three months. Another man asked: "what is the waiting period for those women who are pregnant?" (And for those with child) i.e. those who are pregnant, (their period) their waiting period (shall be till they bring forth their burden) their child. (And whosoever keepeth his duty to Allah) and whoever fears Allah regarding what he commands him, (He maketh his course easy for him) He makes his matter easy; and it is also said this means: He will help him to worship Him well.

[65:5]

(That is the commandment of Allah) these are the legal rulings and obligations of Allah (which He revealeth unto you) which He explains to you in the Qur'an. (And whoso keepeth his duty to Allah) and whoever fears Allah regarding what He commands him, (He will remit from him his evil deeds) He will forgive his sins (and

magnify reward for him) in the Garden.

[65:6]

Allah then went back to the subject of divorcees and said: (Lodge them) lodge the women you divorce (where ye dwell) wherever you live, (according to your wealth) you provide expenditure and lodgement, (and harass them not) do not harass the women you divorce regarding expenditure and lodgement (so as to straiten life for them) and thus wrong them. (And if they are with child) and if the women you divorce are pregnant, (then spend for them) i.e. the husbands should spend for them (till they bring forth their burden) until they give birth to their child. (Then, if they give suck for you) if the mother breastfeeds a child of yours, (give them) i.e. the mothers (their due payment) for breastfeeding (and consult together in kindness) the husband should spend on the mother without stinginess or spendthriftness; (but if ye make difficulties for one another) i.e. regarding expenditure and the mother refuses to breastfeed the child, (then let some other woman give suck for him (the father of the child)) then another woman, other than the mother, should be sought to breastfeed the child.

[65:7]

(Let him) i.e. the father, (who hath abundance) who is well off (spend of his abundance) according to his wealth, (and he whose provision is measured) and he whose livelihood is tight, (let him spend) on breastfeeding (of that which Allah hath given him) according to what Allah has given him. (Allah asketh naught of any soul) regarding payment for breastfeeding (save that which He hath given it) save according to what he has given it of wealth. (Allah will vouchsafe, after hardship) in expenditure, (ease) after poverty there will be richness, for the one who suffers hardship of living awaits provision from Allah.

[65:8]

(And how many a community) how many people of a community (revolted against the ordinance of its Lord) transgressed and refused to obey the commands of their Lord (and His messenger) and rejected the messengers and the messages they brought to them, (and we called it to a stern account) in the Hereafter (and punished it) in the life of the world (with dire punishment) with severe punishment,

[65:9]

(So that it tasted the ill effects of its conduct) it tasted the punishment of its course in the life of the world through being destroyed, (and the consequence of its conduct) in the Hereafter (was loss) will be loss.

[65:10]

(Allah hath prepared for them) in the Hereafter (stern punishment) an intense punishment, one kind of punishment after the other; (so keep your duty to Allah) so fear Allah, (O men of understanding) O you who possess intellect among people! (O ye who believe) in Muhammad (pbuh) and the Qur'an! (Now Allah hath sent down unto you a reminder) a reminder with the Messenger,

[65:11]

(A messenger) Muhammad (pbuh) (reciting unto you the revelations of Allah) the Qur'an (made plain) making clear the commands and prohibitions, (that He may bring forth those who believe) in Muhammad (pbuh) and the Qur'an (and do good works) and do acts of obedience, secretly between them and their Lord (from darkness unto light) from disbelief to faith. (And whosoever believeth in Allah) and Muhammad (pbuh) and the Qur'an, (and doeth right) sincerely between himself and his Lord, (He will bring him) in the Hereafter (into Gardens beneath which) beneath its trees and habitations (rivers flow) river of wine, water, honey and milk flow, (therein to abide for ever) they will dwell in the Garden, never to die or leave. (Allah hath made good provision for him) Allah has prepared a reward for him in Paradise.

[65:12]

(Allah it is Who hath created seven heavens) one above the other like a dome, (and of the earth the like thereof) seven earths but they are flat. (The commandment cometh down among them slowly) He says: He sends the angels down from heaven with revelation, Scripture and calamities, (that ye may know) and acknowledge (that Allah is Able to do all things) relating to the dwellers of the heavens and the earths, (and that Allah surroundeth all things in knowledge) and that His knowledge encompasses everything'.
And of the surah in which Banning is mentioned, which is all Medinan and consists of 13 verses, 249 words and 1,060 letters:

Surah 66: Banning (*al-Tahrim*)

And of the surah in which Banning is mentioned, which is all Medinan and consists of 13 verses, 249 words and 1,060 letters:

[66:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (O Prophet!): '(O Prophet!) i.e. Muhammad (pbuh). (Why bannest thou that which Allah hath made lawful for thee) i.e. marrying Maria the Copt, the Mother of Ibrahim; that is because he had forbidden himself from marrying her, (seeking to please thy wives) seeking the pleasure of your wives 'A'ishah and Hafsah by forbidding yourself from marrying Maria the Copt? (And Allah is Forgiving) He forgives you, (Merciful) about that oath.

[66:2]

(Allah hath made lawful for you (Muslims) absolution from your oaths (of such a kind)) and so the Prophet (pbuh) absolved himself from his oath and married Maria the Copt, (and Allah is your Protector) and Helper. (He is the Knower) He knows that you forbade yourself Maria the Copt, (the Wise) in that which He enjoined about the expiation of oaths.

[66:3]

(When the Prophet confided a fact unto one of his wives) i.e. Hafsah (and when she afterward divulged it) Hafsah divulged to 'A'ishah what the Prophet (pbuh) told her in confidence (and Allah apprised him thereof) and Allah informed him that Hafsah informed 'A'ishah, (he made known (to her) part thereof) part of what she said to 'A'ishah regarding the leadership of Abu Bakr and 'Umar; and it is said: about seeing Maria the Copt on his own (and passed over part) he did not mention making forbidding Maria the Copt on himself nor what he told her concerning the leadership of Abu Bakr and 'Umar after him, for he did not reproach him for this. (And when he told it her) when the Prophet (pbuh) informed Hafsah about what she said to 'A'ishah (she said) Hafsah said: (Who hath told thee) that I informed 'A'ishah? (He said) the Prophet (pbuh) said: (The Knower, the Aware hath told me) what you divulged to 'A'ishah.

[66:4]

(If ye twain turn unto Allah repentant) if you two, i.e. Hafsah and 'A'ishah, repent of hurting and disobeying the Prophet (pbuh) ((ye have cause to do so) for your hearts desired (the ban)) for your hearts have deviated from the Truth; (and if ye aid one another against him (Muhammad)) but if you help one another to harm and disobey him (then lo! Allah, even He, is his protecting Friend) then Allah is his Protector and Helper against you, (and Gabriel) will help him against you (and the righteous among the believers) all true believers are helpers to him against you: Abu Bakr, 'Umar, 'Uthman, 'Ali, may Allah be well pleased with, and all other true believers; (and furthermore the angels are his helpers) and the angels are with all these his helpers against you.

[66:5]

(It may happen) and this will surely happen (that his Lord, if he divorce you, will give him in your stead wives better than you) in obedience, (submissive (to Allah)) by stating it openly, (believing) true in their faith both with their tongues and hearts, (pious) obedient to Allah and to their husband, (penitent) from their sins, (inclined to fasting, widows) like Asiyah Bint Muzahim, the wife of Pharaoh (and maids) like Mary daughter of Amran, the mother of Jesus.

[66:6]

(O ye who believe) in Muhammad (pbuh) and the Qur'an! (Ward off from yourselves) and your folks (and your families) and wives and children (a Fire) He says: teach them good manners and make them learn goodness, and by doing so you will save them from the Fire (whereof the fuel is men and stones) of sulphur which is the hottest of stones, (over which) over the Fire (are set angels) i.e. the angels in charge of the Fire (strong) huge, (severe) very strong, (who resist not Allah in that which He commandeth them) regarding the chastisement of the dwellers of the Fire, (but do) i.e. the angels in charge of the Fire (that which they are commanded.

[66:7]

(Then it will be said): O ye who disbelieve) in Muhammad (pbuh) and the Qur'an! (Make no excuses for yourselves this day) for your excuses will not be accepted. (Ye are only being paid for what ye used to do) and say in the life of the world.

[66:8]

(O ye who believe) in Muhammad (pbuh) and the Qur'an! (Turn unto Allah in sincere repentance!) repent of your sins truly and sincerely from the bottom of your hearts. This means feeling regret in one's heart, asking forgiveness with one's tongue and stop engaging in the particular sin one is repenting of with one's body and conscience, intending never to return to it (It may be) "may be" from Allah denotes a necessity (that your Lord will remit from you your evil deeds) forgive your sins through repentance (and bring you) in the Hereafter (into Gardens beneath which) beneath their trees and habitations (rivers flow) rivers of wine, water, honey and milk flow, (on the day) which is the Day of Judgement (when Allah will not abase the Prophet) as He abases the disbelievers; He says: He will not torment the Prophet (pbuh) (and those who believe with him) and will not torment those who believe in him, such as Abu Bakr and his believing brothers. (Their light will run) will shine (before them) on the Bridge over the Fire (and on their right hands: they will say) when the light of the hypocrites is put out: (Our Lord! Perfect our light for us) on the Bridge over hell, (and forgive us) our sins! (Lo! Thou art Able to do all things) of completing our light and forgiving us.

[66:9]

(O Prophet! Strive against the disbelievers) the disbelievers of Mecca with the sword until they accept faith (and the hypocrites) of Medina with your tongue by rebuking and threatening them, (and be stern with them) and be hard in words and deeds with both parties. (Hell will be their home) the destination of the disbelievers and hypocrites will be the Fire, (a hapless journey's end) is Gehenna wherein they will end up.

[66:10]

Allah warned 'A'ishah and Hafsah because they hurt the Prophet (pbuh) by mentioning the example of the wives of Noah and Lot, saying: (Allah citeth) Allah explains (an example) a trait (for those who disbelieve) by mentioning the two disbelieving women: (the wife of Noah) Wahilah (and the wife of Lot) Wa'ilah, (who were under two of our righteous slaves) messengers (yet betrayed them) yet opposed them in religion, displaying belief outwardly while hiding their disbelief inwardly, such that they kept their hypocrisy in their hearts; but they did not betray their husbands in the sense that they committed adultery, for no wife of a prophet had ever done this, (so that they the husbands availed them naught) benefited them naught

(against Allah) against the chastisement of Allah; i.e. the righteousness of their husbands did not benefit them while they were disbelievers (and it was said (unto them): Enter the Fire) in the Hereafter (along with those who enter) the Fire.

[66:11]

Allah then encouraged them to repent and be good and follow the example of Asiyah Bint Muzahim and Mary daughter of Amran, saying: (And Allah citeth an example) Allah explained the trait to be followed (for those who believe) giving the example of two Muslim women: (the wife of Pharaoh) Asiyah Bint Muzahim (when she said) regarding Pharaoh's torture of her: (My Lord! Build for me a home with Thee in the Garden) so that Pharaoh's torture becomes bearable for me, (and deliver me from Pharaoh) from the religion of Pharaoh (and his work) and his torture, (and deliver me from evil doing folk) the disbelievers. Thus the disbelief of her husband did not harm her because of her faith and sincerity;

[66:12]

(And Mary, daughter of Imran, whose body was chaste, therefore We breathed therein something of Our Spirit) and so Gabriel breathed inside her garment and she became pregnant with Jesus. (And she put faith in the words of her Lord) she believed in what Gabriel told her that he was the Messenger of Allah entrusted with giving her a holy son (and His Scriptures) and she also believed in His Scriptures: the Torah, the Gospel and all other Scriptures; it is also said this means: she believed in the words of her Lord that Jesus the son of Mary will come into being by Allah saying "Be!" and he became a human being, and she also believed in His Scripture: the Gospel, (and was of the obedient) in times of hardship and comfort; and it is also said that this means: and she was obedient to He Who is far transcendent and majestic'.
And of the surah in which Sovereignty is mentioned, which is Meccan and consists of 30 verses, 335 words and 1,313 letters:

*Surah 67: Sovereignty (***al-Mulk***)*

And of the surah in which Sovereignty is mentioned, which is Meccan and consists of 30 verses, 335 words and 1,313 letters:

[67:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Blessed is He): '(Blessed is He) He says: He possesses grace; it is also said this means: exalted, transcendent, exonerated is He, and He is too holy to have children or partners (in Whose hand is the Sovereignty) the power to bestow might and abasement and the power over the stores of all things, (and He is Able to do all things) to elevate or to abase.

[67:2]

(Who hath created life) resembling a white-and-black female horse which does not pass by, step on, or is smelled by a thing except that that thing becomes alive. This beast is smaller than a mule and bigger than an ass, one gallop can transport it as far as it can see. It is used as a means of travel by the prophets; (and death) resembling a ram whose wool is a mixture of white and black. This ram does not pass by, step on, or is smelled by, any thing except that that thing dies. It is also said that (He created death) means: He created the sperm drop; and (created life) means: He created the living being; (that He may try you) between life and death, (which of you is best in conduct) which of you is more sincere in works; (and He is the Mighty) in retribution against those who disbelieve in Him, (Forgiving) He forgives those who repent and believe in Him,

[67:3]

(Who hath created seven heavens in harmony) each one securely resting above the other, like a dome whose extremities are cemented with each other. (Thou) O Muhammad (canst see no fault) no crookedness (in the Beneficent One's creation) in the creation of the heavens; (then look again) at the sky: (Canst thou see any rifts) cracks, cleaves, defects or faults?

[67:4]

(Then look again and yet again) at the sky and reflect, (your sight will return unto thee weakened and made dim) before you see anything.

[67:5]

(And verily We have beatified the world's heaven) the first heaven (with lamps) with stars, (and We have made them) i.e. the stars (missiles for the devils) such that some of them become bewitched, some are killed while others are burnt, (and for them) for the devils (We have prepared) in the Hereafter (the doom of flame.

[67:6]

And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end) they shall come to in Gehenna!

[67:7]

(When they are flung therein) when one of the nation is flung therein, i.e. the Jews, Christians, the Magians and the Arab idolaters, (they hear its roaring) Gehenna emitting a sound like the sound of an ass (as it boils up,

[67:8]

As it would burst with rage) towards the disbelievers. (Whenever a (fresh) host) of disbelievers, i.e. the Jews, Christians, Magians and all other disbelievers (flung therein) in Gehenna (the wardens thereof) the wardens of Gehenna (ask them: Came there unto you no warner) a warning messenger?

[67:9]

(They say: Yea, verily, a warner) a warning messenger (came unto us; but we denied) the messengers (and said: Allah hath naught revealed) Allah has not revealed any Scripture nor has He sent any messenger to us; (ye are in naught) and we said to the messengers: you are in nothing (but a great error) ascribing partners to Allah; it is also said that the wardens of Gehenna will say to the disbelievers: when you were in the life of the world: you were in nothing but great error, i.e. idolatry.

[67:10]

(And they say) to the wardens: (Had we been wont to listen) to the Truth and guidance (or have sense) or desired the Truth in the life of the world, (we had not been among the dwellers in the flames) in Gehenna today.

[67:11]

(So they acknowledge their sins) they acknowledge their idolatry; (but far removed) from Allah's mercy and banished (are the dwellers in the flames) in the Fire today.

[67:12]

(Lo! those who fear their Lord) those who work for their Lord (in secret) even though they do not see Him, (theirs will be forgiveness) of their sins in the life of the world (and a great reward) in the Garden.

[67:13]

(And keep your opinion secret) about Muhammad (pbuh) through your treachery and betrayal (or proclaim it) through war and fighting, (lo! He is Knower of all that is in the breasts (of men)) He is the Knower of what is in people's hearts of good and evil.

[67:14]

(Should He not know) people's secrets (what He created) He Who created that which is secret? (And He is the Subtile) His subtle knowledge penetrates into that which is in the hearts, (the Aware) of what is in the hearts of good and evil; it is also said: His knowledge penetrates all things whether they are good or evil and He is Aware of them.

[67:15]

(He it is Who hath made the earth subservient unto you) He made it subservient by means of the mountains, (so walk in the paths) and it is also said: in the mountains, hills and valleys (thereof and eat of His providence) and you eat of His sustenance. (And unto Him will be the resurrection (of the dead)) and unto Him is the return after death.

[67:16]

(Have ye taken security) by your transgression, O people of Mecca, (from Him Who is in the heaven) from the chastisement of He Who is in Heaven established on the Throne (that He will not cause the earth to swallow you when lo! it is convulsed) swirling with you to the seventh earth, just as it has swallowed Korah?

[67:17]

(Or have ye taken security from Him Who is in the heaven) or have you taken security from the chastisement of He Who is in Heaven, established on the Throne, by your transgression (that He will not let loose on you a hurricane) that He will not send down on you stones just as He did with the folk of Lot? (But ye shall know the manner of My warning) you shall know how I turn against you with chastisement.

[67:18]

(And verily those before them) before your own folk, O Muhammad, (denied, then (see) the manner of My wrath (with them)) see how I turned against them with My chastisement!

[67:19]

(Have they) i.e. the disbelievers of Mecca (not seen the birds above them) above their heads (spreading out their wings and closing them? Naught upholdeth them) after their spreading out (save the Beneficent. Lo! He is Seer of all things) whether it is spreading out or closing.

[67:20]

(Or who is he that will be an army unto you to help you instead of the Beneficent) who helps you to avoid the chastisement of the Beneficent? (The disbelievers are in naught but illusion) they are in nothing but the falsehoods and illusion of the life of the world.

[67:21]

(Or who is he that will provide for you) i.e. rain from the sky and vegetation in the earth (if He should withhold His providence) who would give you provision if He withholds His? (Nay, but they are set in pride) refusing to accept faith (and frowardness) remoteness from faith.

[67:22]

(Is he who goeth groping on his face) bent down in his error and disbelief, i.e. Abu Jahl Ibn Hisham (more rightly guided) more correct in his religion, (or he who walketh upright on a beaten road) on an established religion with which Allah is pleased, i.e. Islam? This refers to Muhammad (pbuh).

[67:23]

(Say (unto them, O Muhammad): He it is Who gave you being) He it is Who created you, (and hath assigned unto you ears) so that you would hear the Truth and guidance (and eyes) so that you would see the Truth and guidance (and hearts) so that you perceive the Truth and guidance. (Small thanks give ye!) He says: you give little thanks for all the things done for you; and it is also said this means: you do not give any thanks.

[67:24]

(Say: He it is Who multiplieth) Who creates (you in the earth) from Adam and Adam is from dust and dust is from the earth, (and unto Whom ye will be gathered) in the Hereafter, and there He will reward each according to his works.

[67:25]

(And they) i.e. the disbelievers of Mecca (say: When (will) this promise) which you promised us ((be fulfilled), if ye are truthful) it will ever be fulfilled?

[67:26]

(Say) to them, O Muhammad: (The knowledge) of the coming of the Hour and of the befalling of chastisement (is with Allah only, and I am but a plain warner) a warning messenger speaking to you with a language you understand;

[67:27]

(But when they see it) i.e. chastisement in the Fire (nigh) and it is said: with their own eyes, (the faces of those who disbelieve will be awry) due to the chastisement; and it is also said this means: the faces of the disbelievers will be burnt, (and it will be said (unto them): This) chastisement (is that for which ye used to call) in the life of the world; you used to say that it will never happen.

[67:28]

(Say (O Muhammad): Have ye thought) O people of Mecca: (Whether Allah causeth me (Muhammad) and those with me) among the believers (to perish) by chastising us (or hath mercy on us) by sparing us from the chastisement; he said: it is Allah Who has forgiven us such that He did not torment us; and it is Him Who has the power to show mercy towards us or destroy us, (still, who will protect the disbelievers from a painful doom?

[67:29]

Say) to them, O Muhammad: (He is the Beneficent) Who will save us and show mercy towards us. (In Him we believe) truly (and in Him we put our trust) and we rely on Him. (And you will soon know) when the chastisement comes down (who it is that is in error manifest) who it is that is in manifest disbelief.

[67:30]

(Say) to them, O Muhammad: (Have ye thought) O people of Mecca: (If (all) your water) i.e. Zamzam (were to disappear into the earth) out of your reach, (who then could bring you gushing water) within your reach? It is also said that this means: who could bring you gushing water save the Creator of the whale and the pen'.
And of the surah in which Nun is mentioned, which is all Meccan and consists of 52 verses, 300 words and 1,256 letters:

Surah 68: The Pen (*al-Qalam*)

And of the surah in which Nun is mentioned, which is all Meccan and consists of 52 verses, 300 words and 1,256 letters:

[68:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Nun): '(Nun) He says: Allah swears by the Nun, which is the whale that carries the earths on its back while in Water, and beneath which is the Bull and under the Bull is the Rock and under the Rock is the Dust and none knows what is under the Dust save Allah. The name of the whale is Liwash, and it is said its name is Lutiaya'; the name of the bull is Bahamut, and some say its name is Talhut or Liyona. The whale is in a sea called 'Adwad, and it is like a small bull in a huge sea. The sea is in a hollowed rock whereby there is 4,000 cracks, and from each crack water springs out to the earth. It is also said that Nun is one of the names of the Lord; it stands for the letter Nun in Allah's name al-Rahman (the Beneficent); and it is also said that a Nun is an inkwell. (By the pen) Allah swore by the pen. This pen is made of light and its height is equal to the distance between Heaven and earth. It is with this pen that the Wise Remembrance, i.e. the Guarded Tablet, was written. It is also said that the pen is one of the angels by whom Allah has sworn, (and that which they write (therewith)) and Allah also swore by what the angels write down of the works of the children of Adam,

[68:2]

(Thou art not) O Muhammad, (for your Lord's favour) for the prophethood and Islam bestowed (unto thee, a madman) bewitched. This is the reason why Allah made the above oath.

[68:3]

(And lo! thine) O Muhammad (verily will be a reward) in the Garden for the prophethood and Islam bestowed upon you (unfailing) undiminished, unspoilt and blameless.

[68:4]

(And lo! thou art) O Muhammad (of a tremendous nature) following a noble religion which is honoured by Allah; it is also said this means: you have great character traits with which Allah has honoured you.

[68:5]

(And thou wilt see and they will see) you will see and know and they will see and know upon the descent of chastisement on them

[68:6]

(Which of you is the demented) which of you is mad.

[68:7]

(Lo! thy Lord) O Muhammad (is best aware of him who strayeth from His way) from His religion, i.e. Abu Jahl and his host, (and He is best aware of those who walk aright) and He is best aware of those who are guided to His religion, i.e. Abu Bakr and his fellow believers.

[68:8]

(Therefore obey not thou) O Muhammad (the rejecters) the disbelievers in Allah, His Scripture and His Messenger, i.e. the leaders of the people of Mecca

[68:9]

(Who would have had you) who would wish you to (compromise, that they may compromise) i.e. who would wish that you lean towards them so that they would lean towards you; it is also said that this means: who would wish that you agree with them so that they agree with you and that you flatter them so that they would flatter you.

[68:10]

(Neither obey thou) O Muhammad (each feeble) with regard to the religion of Allah (oath monger) who lies against Allah. This refers to al-Walid Ibn al-Mughirah al-Makhzumi,

[68:11]

(Detractor) who slanders and curses people right and left, (spreader abroad of slanders) who is a talebearer in order to cause mischief between people?

[68:12]

(Hinderer of the good) hinderer of Islam, for he prevented his sons and relatives from embracing Islam, (transgressor) he transgressed, O Muhammad, against the Truth and wronged them, (malefactor) sinful

[68:13]

(Greedy therewithal) he eats and drinks much and has a strong body and a large belly; it is also said that this means: he is extreme in arguing in favour of falsehood and lies, (intrusive) he is stuck with the folk while he is not of them; it is also said that this means: he is well known for his disbelief, idolatry, indecency, sinfulness and evil; it is also said that this means: he is known for his meanness just as a young donkey is known to have a pendant on its ear.

[68:14]

(It is because he is possessed of wealth and children) He says: do not obey him even if he has wealth and children. This man had 9,000 measures of silver and ten children

[68:15]

(That, when Our revelations) the Qur'an, detailing the commands and prohibitions (are recited unto him, he saith: Mere fables of the men of old) this is just the talk and lies of the men of old.

[68:16]

(We shall brand him on the nose) We shall hit him on the nose; and it is said this means: We shall hit him on the face; and it is also said this means: his face will be darkened.

[68:17]

(Lo! we have tried them) We have tried the people of Mecca with death, captivity and defeat on the Day of Badr because they refrained from asking forgiveness and We tried them with hunger and drought for a period of seven years because the Prophet, Allah bless him and give peace, prayed against them on the Day of Badr (as We tried) with hunger and the burning of the gardens (the owners of the garden) the owners of the fields: the Banu Darwan (when they vowed) when they swore by Allah (they would pluck its fruit next morning) at the break of dawn.

[68:18]

(And made no exception (for the will of Allah)) they forgot to say: Allah willing;

[68:19]

(Then a visitation) a punishment from your Lord (came upon it) upon the garden (while they slept) and was burned.

[68:20]

(And in the morning it was as if plucked) it was like a dark night.

[68:21]

(And they cried out one unto another in the morning) at the break of dawn,

[68:22]

(Saying: Run unto your field if ye would pluck (the fruit)) before the needy ones come to know about it.

[68:23]

(So they went off) towards the fields, (saying one unto another in low tones:

[68:24]

No needy man shall enter it) i.e. the garden (today against you.

[68:25]

They went betimes) they went to their fields holding rancour, (strong in (this) purpose) to pluck their fruits.

[68:26]

(But when they saw it) when they saw the fields burned down, (they said: Lo! we are in error!) we have taken a wrong turn; thinking that they were not their fields

[68:27]

Then they said: (Nay, but we are desolate!) We have been denied the benefit of the garden because of our ill intentions.

[68:28]

(The best among them) in intellect and opinion; and it is also said this means: the older one of them; and it

is also said: the most upright among them (said: Said I not unto you: Why glorify ye not (Allah)) why not say: Allah willing? He said this when they made their vow.

[68:29]

(They said: Glorified be our Lord!) We ask forgiveness of our Lord. (Lo! we have been wrong-doers) we harmed ourselves by our transgression and intention to deprive the needy ones and also by failing to say "Allah willing".

[68:30]

(Then some of them drew near unto others, self-reproaching) reproaching one another.

[68:31]

(They said) in unison: (Alas for us! In truth we were outrageous) we were sinful by depriving the needy ones.

[68:32]

(It may be) and "may be" when used in connection with Allah denotes necessity (that our Lord will give us) in the Hereafter in exchange (better than this in place thereof) better than this garden. (Lo! we beseech our Lord) our desire is with Allah.

[68:33]

(Such was the punishment) in the life of the world for the one who refrains from giving Allah's due from his wealth, just as Allah burnt their garden and exposed them to hunger; it is also said that this means: such is the punishment of the life of the world as happened to the people of Mecca who were exposed to hunger and death. (And verily the punishment of the Hereafter) for he who does not repent (is greater) than the punishment of the life of the world (if they did but know) if the people of Mecca did but knew, but they do not know nor do they believe in this.

[68:34]

(Lo! for those who keep from evil) for those who ward off disbelief, idolatry and indecencies (are Gardens of Bliss) whose bliss is continuous and eternal (with their Lord) in the Hereafter.

[68:35]

'Utbah Ibn Rabi'ah said: "if what Muhammad (pbuh) says to his Companions about Paradise and its bliss is true, we will surely be better than them in the Hereafter as we are better than them in the life of this world", and so Allah revealed: (Shall We then treat those who have surrendered) shall We then make the reward of the Muslims in Paradise (as We treat the guilty) as the reward of the idolaters who are the owners of the Fire?

[68:36]

(What aileth you) O people of Mecca? (How foolishly ye judge!) Evil is what you judge for yourselves!

[68:37]

(Or have ye a Scripture wherein you learn) wherein you recite

[68:38]

(That you shall indeed have) in this Scripture (all that ye choose) all you desire in Paradise in the Hereafter?

[68:39]

(Or have ye a covenant) pledges (on oath from Us) on firm oaths from Us (that reacheth to the Day of Judgement, that yours shall be all that ye ordain) that you shall have all that you judge for yourselves in Paradise in the Hereafter?

[68:40]

(Ask them) O Muhammad (which of them will vouch for that) that they say!

[68:41]

(Or have they other gods? Then let them bring their other gods if they are truthful) that they will have that which they claim.

[68:42]

(On the day when it befalleth in earnest) a matter to which they were blind in the life of the world; it is also said this means: when a severe, horrific matter is revealed; and it is also said that this means: when a sign between them and their Lord is revealed, (and they are ordered to prostrate themselves) this is because they said: By Allah, our Lord, we were not idolaters or hypocrites (but are not able) to prostrate, their bodies remaining erect like solid fortresses,

[68:43]

(With eyes downcast) not able to see any good, (abasement stupefying them) humiliation and darkness appear on their faces. (And they had been summoned) in the life of the world (to prostrate themselves) to submit themselves through the profession of Allah's divine Oneness but did not submit to Allah's divine Oneness (while they were yet unhurt) while they were strong and sound of bodies.

[68:44]

(Leave Me) O Muhammad ((to deal) with those who give the lie to this pronouncement) to this Scripture. (We shall lead them on) i.e. those who mock the Qur'an (by steps from whence they know not) from whence they perceive not. And Allah did indeed destroy them-they were five people-in one night and one day.

[68:45]

(Yet I bear with them) I give them a reprieve, (for lo! My scheme is firm) My punishment is severe.

[68:46]

(Or dost thou (Muhammad) ask a fee) or provision in exchange for faith (from them) from the people of Mecca (so that they are heavily taxed) they are too much indebted by accepting your invitation to accept faith?

[68:47]

(Or is the Unseen) the Guarded Tablet (theirs that they can write (thereof)) that with which they argue against you?

[68:48]

(But wait thou for your Lord's decree) be patient in conveying the message of your Lord; it is also said this means: be pleased with the decree of your Lord, (and be not) fed up and heart constricted with regard to Allah's command (like him of the fish) like Jonah the son of Mathew (Matta), (who cried out) to his Lord in the belly of the fish (in despair) tired and aggrieved.

[68:49]

(Had it not been that favour) mercy (from his Lord had reached him he surely had been cast into the wilderness while he was reprobate) and guilty.

[68:50]

(But his Lord chose him) to make repentance (and placed him among the righteous) among the messengers.

[68:51]

(And lo! those who disbelieve) the disbelievers of Mecca (would fain disconcert thee) would kill you (with their eyes) and it is said this means: they would give you the evil eye (when they hear the Reminder) when they hear you recite the Qur'an, (and they) i.e. the people of Mecca (say: Lo! he is) i.e. Muhammad (indeed mad) bewitched;

[68:52]

(When it is) i.e. the Qur'an (naught else than a Reminder to creation) to the jinn and humankind'.
And of the surah in which Reality is mentioned, which is all Meccan and consists of 50 verses, 256 words and 1,480 letters:

*Surah 69: Reality (*al-Haqqah*)*

And of the surah in which Reality is mentioned, which is all Meccan and consists of 50 verses, 256 words and 1,480 letters:

[69:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (The Reality. What is the Reality): '(The Reality

[69:2]

What is the Reality) He says: the Hour. What is the Hour? He said this in amazement.

[69:3]

(Ah, what will convey unto thee) O Muhammad (what the reality is!) it is called the Reality because of the reality of things which will entitle the believer to enter the Garden due to his faith and the disbeliever to enter the Fire because of his disbelief.

[69:4]

((The tribes of) Thamud) the people of Salih (and 'Aad) the people of Hud (disbelieved in the judgement to come) in the coming of the Hour.

[69:5]

(As for Thamud, they were destroyed by the lightning) they were destroyed because of their transgression and idolatry; and it is said that their transgression drove them to disbelieve until they were destroyed.

[69:6]

(And as for 'Aad) the people of Hud, (they were destroyed by a fierce roaring wind) cold wind that disobeyed and rebelled against its wardens,

[69:7]

(Which He imposed on them) uninterruptedly (for seven long nights and eight long days) with the same force (so that thou mightest have seen men) the people of Hud (lying) destroyed and (overthrown) in these days and nights; and it is said: in the wind, (as they were hollow trunks of palm-trees.

[69:8]

Canst thou (O Muhammad) see any remnant of them?) He says: every single one of them was destroyed by the wind.

[69:9]

(And Pharaoh and those before him) and Pharaoh and his army came to the sea and were drowned in it; it is also said this means: Pharaoh also uttered the words of idolatry as did the nations before him, (and the communities that were destroyed) and also the townships of Lot swallowed by the earth, (brought error) they uttered the words of idolatry,

[69:10]

(And they disobeyed the messenger of their Lord) Moses, (therefore did He grip them with a tightening grip) therefore He punished them with a severe punishment.

[69:11]

(Lo! when the waters rose) at the time of Noah, (We carried you) O community of Muhammad (pbuh) as well as all created beings in the loins of your fathers (upon the ship) in the ship of Noah.

[69:12]

(That We might make it) i.e. the ship of Noah; and it is said: this story (a memorial for you) an admonition so that you might learn a lesson, (and that remembering ears (that heard the story) might remember) might benefit from it; and it is also said that this means: so that a retentive heart might remember it.

[69:13]

(And when the trumpet shall sound one blast) which will not be repeated; this is the blast of the Resurrection.

[69:14]

(And the earth with the mountains) it is said: what is on the earth of buildings and the mountains (shall be lifted up and crushed with one crash,

[69:15]

Then, on that day) when the earth and the mountains are lifted up (will the Event befall) the Day of

Judgement will happen.

[69:16]

(And the heaven will split asunder) out of awe for the Beneficent and the descent of the angels, (for that day it will be frail) and split.

[69:17]

(And the angels will be on the sides thereof) on its extremities, sides, different directions and parts (and eight) He says: eight different angels, each one of them has four different faces: a human face, a face of an eagle, a face of a lion, and a face of a bull; and it is also said: eight rows; and it is also said: eight parts of the Cherubim, who dwell on the seventh heaven (will uphold the Throne of their Lord that day) the Day of Judgement, (above them) on their necks.

[69:18]

(On that day) which is the Day of Judgement (ye will be exposed) you will stand before your Lord three times: once for reckoning and presenting excuses, once for settling disputes and retaliation and once for the handing over of the scroll of one's deeds and reading them; (not a secret of you will be hidden) none of you will be left out; it is also said this means: no one's secret will be hidden from Allah; it is also said that this means: none of your works will be hidden from Allah.

[69:19]

(Then, as for him who is given his record in his right hand) this refers to Abu Salamah Ibn 'Abd al-Asad, the husband of Umm Salamah who was a Muslim, (he will say) to his companions: (Take, read my book!) come and see what is in my book of reward and bestowal of honour.

[69:20]

(Surely I knew) and was certain (that I should have to meet my reckoning.

[69:21]

Then he will be in blissful state) he will be in a life with which he is pleased, i.e. a pleasing life.

[69:22]

(In a high Garden

[69:23]

Whereof the clusters) its fruits (are in easy reach) are very close, such that anyone sitting or standing can reach to them.

[69:24]

Allah will say to them: (Eat) of the fruits (and drink) from the rivers (at ease) fearing no sickness or death (for that which ye sent on before you) for that which you did of righteous works; and it is also said this means: for the fasting and prayers you offered, (in past days) i.e. in the days of the life of the world.

[69:25]

(But as for him who is given his record in his left hand) this refers to al-Aswad Ibn 'Abd al-Asad, the brother of Abu Salamah who was a disbeliever, (he will say: Oh, would that I had not been given my book) this book

of mine

[69:26]

(And knew not what my reckoning!

[69:27]

Oh, would that it had been death!) he will wish for death; he says: I wish I remained dead after my first death.

[69:28]

(My wealth) which I had amassed in the life of the world (hath not availed me) from Allah's chastisement,

[69:29]

(My power hath gone from me) I am without arguments or excuses.

[69:30]

Allah will then say to the angels: (Take him and fetter him

[69:31]

And then expose him to hellfire) cast him in hellfire.

[69:32]

(And then insert him in a chain) insert the chain in his anus and extract it from his mouth, and what remains of it turn it round his neck (whereof the length) and width (is seventy cubits) cubits of the angel; it is also said this means: 70 fathoms.

[69:33]

(Lo! he used not to believe in Allah the Tremendous) when he was in the life of the world,

[69:34]

(And urged not on the feeding of the wretched) and did not urge on giving alms to the needy,

[69:35]

(Therefore hath he no lover here this day) this day he has no relative to benefit him,

[69:36]

(Nor any food) in the Fire (save filth) that which spills from the bellies and skins of the people of the Fire of puss, blood and fluids

[69:37]

(Which none but sinners eat) which no one eats except the idolaters.

[69:38]

(But nay! I swear by all that ye see

[69:39]

And all that ye see not) O people of Mecca; it is also said that this means: I swear by what you see, i.e. the sky and the earth, and that which you do not see, i.e. the Garden and the Fire; and it also said that this means: I swear by what you see, the sun and the moon, and by that which you do not see, the Throne and the Stool; and it is also said that this means: I swear by what you see, i.e. Muhammad (pbuh) and that which you do not see, Gabriel. Allah swore by all these.

[69:40]

(That it) i.e. the Qur'an (is indeed the speech of an illustrious messenger) He says: the Qur'an is the Word of Allah which Gabriel brought down to an illustrious messenger, i.e. Muhammad (pbuh).

[69:41]

(It) i.e. the Qur'an (is not poet's speech) that a poet composes (little is it that ye believe!) He says: you do not believe in little or much.

[69:42]

(Nor diviner's speech) which informs about the future (little is it that ye remember!) you do not take admonition in little or much.

[69:43]

(It is a revelation) He says: the Qur'an is a revelation to Muhammad (pbuh) (from the Lord of the Worlds.

[69:44]

And if he had invented) and had Muhammad (pbuh) invented (false sayings concerning Us) lies against Us and attributed to Us that which We did not say,

[69:45]

(We assuredly had taken him) We assuredly had taken revenge against him (by the right hand) by means of truth and proofs; it is also said this means: We assuredly had vehemently taken him.

[69:46]

(And then severed his life artery) the life artery of Muhammad (pbuh)

[69:47]

(And not one of you could have held Us off from him) He says: no one of you could have held Us back from Muhammad (pbuh).

[69:48]

(And lo! It) i.e. the Qur'an (is a warrant) a reminder (unto those who ward off (evil)) disbelief, idolatry and indecencies.

[69:49]

(And lo! We know that some among you will deny (it)) We know that some among you disbelieve in the

Qur'an while others believe in it.

[69:50]

(And lo! It) i.e. the Qur'an (is indeed an anguish) a remorse (for the disbelievers) on the Day of Judgement.

[69:51]

(And lo! It) i.e. the Qur'an (is Absolute Truth) it is truly and certainly My speech which Gabriel took down to an illustrious messenger; it is also said that this means: and that which I have mentioned of the disbelievers' anguish and remorse is true and certain; such anguish and remorse on the Day of Judgement will surely take place.

[69:52]

(So glorify the name of thy Tremendous Lord) so pray by the command of your Tremendous Lord; it is also said this means: mention the divine Oneness of your Tremendous Lord Who is more tremendous than all things'.
And of the surah in which the Ascending Stairways are mentioned, which is all Meccan and consists of 44 verses, 216 words and 861 letters:

Surah 70: The Ascending Stairways (*al-Ma'arij*)

And of the surah in which the Ascending Stairways are mentioned, which is all Meccan and consists of 44 verses, 216 words and 861 letters:

[70:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (A questioner questioned): '(A questioner questioned) a caller, i.e. al-Nadr Ibn al-Harith, called (concerning the doom about to fall

[70:2]

Upon the disbelievers) while he is himself a disbeliever, (which none can repel) and so he was killed in captivity on the Day of Badr,

[70:3]

(From Allah) this punishment of the disbelievers comes from Allah, (Lord of the Ascending Stairways) the Creator of the heavens

[70:4]

((Whereby) the angels and the Spirit) i.e. Gabriel (ascend unto Him) unto Allah (in a Day whereof the span) the span of ascending it for other than the angels (is fifty thousand years) it is also said that this means: it is from Allah that the punishment of the disbelievers comes in a day whose span is 50,000 years; and it is also said that this means: if anyone, other than Allah, were given the reckoning of people, such reckoning would not finish in 50,000 years.

[70:5]

(But be patient) O Muhammad, in the face of their harm (with a patience fair to see) i.e. without anguish or display of indecency; and it is also said this means: stay away from them and show no anguish or indecency.

Later, he was commanded to fight them.

[70:6]

(Lo! They) i.e. the disbelievers of Mecca (behold it) i.e. the doom on the Day of Judgement (afar off) it will not happen

[70:7]

(While We behold it nigh) it will happen, for whatever will happen in the future is near:

[70:8]

Allah then explained when they will be chastised, saying: (The day when the sky will become as molten copper) and it is said: like the sediments of olive oil,

[70:9]

(And the hills become as flakes of wool,

[70:10]

And no familiar friend will ask a question of his friend) no relative will ask about his relative

[70:11]

(Though they will be given sight of them) but will not recognise them as a result of their preoccupation with their own selves. (The guilty man) the idolater, i.e. Abu Jahl and his host; and it is said: al-Nadr Ibn al-Harith and his host (will long be able to ransom himself from the punishment of that day) the Day of Judgement (at the price of his children

[70:12]

And his spouse and his brother) his full brother

[70:13]

(And his kin) and his clan and relatives (that harboured him) to whom he belongs

[70:14]

(And all that are in the earth) and at the price of all that which is in the earth, (if then it might deliver him) if Allah might deliver him from the punishment.

[70:15]

(But nay!) truly this will not deliver him from the punishment-this is an answer to him-(for lo! it is the fire of hell

[70:16]

Eager to roast) the entire body; it is also said that this means: it will pluck out the hands and feet as well as all the other members of the body;

[70:17]

(It calleth) to itself: “come to me, O disbeliever!”, “come to me, O hypocrite” (him who turned) from Allah's divine Oneness (and fled) from faith and did not repent of disbelief,

[70:18]

(And hoarded (wealth)) in the life of the world (and withheld it) he put it in a container and refused to give the right of Allah which is due from it.

[70:19]

(Lo! Man) i.e. the disbelieving person (was created anxious) miserly, too attached and tight-fisted,

[70:20]

(Fretful) he is not patient (when evil befalleth him) when poverty and hardship befall him

[70:21]

(And, when good) wealth and abundance (befalleth him, grudging) he does not give thanks and withholds the right of Allah which is due from it;

[70:22]

(Save worshippers) those who pray the five daily prayers for they are not like this.

[70:23]

Allah then explained the traits of the latter, saying: (Who are constant at their worship) they constantly perform their prescribed daily prayers, whether it is at night or in the day, and they never fail to perform them.

[70:24]

(And in whose wealth there is a right acknowledged) they acknowledge that there is in their wealth a right other than the prescribed poor-due,

[70:25]

(For the beggar) who ask you to give him from your wealth (and the destitute) who is denied his wage or booty; it is also said that this refers to the artisan whose skill does not earn him enough for him to subsist; it is also said that this refers to the poor who does not beg from others and as a result no one gives or knows about him;

[70:26]

(And those who believe in the Day of Judgement) and those who believe in the Day of Reckoning and all that which is in it,

[70:27]

(And those who are fearful of their Lord's doom

[70:28]

Lo! the doom of their Lord is that before which none can feel secure) no guarantee of security has come to them from their Lord.

[70:29]

(And those who preserve their chastity) they are chaste as far as what is unlawful is concerned

[70:30]

(Save with their) four (wives and those whom their right hands possess) of slaves without limitation, (for thus they are not blameworthy) nor sinful; they are not reproached for indulging in that which is lawful;

[70:31]

(But whoso seeketh more than that) whoever seeks more than what I have mentioned of wives and slaves, (those are they who are transgressors) from that which is lawful to that which is unlawful;

[70:32]

(And those who keep) and those who honour, and keep to the time agreed upon regarding (their pledges) that with which they have been entrusted whether it relates to religion or other things (and their covenant) with their Lord or with other people; and it is also said this means: and their oaths.

[70:33]

(And those who stand by their testimony) before the judges when they are called to give witness, and do not refuse to testify,

[70:34]

(And those who are attentive at their worship) they observe the prescribed times of their five daily prayers,

[70:35]

(These) those who have such traits (will dwell in Gardens, honoured) with reward, presents and gifts.

[70:36]

(What aileth those who disbelieve) the disbelievers of Mecca who mock the believers as well as the other disbelievers, (that they keep staring towards thee (O Muhammad)) around you, (open eyed) looking at you without coming close to you,

[70:37]

Dispersed (On the right and on the left, in groups?

[70:38]

Doth every man among them hope to enter the Garden of Delight?) This is an answer from Allah to the disbelievers that He will not let them enter the Garden.

[70:39]

(Nay, verily. Lo! We created them) i.e. the disbelievers of Mecca (from what they know) i.e. a sperm drop.

[70:40]

(But nay! I swear by the Lord of the rising places) the rising places of winter and summer (and the setting

places of the planets) the setting places of winter and summer. There are two rising places and two setting places. The rising place of winter and summer has 177 phases and so do the setting places of winter and summer. The sun rises, in a year, two days in the same phase, and it also sets, in a year, two days in the same phase (that We are Able) this is the reason of the above oath

[70:41]

(To replace them by (others) better than them) He says: We are Able to destroy them and replace them with others who are better and more obedient than them. (And We are not to be outrun) We are unable to replace them with others who are better than them.

[70:42]

(So let them) O Muhammad, i.e. let those who mock you and the other disbelievers (chat) about falsehood (and play) and mock you while continuing to be disbelievers (until they meet) until they behold (their Day which they are promised) in which they are promised chastisement,

[70:43]

Allah then explained when this chastisement will take place, saying: (The day when they come forth from the graves in haste) in response to the sound (as racing to a goal) or a banner,

[70:44]

(With eyes) that see no goodness (aghast) humiliated, (abasement stupefying them) grief and darkness appear on their faces: (Such is the Day which they are promised) such is the Day in which they were promised chastisement; and this day is the Day of Judgement. And this promise is like the promise and warning of Noah'.
And of the surah in which Noah is mentioned, which is all Meccan and consists of 28 verses, 224 words and 929 letters:

Surah 71: Noah (Nuh)

And of the surah in which Noah is mentioned, which is all Meccan and consists of 28 verses, 224 words and 929 letters:

[71:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Lo! We sent): '(Lo! We sent Noah unto his people (saying): Warn your people) from Allah's wrath and punishment (ere the painful doom come unto them) in the form of drowning.

[71:2]

(He said: O my people! Lo! I am a plain warner unto you) I am a warning messenger unto you, addressing you in a language you understand.

[71:3]

((Bidding you): Serve Allah) declare Allah's divine Oneness (and keep your duty unto Him) fear Him and repent of disbelief and idolatry (and obey me) and follow my matter, religion and counsel and accept my advice to you,

[71:4]

(That He may forgive you somewhat of your sins) He will forgive your sins through your repentance and belief in Allah's divine Oneness (and respite you) without sending a punishment on you (to an appointed term) until you die. (Lo! the term of Allah) the torment of Allah, (when it cometh, cannot be delayed, if ye but knew) if you believe in what I say to you.

[71:5]

When he despaired of them, after calling them to faith for 950 years, and they refused to believe or heed his advice, (He said: My Lord! Lo! I have called unto my people) to repent and believe in Allah's divine Oneness (night and day) at night and during the day.

[71:6]

(But all my calling) to them to repent and believe in Allah's divine Oneness (doth but add to their repugnance) does but increase their remoteness from faith and repentance;

[71:7]

(And lo! Whenever I call unto them) to repentance and belief in Allah's divine Oneness (that Thou mayst pardon them) through their repentance and faith in Allah's divine Oneness (they thrust their fingers in their ears) so as not to hear my words and invitation (and cover themselves with their garments) and cover their heads with their garments so that they do not hear my voice or see me (and persist (in their refusal)) and they remain firm in their disbelief and worship of idols; it is also said that they all shouted in unison: "O Noah! We will not believe in you", (and magnify themselves in pride) and feel too proud to accept faith or repent, because of their arrogance.

[71:8]

(And lo! I have called unto them) to repent and believe in Allah's divine Oneness (aloud) openly, thus avoiding secrecy,

[71:9]

(And lo! I have made public proclamation unto them) I called them openly to the message and explained to them, (and I have appealed to them in private) and I called them secretly to the message.

[71:10]

(And I have said) to them: (Seek pardon of your Lord) declare the divine Oneness of your Lord and repent of disbelief and idolatry. (Lo! He was ever Forgiving) of those who repent of disbelief and believe in Him.

[71:11]

(He will let loose the sky for you in plenteous rain) whenever you need rain. This is because Allah had withheld rain from them for 40 years,

[71:12]

(And will help you with wealth) camels, bovines, sheep (and sons) and daughters; this is because Allah had stopped their wives and beasts from conceiving for 40 years, (and will assign unto you Gardens and will assign unto you rivers) flowing rivers for your own benefits. This is because Allah had, before this, destroyed their fields and made their rivers dry for 40 years.

[71:13]

(What aileth you that ye hope not towards Allah for dignity) what ails you that you do not fear Allah's might

and majesty; and it is also said that this means: what ails you that you do not magnify Allah as He deserves to be magnified and, thus, believe in His divine Oneness.

[71:14]

(When He created you by (diverse) stages?) The stages refer to sperm drops, blood clots, small chunks of flesh and bones, etc.,

[71:15]

(See ye not) have you not been informed, O disbelievers of Mecca, (how Allah hath created seven heavens in harmony) He created them one above the other like a dome whose different parts are cemented with each other,

[71:16]

(And hath made the moon) along with them (a light therein) a shining light therein, (and made the sun a lamp) a radiance for the children of Adam?

[71:17]

(And Allah hath caused you to grow as a growth from the earth) He created you from Adam, and Adam is created from dust and the dust is from the earth,

[71:18]

(And afterward He maketh you return thereto) He will burry you in the earth, (and He will bring you forth again) from the graves on the Day of Judgement, (a (new) forthbringing.

[71:19]

And Allah hath made the earth a wide expanse for you) to lay and sleep on

[71:20]

(That ye may thread the valley ways thereof) that you may follow wide ways thereof.

[71:21]

(Noah said: My Lord!) O my Lord! (They have disobeyed me) regarding repentance and faith in Allah's divine Oneness (and followed) and obeyed (one whose) abundant (wealth and children increase him in naught save ruin) in the Hereafter; this refers to the chieftains of his folk;

[71:22]

(And they have plotted a mighty plot) and they have uttered a tremendous lie,

[71:23]

(And they have said) i.e. the chieftains said to the communality of the people: (Forsake not your gods) forsake not the worship of your Lord. (Forsake not Wadd) forsake not the worship of Wadd, (nor Suwa') nor the worship of Suwa', (nor Yaghuth and Ya'uq and Nasr) nor the worship of Yaghuth and Ya'uq and Nasr. These were idols which Noah's folk worshipped.

[71:24]

(And they have led many astray) he says: they have misled through them many people; and it is also said: many people went astray because of them, (and Thou increasest the wrong-doers) the disbelievers and idolaters in their worship of these idols (in naught save error) loss and destruction.

[71:25]

(Because of their sins they were drowned) by the flood in the life of the world, (then made to enter) in the Hereafter (a Fire. And they found they had no helpers in place of Allah) they had no helpers to defend them against Allah's chastisement.

[71:26]

(And Noah said) after Allah told him that none of his people will believe in him, apart from those who had already believed: (My Lord!) O my Lord! (Leave not one of the disbelievers in the land.

[71:27]

If Thou shouldst leave them, they will mislead Thy slaves) they will mislead from Your religion those who believe in You and those who wish to believe in You, (and will beget none save lewd ingrates) and will not beget save offspring who are sinful and disbelievers when they reach the age of reason; and it is also said this means: save those upon whom You have decreed disbelief and lewdness when they reach the age of reason; and it is also said that they did not have among them any children because Allah stopped their women from conceiving, and thus they had only adults amongst them, and the latter were all lewd disbelievers.

[71:28]

(My Lord!) O my Lord! (Forgive me and my parents) and forgive my believing parents (and him who entereth my house) my religion; and it is also said: my mosque; and it is also said: my ship (believing, and believing men and believing women) who are true in their faith and who will come after me, (and increase not the wrong-doers) the disbelieving idolaters (in aught save ruin) loss and destruction, like the destruction of those people whose Prophet received the revelation but refused to believe in him'.
And of the surah in which the jinn are mentioned, which is all Meccan and consists of 28 verses, 285 words and 870 letters:

*Surah 72: The Jinn (*al-Jinn*)*

And of the surah in which the *jinn* are mentioned, which is all Meccan and consists of 28 verses, 285 words and 870 letters:

[72:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Say (O Muhammad): It is revealed unto me): '(Say (O Muhammad): It is revealed unto me) say, O Muhammad, to the disbelievers of Mecca that Gabriel has come down and informed me (that a company of the jinn) nine of the jinn of Nusaybin which is near Yemen (gave ear, and they said) after accepting faith and returning to their folk: O our folk! (Lo! it is a marvellous Qur'an) we have listened to the recitation of a marvellous, illustrious and noble Qur'an which resembles the Scripture of Moses, this is because they were followers of the Torah,

[72:2]

(Which guideth unto righteousness) which guides to the Truth, guidance and right course, i.e. to "there is no deity except Allah", (so we believe in it) we believe in Muhammad (pbuh) and we believe in the Qur'an (and we ascribe unto our Lord no partner) here meaning the devil.

[72:3]

(And (we believe) that He-exalted be the glory of our Lord-) and that the dominion of our Lord is exalted; it is also said this means: the tremendousness, sovereignty, absoluteness and attributes of our Lord are far exalted, and He (hath taken neither wife nor son) as the disbelievers claim,

[72:4]

(And that the foolish one among us) i.e. the devil (used to speak concerning Allah an atrocious lie.

[72:5]

And lo! we had supposed that humankind and jinn would not speak a lie concerning Allah) and we thought that what humans and the jinn said about Allah was not a lie, but we know now that it is. From the beginning of the surah up to here, Allah related what the jinn said.

[72:6]

Allah then said: (And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn so that they increased them) because of that (in revolt (against Allah)) in pride, arrogance, sedition, and corruption. This is because they were afraid of them whenever they travelled, caught a game or camped in a valley. And to avoid their harm they used to say: "we seek refuge in the master of this valley from the foolish ones of his folk" after which they felt safe. As a result, the masters of these places increased in nothing but pride and arrogance towards the communality among their folk. There are three kinds of jinn: one kind flies in the air; another kind ascends and descends wherever they wish; and a third kind resembles dogs and snakes;

[72:7]

(And indeed they) the disbelievers of the jinn before they accepted faith (supposed, even as you suppose) O people of Mecca, (that Allah would not raise anyone (from the dead)) and it is also said that this means: and they supposed just as you did that Allah will not send anyone as a messenger.

[72:8]

Allah then went back to the talk of the jinn, saying: (And (the jinn who had listened to the Qur'an said): We had sought the heaven) before we accepted faith (but had found it filled with strong warders) angels (and meteors) preventing them from listening.

[72:9]

(And we used to sit on places (high) therein) in heaven (to listen) before the advent of Muhammad (pbuh). (But he who listened now) after the advent of Muhammad (pbuh) (findeth a flame) a shining star (in wait for him) from the angels in order to prevent them from listening;

[72:10]

(And we know not whether) in preventing us from listening (harm is boded unto all who are in the earth, or whether their Lord intendeth guidance for them) or whether their Lord intends guidance, goodness and the correct course for them; it is also said that this means: we do not know whether evil is intended for the people of the earth by the advent of Muhammad (pbuh) such that if they do not believe in him they will be destroyed or it is good, guidance and the correct course that their Lord intends for them if they believe in

him.

[72:11]

(And among us there are righteous folk) those who believe in Allah's divine Oneness; these are those who believe in Muhammad (pbuh) and the Qur'an (and among us there are far from that) and among us there are disbelievers, the disbelieving jinn. (We are sects having different rules) we followed different religions, i.e. Judaism and Christianity, before believing in Allah.

[72:12]

(And we know) and are certain (that we cannot escape from Allah in the earth) for He can reach us wherever we might be, (nor can we escape by flight) nor can we escape from Him by running away.

[72:13]

(And when we heard the guidance) and when we heard the recitation of the Qur'an by Muhammad (pbuh) (we believed therein) we believed in the Qur'an and Muhammad (pbuh) (and whoso believeth in his Lord, he feareth neither loss) of all his works (nor oppression) nor decrease of his works.

[72:14]

(And there are among us some who have surrendered (to Allah)) and there are among us those who are sincere in their belief in Allah's divine Oneness; these are the ones who believed in Muhammad (pbuh) and the Qur'an (and there are among us some who are unjust) i.e. disobedient ones who have deviated from the Truth and guidance; and these are the disbelievers among the jinn. (And whoso hath surrendered to Allah) and whoever is sincere in his belief in Allah's divine Oneness, (such have taken the right path purposefully) such have intended goodness and the correct course.

[72:15]

(And as for those who are unjust) i.e. the disbelievers, (they are firewood for hell.

[72:16]

If they (the idolaters) tread the right path) the path of disbelief; and it is said: the path of Islam, (We shall give them to drink of water in abundance) We shall give them abundant wealth and a comfortable life

[72:17]

(That We may test them thereby) in order that they may revert to that which I have ordained for them, (and whoso turneth away from the remembrance of his Lord) and whoever turns away from believing in the divine Oneness and Scripture of his Lord, i.e. the Qur'an-this refers to al-Walid Ibn al-Mughirah al-Makhzumi; (He will thrust him into ever growing torment) climbing a mountain of smooth stones; and it is said this means: climbing a mountain of copper in the Fire.

[72:18]

(And the places of worship are only for Allah) they are built for the remembrance of Allah, (so pray not unto) so worship not (anyone along with Allah) in mosques; it is also said that the places of worship refer to the different parts of a person that touch the ground upon prostrating in prayer: the forehead, the knees, the hands and the feet.

[72:19]

(And when the slave of Allah) Muhammad (pbuh) (stood up) in Batn Nakhl (in prayer to Him) to worship

Allah through prayer, (they crowded on him, almost stifling) the jinn almost fell on him because of their love of the Qur'an and Muhammad (pbuh) when they heard him recite the Qur'an in Batn Nakhl.

[72:20]

(Say (unto them, O Muhammad): I pray unto Allah only) I worship Allah only and call people to worship none but Him, (and ascribe unto Him no partner.

[72:21]

Say) O Muhammad, to the people of Mecca: (Lo! I control not hurt) I cannot drive away from you harm, forsakenness or chastisement (nor benefit for you) nor can I give you benefit and guidance.

[72:22]

(Say) to them, O Muhammad: (Lo! none can protect me from Allah) from Allah's chastisement if I disobey Him, (nor can I find any refuge beside Him) nor can I find any escape or hiding place from Allah's chastisement if I disobey Him.

[72:23]

((Mine is) but conveyance (of the Truth) from Allah) he says: nothing can save me except conveyance on behalf of Allah, (and His messages; and whoso disobeyeth Allah) regarding Allah's divine Oneness (and His messenger) in his conveyance of the message, (lo! His) in the Hereafter (is fire of hell, wherein such dwell forever) never to die or leave it.

[72:24]

(Till (the day)) He says: wait for them until the day (when they shall behold that which they are promised) of chastisement; (but then they will know for certain) this is a threat from Allah to them (who is weaker in allies and less in multitude) who has less helpers.

[72:25]

(Say) to them, O Muhammad: (I know not whether that which ye are promised) of chastisement (is nigh, or if my Lord hath set a distant term for it.

[72:26]

(He is) the knower of the Unseen) He knows when the chastisement will happen, (and He revealeth unto none His secret,

[72:27]

Save unto every messenger whom he hath chosen) He reveals to them some instances of the Unseen, (and then He maketh a guard) angels (to go before him) before the messenger (and a guard behind him) to protect him from the jinn, devils and human beings so that they do not hear Gabriel reciting the revelations.

[72:28]

(That He) that Muhammad (pbuh) (may know that they) i.e. the messengers (have indeed conveyed the messages of their Lord) the angels protected them just as they are protecting you; it is also said that this means: so that the messengers, Muhammad and other messengers, know that the angels have conveyed the message from Allah; and it is also said that this means: so that the jinn and human beings know that the messengers have conveyed the messages of their Lord. (He surroundeth all their doings) He has full knowledge of all the angels that surround them, (and He keepeth count of all things) it is also said that He

knows their number just as He knows the state of the one who is wrapped up in his raiment'.
And of the surah in which the Enshrouded One is mentioned, which is all Meccan-except for His saying (Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them awhile) which is Medinan-and consists of 19 verses, 285 words and 838 letters:

Surah 73: The Enshrouded One (*al-Muzzammil*)

And of the surah in which the Enshrouded One is mentioned, which is all Meccan—except for His saying (*Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them awhile*) which is Medinan—and consists of 19 verses, 285 words and 838 letters:

[73:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning Allah's saying (O thou wrapped up in your raiment!): '(O thou wrapped up in your raiment!) He is referring here to Muhammad (pbuh) who wrapped himself up in his raiment in order to pray.

[73:2]

(Keep vigil the night long) in prayer, then He said (save a little);

[73:3]

He explained further, saying: (A half thereof) i.e. pray during half of the night, (or abate a little thereof) less than half and up to a third of the night,

[73:4]

(Or add (a little) thereto) or pray more than half of the night, up to two thirds of the night, thus giving him a choice, and then He said: (and chant the Qur'an in measure) recite the Qur'an deliberately, unhurriedly and with gravity, i.e. reciting two or three verses each time until you finish the whole recitation,

[73:5]

(For We shall charge thee) for We shall send you Gabriel (with a word of weight) with mighty words containing commands and prohibitions, promises and threats, the lawful and unlawful; it is also said this means: with a tremendous word; and it is also said this means: a word that is heavy on whoever contravenes it; and it is also said this means: a weighty word in the prayer of the night.

[73:6]

(Lo! the vigil of the night) spent in praying (is (a time) when impression is more keen) the vigil of the night and praying at this time give a person more vigour in his prayer, when he seeks by it Allah's sake alone; it is also said this means: it is gentler and milder on the heart (and speech more certain) the recitation of the Qur'an is clearer and firmer.

[73:7]

(Lo! thou hast by day) O Muhammad (a chain of business) a long period of time to attend to your needs.

[73:8]

(So remember the name of thy Lord) so pray by the command of your Lord; and it is also said this means:

remember your Lord's divine Oneness (and devote thyself with a complete devotion) be completely sincere to Allah in your prayers, supplications and acts of worship.

[73:9]

(Lord of the East and the West) is Allah; (there is no God save Him; so choose you Him alone for thy defender) worship Him as a Lord; it is also said this means: take Him as a Guardian regarding that which He promised you of help, supremacy and reward.

[73:10]

(And bear with patience) O Muhammad (what they utter) of vilification and denial, (and part from them with a fair leave-taking) steer clear of them in a fair way, neither grieving nor reciprocating with indecency.

[73:11]

(Leave Me to deal with the deniers) of the Qur'an-this is a threat to them; and the ones specifically meant by this threat are those who fed the army of the disbelievers on the Day of Badr-, (lords of ease and comfort (in this life)) those who have wealth and richness; (and do thou respite them awhile) until the Day of Badr.

[73:12]

(Lo! with Us) for them in the Hereafter (are heavy fetters) with which their hands will be tied to their necks and chains will also be put around their necks (and a raging fire) which they will enter,

[73:13]

(And food) the Zaqqum (which choketh (the partaker), and a painful doom) whose pain will extend to their hearts.

[73:14]

Then Allah explained when this will take place, saying: (On the day when the earth and the hills rock) on the day when the earth and the mountains will quake, (and the hills become a heap of running sand.

[73:15]

Lo! We have sent unto you a messenger) i.e. Muhammad (pbuh) (as witness against you) that he has conveyed the message, (even as We sent unto Pharaoh a messenger) i.e. Moses.

[73:16]

(But Pharaoh rebelled against the messenger) i.e. Moses, and did not accept his call, (whereupon We seized him with no gentle grip) therefore We punished him with a severe punishment, i.e. by drowning.

[73:17]

(Then how) will you ward off disbelief, idolatry and indecencies, O people of Mecca (if ye disbelieve) in the life of the world, (will ye protect yourselves upon the day) the Day of Judgement (which will turn children grey) when they hear Allah say to Adam: "O Adam! Send a group from your progeny to the Fire". Adam will say: "O Lord! How many?" Allah will say: "From every one thousand, send 999 to the Fire and one person to the Garden",

[73:18]

(The very heaven being then) when the children turn grey; and it is said: due to the descent of the

command of the Lord and the angels (rent asunder. His promise) regarding the resurrection (is to be fulfilled) is to take place.

[73:19]

(Lo! This) surah (is a Reminder) is an admonition and clarification for you. (Let him who will, then, choose a way unto his Lord) a way to head towards Allah; it is also said this means: let him who will use this to return to his Lord.

[73:20]

(Lo! thy Lord) O Muhammad (knoweth how thou keepest vigil sometimes nearly) less than (two thirds of the night) up to half of the night, (or (sometimes) half) and sometimes you keep vigil half of the night (or a third thereof) and you keep vigil a third of the night; it is also said this means: and sometimes less than half of the night, (as do a party of those with thee) and a group of believers with you who keep vigil of the night in prayer. (Allah measureth the night and the day) Allah knows the hours of the day and night. (He knoweth that ye count it not) i.e. keep track of the hours of the night; it is also said that this means: He knows you will not be able to persevere in that which you are commanded of prayer in the night, (and turneth unto you in mercy) and so He forgives you if you do not pray at night. (Recite, then, of the Qur'an) when you perform the prayers (that which is easy for you) 100 verses and more; and it is also said this means: whatever you wish to recite of the Qur'an. (He knoweth that there are sick folk among you) wounded people among you who cannot pray at night, (while others travel in the land) fleeing from something or (in search of Allah's bounty) of Allah's provision and other things, and it is hard on them to pray at night, (and others (still) are fighting for the cause of Allah) for the obedience of Allah who will find it hard to pray at night. (So recite of it) of the Qur'an in your prayers (that which is easy (for you), and establish worship) complete the five daily prayers including what is required for its validity of ritual ablution, bowings, prostrations and the observation of their due times (and pay the poor-due) from your wealth (and (so) lend unto Allah) by giving to charity; and it is also said: by doing righteous works (a goodly loan) truly and sincerely from your hearts. (Whatsoever good) alms or righteous works (ye send before you for your souls, ye will surely find it) find its reward (with Allah) in Paradise preserved for you, neither stolen, drowned, burnt or eaten by borer, (better) than what you have left in the life of the world (and greater in the recompense) than that which you have. (And seek forgiveness of Allah) from your sins. (Lo! Allah is Forgiving) He forgives whoever repents, (Merciful) towards he who dies repentant, because of the mercy of he who is enveloped in his cloak'.
And of the surah in which the Cloaked One is mentioned, which is all Meccan and consists of 56 verses, 255 words and 1,010 letters:

Surah 74: The Cloaked One (*al-Muddaththir*)

And of the surah in which the Cloaked One is mentioned, which is all Meccan and consists of 56 verses, 255 words and 1,010 letters:

[74:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (O thou enveloped in your cloak): '(O thou enveloped in your cloak) addressing the Prophet (pbuh) who had enveloped himself in his cloak to sleep

[74:2]

(Arise and warn!) warn people and call them to profess Allah's divine Oneness.

[74:3]

(Your Lord magnify) Exonerate your Lord from what the idol worshippers say about Him,

[74:4]

(Your raiment purify) from filth; it is also said this means: and shorten your raiment; and it is also said this means: purify your heart from betrayal, treachery and exasperation; i.e. be pure of heart,

[74:5]

(Pollution shun!) shun all sins and do not go near them.

[74:6]

(And show not favour, seeking worldly gain!) such that you give a little and receive instead what is more and better in the life of the world; it is also said this means: do not deem the works you do for Allah to be too much.

[74:7]

(For the sake of thy Lord, be patient!) Be patient in the worship and obedience of your Lord.

[74:8]

(For when the trumpet shall sound) which is the sound of the Trumpet announcing the Resurrection,

[74:9]

(Surely that day) i.e. the Day of Judgement (will be a day of anguish) will be a severe day,

[74:10]

(Not of ease, for disbelievers) i.e. its horrors and torment are not easy for the disbelievers.

[74:11]

(Leave Me) O Muhammad ((to deal) with him whom I created lonely) without wealth, children or spouse, this is a threat from Allah to al-Walid Ibn al-Mughirah al-Makhzumi.

[74:12]

(And then) afterwards (bestowed upon him ample means) of all kinds, and his wealth kept increasing until he had in his possession 9,000 measures of silver,

[74:13]

(And sons abiding in his presence) never out of his sight. He had ten sons.

[74:14]

(And made (life) smooth for him) he had his wealth piled up just as one piles up couches on top of each other.

[74:15]

(Yet he) i.e. al-Walid (desireth that I should give more) wealth while disobeying and disbelieving in Me.

[74:16]

(Nay!) I will not give him more. And since then his wealth kept decreasing. (For lo! He) i.e. al-Walid Ibn al-Mughirah (hath been stubborn to Our revelations) to Our Scripture and Messenger; he turned away from them in disbelief.

[74:17]

(On him I shall impose a fearful doom) I shall make him climb a smooth rock in the Fire such that whenever he puts his hands on it, he wwould melt, and then he will be restored to how he used to be; it is also said that Allah will make him climb a rock of copper which pulls him from the front and hits him from the back.

[74:18]

(For lo! He) i.e. al-Walid Ibn al-Mughirah (did consider) within himself the matter of Muhammad (pbuh); (then he planned) to say that he is a wizard

[74:19]

((Self) destroyed is he) cursed is he, (how he planned!) his saying about Muhammad (pbuh)

[74:20]

(Again (self) destroyed is he) again cursed is he, (how he planned!) his saying about Muhammad (pbuh)

[74:21]

(Then looked he) he considered again his saying that the Prophet was a wizard; it is also said that this means: then he considered the words of the prophetic Companions when they said to him: "Come and join that which is good, O Ibn al-Mughirah!",

[74:22]

(Then frowned he and showed displeasure.

[74:23]

Then turned he away) from the Companions of the Prophet (pbuh) and returned to his family (in pride) too proud to accept faith and listen to them.

[74:24]

(And said: This) which Muhammad (pbuh) says (is naught else than magic from of old) magic which he took from Musaylimah the liar in al-Yamamah and he is now relating it to us; it is also said that this means: what he says is taken from Jabr and Yasar;

[74:25]

(This) which Muhammad (pbuh) says, is (naught else than speech of mortal man) the speech of Jabr and Yasar.

[74:26]

(Him) al-Walid Ibn al-Mughirah (shall I fling) in the Hereafter (unto the burning) unto the fourth gate of the Fire.

[74:27]

(Ah, what will convey unto thee) O Muhammad (what that burning is!

[74:28]

It leaveth naught) any of their flesh except that it devours it; (It spareth naught) and it devours them when they are restored again to their former shape.

[74:29]

(It shriveleth the man) it disfigures their bodies and darkens their faces.

[74:30]

(Above it) above the Fire (are nineteen) angels; they are the keepers of the Fire.

[74:31]

(We have appointed) We set on the dwellers of the Fire (only angels) the keepers of the Fire (to be wardens of the Fire, and their number have We made) and We have not mentioned the fewness of the keepers of the Fire save (to be a stumbling block) except in order to be a calamity (for those who disbelieve) the disbelievers of Mecca: Abu'l-Ashadd Ibn Usayd Ibn Kildah who said: "I will take care of seventeen angels, nine on my back and eight on my chest; therefore you should take care of the other two"; (that those to whom the scripture) the Torah, i.e. 'Abdullah Ibn Salam and his followers, for it is written in the Torah that the number of the keepers of the Fire is nineteen (hath been given may have certainty, and that believers may increase in faith) when they know that what is in their Scripture is similar to that which is in the Torah; (and that those to whom the Scripture hath been given) 'Abdullah Ibn Salam and his followers, when they see that there is no difference between what is in the Qur'an and that which is in the Torah (and believers) also for the same reason (may not doubt; and that those in whose hearts there is disease) doubt and hypocrisy, (and disbelievers) the Jews and Christians; and it is said: the disbelievers of Mecca, (may say: What meaneth Allah by this similitude) when he mentioned the small number of angels who are in charge of the Fire? (Thus Allah sendeth astray) through this similitude (whom He will) whomever deserves it, (and whom He will) and whomever deserves (He guideth) by means of this similitude. (None knoweth the hosts of your Lord) among the angels (save Him. This is) i.e. Saqar, the fourth gate of the Fire (naught else than a Reminder unto mortals) an admonition to people in order to warn them.

[74:32]

(Nay, by the Moon) Allah swore by the moon

[74:33]

(And the night when it withdraweth

[74:34]

And the dawn when it shineth forth.

[74:35]

Lo! this is) i.e. Saqar (one of the greatest (portents)) this is one of the gates of the Fire; other gates include: Jahannam, Laza, al-Hutamah, al-Sa'ir, al-Jahim, and al-Hawiyah.

[74:36]

(As a warning unto men) it is also said this means: Muhammad (pbuh) is a warner unto mankind. This leads

us to the beginning of the surah and Allah's saying (Arise and warn), this latter part being mentioned last when it is the first part of the sequence,

[74:37]

(Unto him of you who will advance) towards goodness (or hang back) from evil and therefore holds back from it; it is also said this means: or hang back from goodness and therefore disbelieve; this being a threat to them.

[74:38]

(Every soul) every disbelieving soul (is a pledge) in the Fire for eternity (for its own deeds) which it has earned in its state of disbelief;

[74:39]

(Save these who will stand on the right hand) who are the dwellers of Paradise who are not the same.

[74:40]

Rather, they are (In Gardens they will ask one another

[74:41]

Concerning the guilty) they will ask the dwellers of the Fire:

[74:42]

O so-and-so (What hath brought you to this burning?

[74:43]

They will answer) the dwellers of the Fire will answer: (We were not of those who prayed) the five daily prayers, i.e. we were not among the Muslims.

[74:44]

(Nor did we feed the wretched) we did not encourage giving alms to the needy nor were we among those who gave the poor-due or alms.

[74:45]

(We used to wade (in vain dispute) with (all) waders) we used to indulge with the adherents of falsehood,

[74:46]

(And we used to deny the Day of Judgement) and we used to say that the Day of Reckoning will never happen,

[74:47]

(Till the inevitable came unto us) until death came to us.

[74:48]

(The mediation of no mediators will avail them then) Allah says: the intercession of the angels, prophets and

righteous ones will not benefit them.

[74:49]

(Why now turn they away from) disbelieve in (the Admonishment) the Qur'an

[74:50]

(As they were frightened asses

[74:51]

Fleeing from a lion) and it is said: from marksmen: and it is said: from a group of men?

[74:52]

(Nay, but everyone of them desireth that he should be given open pages (from Allah)) a book wherein is written his crimes and repentance, for they said: "bring us a book in which is written our crimes and repentance and we will believe in you".

[74:53]

(Nay, verily) he will not be given this. (They fear not the Hereafter) they do not fear the torment of the Hereafter.

[74:54]

(Nay, verily) O Muhammad. (Lo! this is an Admonishment) whoever wishes to take admonition from the Qur'an, will be admonished.

[74:55]

(So whosoever will may heed) may take admonition.

[74:56]

(And they will not heed unless Allah willeth (it). He is the fount of fear) He deserves to be feared such that He is not disobeyed. (He is the fount of Mercy) He is capable of forgiving those who repent, for He is the possessor of forgiveness when the Day of Resurrection takes place'.
And of the surah in which the Rising of the Dead is mentioned, which is all Mecca and consists of 39 verses, 99 words and 652 letters:

Surah 75: The Rising of the Dead (*al-Qiyamah*)

And of the surah in which the Rising of the Dead is mentioned, which is all Mecca and consists of 39 verses, 99 words and 652 letters:

[75:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's (Nay, I swear by the Day of Resurrection): '(Nay, I swear by the Day of Resurrection) He says: I swear that the Day of Resurrection will happen;

[75:2]

(Nay, I swear by the accusing soul (that this Scripture is true)) and I swear by every righteous and sinful soul that will blame itself on the Day of Resurrection. As for the righteous soul, it will say: if only I did more righteous works. And as for the sinful soul, it will say: if only I abstained from committing sins. Both souls will say this upon seeing the reward and punishment awaiting each one of them respectively. It is also said that the accusing soul in question is the soul that reproaches itself; and it is also said: it is the soul that repents of its sins and reproaches itself for what it had committed; and it is also said it is the sinful, disbelieving soul.

[75:3]

(Thinketh man) does the disbelieving man, 'Adiyy Ibn Rabi'ah, think because he did not believe in the resurrection (that We shall not assemble his bones) that We are not able to gather his bones after they scatter, change and turn into dust?

[75:4]

(Yea, verily) I am capable of doing so. (Yea, We are able to restore his very fingers!) We are able to gather his fingers, such that his palm becomes like the hoof of a camel or beasts. He says: We are able to make his hand look like the hoof of a camel, so how is it that We cannot restore his bones?

[75:5]

(But man) the disbelieving man: 'Adiyy Ibn Rabi'ah (would fain deny what is before him) would fain to indulge in his evil acts and delay his repentance; it is also said this means: he would fain to engage in evil deeds and indecencies in his future days.

[75:6]

(He asketh) 'Adiyy Ibn Rabi'ah asks in his denial of the resurrection: (When will be this Day of Resurrection) when will the Day of Resurrection take place?

[75:7]

Allah said to him: (But when sight is confounded) and it is also said this means: when sight is pleased

[75:8]

(And the moon is eclipsed) and the light of the moon disappears

[75:9]

(And sun and moon are united) like two black, horned bulls whose hooves are beaten and then are thrown in the veil of light,

[75:10]

(On that day man) the disbelieving man: 'Adiyy Ibn Rabi'ah and his companions (will cry: Whither to flee) from the Fire and take refuse!

[75:11]

(Alas! No refuge!) Truly, there is no mountain to shield him from the Fire, nor are there any trees, cover, fortress, refuge or safety for them from Allah.

[75:12]

(Unto thy Lord is the recourse) the return and last resort (that day) the Day of Judgement.

[75:13]

(On that day) on the Day of Judgement (man is told) 'Adiyy Ibn Rabi'ah and others will be informed about (the tale of that which he hath sent before and left behind) the tale of what he has sent before of good or evil works and of what he left behind of good or evil wont; it is also said this means: he will be informed about what he has sent before of acts of obedience and what he left behind of acts of disobedience.

[75:14]

(Oh, but man) 'Adiyy Ibn Rabi'ah and others (is a telling witness against himself) He says: he will testify against his own self,

[75:15]

(Although he tender his excuses) and says: I have not done this and have not said that; it is also said that this means: every soul is aware of the faults of others, ignorant of and oblivious to its own faults.

[75:16]

(Stir not thy tongue) to read the Qur'an, O Muhammad, (herewith to hasten it) to hasten the recitation of the Qur'an before Gabriel finishes reciting it to you. This is because the Prophet (pbuh) used to repeat whatever revelations of the Qur'an Gabriel brought down to him before the latter finished a sentence of the Qur'an, out of fear of forgetting what was revealed to him. Allah warned him against doing so.

[75:17]

(Lo! upon Us (resteth) the putting together thereof) preserving the Qur'an in your heart (and the reading thereof) and also preserving the reading of Gabriel to you; it is also said that this means: upon Us rests its composition of the lawful and the unlawful.

[75:18]

(And when We read it) when Gabriel reads to you, (follow thou the reading) you, O Muhammad, read after him; it is also said this means: what We finish composing it with all the lawful and unlawful contained therein, do you follow its composition;

[75:19]

(Then lo! upon Us (resteth) the explanation thereof) the explanation of the lawful and unlawful, the commands and prohibitions.

[75:20]

(Nay) truly, (but ye do love the fleeting Now) working for the life of the world

[75:21]

(And neglect the Hereafter) and neglect working for the reward of the Hereafter.

[75:22]

(That day) the Day of Judgement (will faces) the faces of the believers who are true in their faith (be resplendent) beautiful, seemly and tender,

[75:23]

(Looking towards their Lord) they behold the Countenance of their Lord and are not veiled from Him;

[75:24]

(And that day) the Day of Judgement (will other faces) the faces of the disbelievers and hypocrites (be despondent) gloomy; veiled from seeing their Lord,

[75:25]

(Thou wilt know) those faces will know (that some great disaster is about to fall on them) a severe and horrible punishment is about to befall them.

[75:26]

(Nay) truly, (but when the life cometh up to the throat) when the soul of the body reaches the throat

[75:27]

(And men say) and those around it among his family and others say: (Where is the wizard (who can save him now)?) Is there any physician who can cure him? It is also said this means: the angels say to one another: who will rise with his soul to Allah?

[75:28]

(And he knowth) and the dead person knows at that point (that it is the parting) the time of departing from the life of the world;

[75:29]

(And agony is heaped on agony) and severity is heaped upon severity: the severity of the last day of the life of the world and that of the first day of the Hereafter; and it is also said this means: and the dead person's legs are twisted around each other;

[75:30]

(Unto thy Lord that day) the Day of Judgement (will be the driving) the return of all created beings.

[75:31]

(For he) i.e. Abu Jahl (neither trusted) neither believed in Allah's divine Oneness, (nor prayed) nor embraced Islam and became of those who perform the prayer.

[75:32]

(But he denied) Allah's divine Oneness (and flouted) and turned away from faith.

[75:33]

(Then went he to his folk) in the life of the world (with glee) strutting and behaving wantonly.

[75:34]

The Prophet (pbuh) received him, grabbed him and shook him once or twice and then said: (Nearer unto

thee and nearer) this is a threat to you, O Abu Jahl, it is indeed a threat.

[75:35]

(Again nearer unto thee and nearer (is the doom)) beware, O Abu Jahl.

[75:36]

The Qur'an also said: (Thinks man) the disbelieving man, i.e. Abu Jahl (that he is to be left aimless) neglected, without any commands, prohibitions or admonition?

[75:37]

(Was he not) i.e. Abu Jahl (a drop of fluid) man's sperm drops (which gushed forth) in the woman's womb; and it is also said: created in the woman's womb?

[75:38]

(Then he became a clot) then he became clotted blood; (then (Allah) shaped) him a living being (and fashioned) him with two hands, two feet, two eyes, two ears as well as with all the other members, and also placed in him the spirit.

[75:39]

(And made of him) after that (a pair, the male and female) Abu Jahl had a son called 'Ikrimah Ibn Abi Jahl and a daughter called Juwayrah Bint Abi Jahl.

[75:40]

(Is not He (who doeth so) able to bring the dead to life) for the resurrection? Indeed, our Lord is Able to do so; He is Able to bring the dead back to life just as He did create Adam from dust'.
And of the surah in which Time is mentioned, which is all Meccan and consists of 30 verses, 240 words and 1054 letters:

Surah 76: Time or Man (*al-Dahr* , Al-Insân)

And of the surah in which Time is mentioned, which is all Meccan and consists of 30 verses, 240 words and 1054 letters:

[76:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Hath there come upon man (ever)): '(Hath there come upon man (ever)) there has come upon Adam (any period of time) a period of 40 years when he was created and fashioned (in which he was a thing unremembered?) not knowing who he was, what his name was or what Allah wanted from him.

[76:2]

(Lo! We create man) i.e. the progeny of Adam (from a drop of thickened fluid) from Adam and Eve's drops of two different kinds of fluid: that of man being white and thick and that of the woman being yellow and thin; thus progeny comes from both of them (to test him) with hardship and comfort; it is also said this means: to test him with good and evil; (so We make him hearing, knowing) We gave him the faculty of hearing so that he could hear the Truth and guidance and the faculty of sight so that he could see the Truth and guidance. It is also said that We make him hearing, knowing in order to test him with good and evil,

faith and disbelief.

[76:3]

(Lo! We have shown him the way) of faith and disbelief, good and evil, (whether he be grateful) accepting faith (or disbelieving) it is also said this means: We have shown him the way to be either grateful or ungrateful.

[76:4]

(Lo! We have prepared for disbelievers) Abu Jahl and his followers (manacles and carcans) in the Fire (and a raging fire.

[76:5]

Lo! the righteous) who are true in their faith and obey Allah (shall drink of a cup) shall drink wine in Paradise (whereof the mixture is of water of Kafur,

[76:6]

A spring wherefrom the slaves of Allah) the friends of Allah (drink, making it gush forth abundantly) whenever they wish, from the Garden into their own habitations and palaces; it is also said that this means: they make it into a mixture;

[76:7]

Allah then described their traits when they were in the life of the world, saying: (Because they perform the vow) because they fulfil their pledges and oath by Allah; it is also said this means: they perform the obligations (and fear a day) and fear the torment of a day (whereof the evil) the torment (is wide spreading,

[76:8]

And feed with food the needy wretch, the orphan) among the Muslims (and the prisoner) and the Muslim prisoner in the captivity of the idolaters; and it is also said: any kind of prisoner, (for love of Him) despite their desire for food and its scarcity,

[76:9]

((Saying)) that is inwardly, because they did not utter this openly but Allah informed us about the genuineness of their hearts: (We feed you, for the sake of Allah only) we feed you for the sake of Allah's reward and beneficence only. (We wish for no reward) with which to pay us back (nor thanks from you) nor gratitude from you;

[76:10]

(Lo! we fear from our Lord) from the punishment of our Lord (a day of frowning) when faces are frowning (and of fate) a hard day whose torment and horrors are severe.

[76:11]

(Therefore Allah hath warded from them the evil of that day) the torment of that day, (and hath made them find) and has given them (brightness) bright and beautiful faces (and joy) in their hearts;

[76:12]

(And hath awarded them for all that they endured) in the life of the world of poverty and misfortunes, (a

Garden and silk attire;

[76:13]

(Reclining therein) sitting comfortably in the Garden (upon couches) in curtained canopies, (they will find there neither (heat of) a sun nor bitter cold) He says: they are touched neither by the heat of the sun nor by cold.

[76:14]

(The shade) of trees (thereof is close upon them and the clustered fruits thereof bow down) are made close and available to them.

[76:15]

(Goblets of silver are brought round for them) by servants, (and beakers (as) of glass) without handles or covers

[76:16]

((Bright as) glass but (made) of silver, which they (themselves) have measured) in the hands of slave youths (to the measure (of their deeds)) it is also said that the drink is so measured that it is neither more nor less than what is required.

[76:17]

(There) in the Garden (are they watered with a cup) of wine (whereof the mixture is of Zanjabil,

[76:18]

The water of a spring therein) in the Garden, (named Salsabil.

[76:19]

There wait on them youths of immortal youths) in Paradise who never die or are taken out of it; it is also said this means: youths wearing beautiful garments, (whom, when you see) O Muhammad, (thou wouldst take for scattered pearls) because of their brightness; and it is also said this means: because of their scatteredness.

[76:20]

(When thou seest) O Muhammad, (thou wilt see there) in the Garden (bliss) lasting bliss for its dwellers (and high estate) none enters in on them except with greetings of peace and permission.

[76:21]

(Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink) pure from filth; it is also said this means: Allah purifies them from hatred, cheating and enmity.

[76:22]

(Lo! This) which I have described to you of food, drink and raiment (is a reward for you) is a reward from Allah. (Your endeavour (upon earth) hath found acceptance) your works were accepted and made to grow.

[76:23]

(Lo! We, even We, have revealed unto thee the Qur'an) We have sent you Gabriel with the Qur'an, (a revelation) in instalments: one, two and three verses at a time;

[76:24]

(So submit patiently to thy Lord's command) to your Lord's decree; and it is also said this means: be patient in conveying the message of your Lord, (and obey not of them) of the disbelievers of Quraysh (any guilty one) any lewd and liar one, i.e. al-Walid Ibn al-Mughirah (or disbeliever) in Allah, i.e. 'Utbah Ibn Rabi'ah.

[76:25]

(Remember the name of thy Lord) pray by the command of your Lord (at morn and evening) i.e. the prayers of Fajr, Zuhr and 'Asr.

[76:26]

(And worship Him (a portion) of the night) pray the prayer of Maghrib and 'Isha'. (And glorify Him through the livelong night) pray to Him at night, this refers to supererogatory prayers; it is also said that the night prayer was made compulsory on him but not on his Companions.

[76:27]

(Lo! These) the people of Mecca (love fleeting life) love striving for the life of the world, (and put behind them (the remembrance of)) and refrain from striving for the day which is ahead of them (a grievous day) whose torment and horrors are severe.

[76:28]

(We, even We, created them) i.e. the people of Mecca, (and strengthened their frame) and made their constitution strong. (And when We will, We can replace them, bringing others like them) i.e. We destroy them (in their stead) He says: if We had willed, We would have destroyed these sinful and disbelieving people and brought instead of them people who are better and more obedient.

[76:29]

(Lo! this is an Admonishment) from Allah, (that whosoever will may choose a way unto his Lord) that whoever will may believe in Allah's divine Oneness and return to his Lord.

[76:30]

(Yet ye will not) good or evil, faith or disbelief, (unless Allah willeth) that you will it. (Lo! Allah is Knower) of what you will whether it is good or evil, (Wise) He decreed that you do not will anything of good or evil except that which He wills.

[76:31]

(He maketh whom He will to enter His mercy) He honours whoever deserves it with the religion of Islam, (and for evil-doers) the disbelieving idolaters (hath prepared) soon in the Hereafter (a painful doom) whose pain extends to their hearts'.
And of the surah in which the Emissaries are mentioned, which is all Meccan and consists of 50 verses, 181 words and 816 letters:

Surah 77: The Emissaries (*al-Mursalat*)

And of the surah in which the Emissaries are mentioned, which is all Meccan and consists of 50 verses, 181 words and 816 letters:

[77:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's saying (By the emissaries, (sent) one after another): '(By the emissaries, (sent) one after another) He says: Allah swears by the many angels who are sent one after another, just like horses follow one another; it is also said that these are the angels who are sent with the good, i.e. Gabriel, Michael and Seraphiel.

[77:2]

(By the raging hurricanes) and He swore by the violent hurricanes which blow away people's houses,

[77:3]

(By those which cause earth's vegetation to revive) and He swore by the rain, i.e. He swore by the clouds from which comes the rain; it is also said: this refers to the angels who spread the Scripture;

[77:4]

(By those who winnow with a winnowing) and He swore by the angels who differentiate between the Truth and falsehood; it is also said that this refers to the verses of the Qur'an which distinguishes the Truth from falsehood, the lawful from the unlawful; and it is also said that these three refer to the angels,

[77:5]

(By those who bring down the Reminder) and He swore by those who bring down the revelations,

[77:6]

(To excuse) to leave no excuse for one to think that Allah is an oppressor or transgressor (or to warn) His created beings from His chastisement; it is also said that (to excuse) refers to that which He has made lawful while (or to warn) refers to that which He has made unlawful; and it is also said (to excuse) refers to His commands while (or to warn) refers to His prohibitions; Allah swore by all these things,

[77:7]

(Surely that which ye are promised) of reward and punishment in the Hereafter (will befall) will happen and visit you.

[77:8]

Allah then showed when this will be, saying: (So when the stars are put out) when the light of the stars is gone,

[77:9]

(And when the sky is riven asunder,

[77:10]

And when the mountains are blown away,

[77:11]

And when the messengers are brought unto their time appointed) and when the messengers are gathered.

[77:12]

(For what day is the time appointed) for these things? He says: for what day has its Master delayed it.

[77:13]

Allah then explained, saying: (For the Day of Decision) when differences between people will be settled.

[77:14]

(And what will convey unto thee) O Muhammad (what the Day of Decision is!) How would you know about the Day of Decision?

[77:15]

(Woe) a valley in Gehenna running with blood and puss; and it is also said: a well in the Fire; and it is also said that this refers to severe punishment (unto the repudiators) the disbelievers in Allah, the Scripture, the Messenger and resurrection after death (on that day) the Day of Judgement!

[77:16]

(Destroyed We not the former folk) by means of death as well as chastisement,

[77:17]

(Then caused the latter folk to follow after) through death and chastisement?

[77:18]

(Thus deal We ever with the guilty) with the idolaters among your folk.

[77:19]

(Woe) severe punishment (unto the repudiators) to the deniers of resurrection after death from among the people of your folk (on that day) the Day of Judgement!

[77:20]

(Did We not create you) O disbelievers (from a base fluid) from a flimsy sperm drop

[77:21]

(Which We laid up in a safe abode) in the woman's womb.

[77:22]

(For a known term) until the time of its birth after nine months or less or more?

[77:23]

(Thus We arranged) its creation; it is also said this means: We controlled its creation; it is also said this means: and We fashioned its creation in the woman's womb. (How excellent is Our arranging!) how excellent is what We created and fashioned!

[77:24]

(Woe) severe punishment (unto the repudiators) of faith and resurrection after death (on that day) on the Day of Judgement!

[77:25]

(Have We not made the earth a receptacle) to contain them

[77:26]

(Both for the living) on its surface (and the dead) in its belly; it is also said this means: We made the earth a channel for both the living and the dead,

[77:27]

(And placed therein) in the earth (high mountains) firm mountains well-steeped in their locations (and given you) O repudiators (to drink sweet water therein) and it is said fine water?

[77:28]

(Woe) severe punishment (unto the repudiators) of faith and the resurrection (on that day) the Day of Judgement!

[77:29]

(Depart) O repudiators (unto that (doom) which ye used to deny) in the life of the world, claiming that it will never take place;

[77:30]

The angels who are the keepers of the Fire will say to them after the end of reckoning: (Depart) O deniers (unto the shadow) caused by the smoke of the Fire (falling threefold) three groups.

[77:31]

((Which yet is) no relief) from the heat of the Fire (nor shelter from the flame) of the Fire.

[77:32]

(Lo! It) i.e. the Fire (throweth up sparks like the castles) like the bases of huge trees,

[77:33]

((Or) as it might be camels of bright yellow hue) black camels.

[77:34]

(Woe) severe punishment (unto the repudiators) of faith and the resurrection (on that day) the Day of Judgement!

[77:35]

(This is a day wherein they speak not) in some places and speak in others,

[77:36]

(Nor are they suffered) nor are they given permission (to put forth excuses.

[77:37]

Woe) severe punishment (unto the repudiators) of faith and the resurrection (on that day) the Day of Judgement!

[77:38]

(This is the Day of Decision) regarding created beings, (We have brought you) O disbelievers (and the men of old together) as well as those who were after you.

[77:39]

(If now ye have any wit) if you have the power to do anything to Me, (outwit Me) then do it; it is also said that this means: if you have any scheme against Me, then execute it.

[77:40]

(Woe) severe punishment (unto the repudiators) of faith and the resurrection (on that day) the Day of Judgement!

[77:41]

Allah then explained the abode of the believers, saying: (Lo! those who kept their duty) those who ward off disbelief, idolatry and indecencies (are amid shade) amid the shade of trees (and fountains) plain, running water,

[77:42]

(And fruits) different kinds of fruit (such as they desire).

[77:43]

Allah will say to them (Eat) of the fruits, (drink) from the rivers (and welcome) fearing no sickness or death, (O ye blessed, in return for what ye did) and said of good in the life of the world.

[77:44]

(Thus do We reward the good) in words and deeds.

[77:45]

(Woe) severe punishment (unto the repudiators) of faith and the resurrection (on that day) the Day of Judgement!

[77:46]

(Eat) O disbelievers (and take your ease a little) in the life of the world. (Lo! ye are guilty) you are idolaters and your destination in the Hereafter will be the Fire. This is a threat to them from Allah.

[77:47]

(Woe) severe punishment (unto the repudiators) of faith and the resurrection (on that day) the Day of Judgement!

[77:48]

(When it is said unto them) to the disbelievers when they were in the life of the world: (Bow down) submit to Allah by believing in His divine Oneness, (they bow not down!) they did not submit to Allah by accepting His divine Oneness; it is also said that they will be asked to do so in the Hereafter, when Allah will say to them: "bow down, if you are truthful that you believed in that which you now claim", this is because they said: "By Allah, our Lord, we were not idolaters". But they will not be able to bow down and their bodies will remain erect and stiff. It is also said that this verse was revealed about Thaqif who said: "we will not bend down to bow or prostrate".

[77:49]

(Woe) severe punishment (unto the repudiators) to the disbelievers in Allah, His Messenger, Scripture and the resurrection (on that day) the day of Judgement!

[77:50]

(In what statement) in what Scripture, (after this) after the Book of Allah, (will they believe) if they do not believe in these tidings?'
And of the surah in which the Tidings are mentioned, which is all Meccan and consists of 40 verses, 130 words and 690 letters:

Surah 78: The Tidings (*al-Naba'*)

And of the surah in which the Tidings are mentioned, which is all Meccan and consists of 40 verses, 130 words and 690 letters:

[78:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Whereof do they question one another?): He says: 'what are they-meaning the people of Quraysh-talking about?'

[78:2]

((It is) of the awful tidings) they are talking about the tidings of the noble, glorious and great Qur'an,

[78:3]

(Concerning which they are in disagreement) some of them disbelieve in Muhammad (pbuh) and in the Qur'an while others believe in them. This is because whenever Gabriel brought down a section of the Qur'an to the Prophet (pbuh) and he recited it to them, they used to talk about it, and some of them would believe while others would persist in their disbelief.

[78:4]

(Nay) this is a reply to the disbelievers, (but they will come to know!) They will come to know upon the advent of death what will be done with them.

[78:5]

(Nay) truly, (again, but they will come to know!) They will come to know in the grave what will be done with them. This is a threat from Allah to those who disbelieved in Muhammad (pbuh) and in the Qur'an.

[78:6]

Allah then mentioned the blessings He bestowed upon them, saying: (Have We not made the earth an expanse) and a place to sleep,

[78:7]

(And the high hills bulwarks) for it so that it does not sway?

[78:8]

(And We have created you in pairs) male and female,

[78:9]

(And have appointed your sleep for repose) a repose for your bodies; and it is said this means: nice and beautiful,

[78:10]

(And have appointed the night as a cloak) and it is said this means: a dwelling,

[78:11]

(And have appointed the day for livelihood) for seeking livelihood.

[78:12]

(And We have built) and We have created (above you) above your heads (seven strong (heavens)) seven thick heavens,

[78:13]

(And have appointed a dazzling lamp) and have appointed a radiant sun for the children of Adam,

[78:14]

(And have sent down from the rainy clouds abundant Water,

[78:15]

Thereby to produce grain and plant) to produce through the rain all kinds of grains and plants,

[78:16]

(And gardens of thick foliage) and it is also said this means: different kinds of foliage.

[78:17]

(Lo! the Day of Decision is a fixed time) it is the appointed time when the people of old and later generations will be gathered,

[78:18]

(A day when the trumpet is blown) the blowing of the resurrection, (and ye come in multitudes) host after

host and group after group,

[78:19]

(And the heaven is opened) and the gates of heaven are opened (and becometh as gates) and becomes different roads,

[78:20]

(And the hills are set in motion) on the face of the earth (and become as a mirage.

[78:21]

Lo! Hell lurketh in ambush) the Fire is a detention and prison,

[78:22]

(A home for the rebellious) a point of return for the disbelievers.

[78:23]

(They will abide therein for ages) they will abide in the Fire for ages and ages, each age consisting of 80 years, each year being 360 days and each day is the equivalent of 1,000 years of the years of the life of the world; it is also said that none knows the exact duration of these ages save Allah, and therefore these ages are never interrupted.

[78:24]

(Therein) in the Fire (taste they neither coolness) cool water; and it is also said this means: sleep (nor (any) drink) cold drink

[78:25]

(Save boiling water and a paralysing cold) and it is also said this means: filthy water:

[78:26]

(Reward proportioned (to their evil deeds)) a reward which is commensurate with their works.

[78:27]

(For lo! they looked not) while in the life of the world (for a reckoning) they did not fear the chastisement of the Hereafter nor did they believe in it;

[78:28]

(They called Our revelations) Our Scripture and Messenger (false with strong denial.

[78:29]

Everything) regarding the works of the children of Adam (have We recorded in a Book) We wrote it down in the Guarded or Preserved Tablet.

[78:30]

(So taste) the chastisement in the Fire. (No increase do We give you) in the Fire (save of torment) one kind

of torment after another.

[78:31]

(Lo! for the duteous) for those who ward off disbelief, idolatry and indecencies (is achievement) safety from the Fire and nearness of Allah

[78:32]

(Gardens) of trees and palm-trees (enclosed and vineyards,

[78:33]

And maidens for companions) who are all of the same age: 33 years of age,

[78:34]

(And a full cup) one cup after another.

[78:35]

(There) in Paradise (hear they) the inhabitants of the Garden (never vain discourse) oaths or falsehood, (nor lying) they do not lie to each other.

[78:36]

(Requital) a reward (from thy Lord a gift) that He bestows upon them in the Garden (in payment) ten rewards for each good deed; and it is also said this means: reward in proportion to their good deeds

[78:37]

(Lord of the heavens and the earth, and (all) that is between them) of creation and marvels, (the Beneficent) He is the Beneficent; (with Whom none) none of His slaves, i.e. the angels as well as others (can converse) with regard to intercession until Allah gives them permission to do so.

[78:38]

(On the day when the angels and the Spirit) Gabriel; and it is also said: this is a created being whose tremendousness only Allah knows; Ibn Mas'ud also said: the Spirit is an angel greater than every thing save the Throne, and this angel glorifies Allah each day 12,000 formulas of glorification, and which each glorification he utters Allah creates an angel who seeks forgiveness for the believers until the Day of Judgement; it is also said this refers to a group of angels who have feet and hands like those of humans (stand arrayed, they speak not) to intercede, (saving him whom the Beneficent alloweth) to intercede (and who speaketh right) truly "there is no deity save Allah".

[78:39]

(That is the True Day) in which will happen what I have mentioned. (So whoso will should seek recourse) whoever will believe in Allah's divine Oneness and seek through his belief in Allah's divine Oneness a way of return (unto his Lord.

[78:40]

Lo! We warn you) O people of Mecca (of a doom at hand) which will surely happen, (a day whereon a man will look) when the believer will look; and it is also said: when the disbeliever will look (on that which his own hands have sent before) have earned of good or evil, (and the disbeliever will cry: "Would that I were

dust!”) with the beasts. Because of the horrors, severity and torment of that day, the disbeliever will wish to be turned into dust along with beasts. This will occur on the day when the first trumpet resounds'.
And of the surah in which Those Who Drag Forth are mentioned, which is all Meccan and consists of 45 verses, 173 words and 953 letters:

Surah 79: Those Who Drag Forth (*al-Nazi‘at*)

And of the surah in which Those Who Drag Forth are mentioned, which is all Meccan and consists of 45 verses, 173 words and 953 letters:

[79:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's saying (By those who drag forth): '(By those who drag forth) He says: Allah swears by the angels who take away the souls of the disbelievers (to destruction) the souls of the disbelievers,

[79:2]

(By the meteors rushing) and it is also said that He is here swearing by the angels who busy the disbelievers with grief and anxiety; it is also said that this refers to the souls of the believers which hasten to come out of their bodies in order to go to the Garden.

[79:3]

(By the lone stars floating) and it is also said that He is here swearing by the angels who take away the souls of the righteous slowly and gently and then let them rest; it is also said this refers to the souls of the believers,

[79:4]

(By the angels hastening) and He swears by the angels who hasten to Paradise with the souls of the believers and to the Fire with the souls of the disbelievers; it is also said this refers to the souls of the believers that hasten to Paradise,

[79:5]

(And those who govern the event) and He swears by the angels who govern the matters of the slaves, meaning Gabriel, Michael, Seraphiel and the angel of death. It is said that (those who govern the event) refers to the spears of soldiers, (the meteors rushing) refers to the ropes of soldiers and (the lone stars floating) refers to the ships of soldiers who fight at sea, (the ones who do the hastening) refers to the horses of soldiers, while (those who govern the event) refers to the generals of soldiers; it is also said that (the lone stars floating) refer to the sun, the moon, the day and the night. Allah swore by all these that the two blowings of the trumpet will take place, with an interval of 40 years separating the two blowings.

[79:6]

So Allah said: (On the day when the first trump resoundeth) this refers to the first blowing of the trumpet when everything will quake.

[79:7]

(And the second followeth it) this is the final blowing on the trumpet,

[79:8]

(On that day) which is the Day of Judgement (hearts beat painfully) the hearts are fearful

[79:9]

(While eyes are downcast) abased

[79:10]

((Now) they) the disbelievers of Mecca: al-Nadr Ibn al-Harith and his host (are saying: Shall we really be restored to our first state) to the life of the world; and it is also said: from the graves

[79:11]

(Even after we are crumbled bones?) Will Allah resurrect us? How is this possible?

[79:12]

The Prophet (pbuh) said to them: "Indeed, Allah will raise you again from the dead". (They say: Then that would be a vain proceeding) that would be a failed attempt, because it will never happen.

[79:13]

And so Allah said: (Surely it will need but one shout) one blow which does not require a second one, and this is the blow of the resurrection,

[79:14]

(And lo! they will be awakened) on the face of the earth; and it is also said: in the land of the gathering.

[79:15]

(Hath there come unto thee) O Muhammad (the history of Moses) the story of Moses? Meaning: the story of Moses has already come to you; and it is also said this means: the story of Moses has not yet come to you.

[79:16]

(How his Lord called him in the holy vale of Tuwa) the name of the valley; it was called so because it was traversed by so many prophets; it is also said: tread (Ta'), O Moses, with your feet on this valley because of its goodness and grace.

[79:17]

((Saying:) Go thou) O Moses (unto Pharaoh. Lo! he hath rebelled) he is arrogant and too proud and has refused to believe in Allah

[79:18]

(And say (unto him): Hast thou) O Pharaoh ((will) to grow (in grace)) will become righteous, surrender and believe in Allah's divine Oneness?

[79:19]

(Then I will guide thee) I will call you (to thy Lord and thou shalt fear (Him)) and therefore surrender to Him.

[79:20]

(And he) Moses (showed him the tremendous token) the hand and the staff.

[79:21]

(But be denied) and said: this is not from Allah (and disobeyed) he refused the message,

[79:22]

(Then turned he away) from faith; and it is also said: from Moses (in haste) to his folk; and it is also said: to think what to do about Moses,

[79:23]

(Then gathered he) his army (and summoned) and delivered a sermon

[79:24]

(And proclaimed: "I (Pharaoh) am your Lord the Highest".) I am your Highest Lord and the Lord of your idols, therefore, do not leave the worship of these idols.

[79:25]

(So Allah seized him) Allah punished him ((and made him) an example for the after (life) and for the former) the punishment that he suffered in the life of the world is drowning and the punishment of the Hereafter will be in the Fire; it is also said that this means: Allah has punished him because of his former and latter pronouncements. His first pronouncement being: "I do not know of any other god for you except Me" and the second being (I am your Lord the Highest) and it is said that there is an interval of 40 years between the first and second pronouncements.

[79:26]

(Lo! Herein) in that which We did to Pharaoh and his host (is indeed a lesson) an admonition (for him who feareth) that which has been done to them.

[79:27]

(Are ye) O people of Mecca (the harder to create) harder to resurrect and more perfect in your creation, (or is the heaven that He built?

[79:28]

He raised the height) its ceiling (thereof and ordered it) above the earth;

[79:29]

(And He made dark the night thereof, and He brought forth the morn thereof) and He made its day and sun clear.

[79:30]

(And after that He spread the earth) even then He spread it on the water; it is also said: 2,000 years after that He spread it on the water,

[79:31]

(And produced therefrom) from the earth (the water thereof) running water as well as the water buried deep in the belly of the earth (and the pasture thereof,

[79:32]

And He made fast the hills) and He made the mountains firm,

[79:33]

(A provision for you) water of benefit to you (and for your cattle) water and pasture benefit your cattle.

[79:34]

(But when the great disaster cometh) but when the Hour comes, it will tower above everything and nothing will escape it,

[79:35]

(The day when man will call to mind) when the disbeliever, al-Nadr Ibn al-Harith and his host, will remember and know (his (whole) endeavour) the works he did in his state of disbelief,

[79:36]

(And hell will stand forth visible to him who seeth) to him who is ordained to enter it,

[79:37]

(Then, as for him who rebelled) him who was too arrogant and proud and disbelieved in Allah, i.e. al-Nadr Ibn al-Harith Ibn 'Alqamah

[79:38]

(And chose the life of the world) rather than the Hereafter and also chose disbelief rather than faith,

[79:39]

(Lo! Hell will be his home) the Fire is the home of him who is thus.

[79:40]

(But as for him who feared) upon committing a sin (to stand before his Lord) his standing before his Lord and abstains from engaging in sin (and restrained his soul from lust) from that which is unlawful, even though he desires it, this refers to Mus'ab Ibn 'Umayr.

[79:41]

(Lo! the Garden will be his home) Paradise will be the home of him who is thus.

[79:42]

(They ask thee) the disbelievers of Mecca ask you, O Muhammad, (of the Hour) about the advent of the Hour: (when will it come to port?) When is it going to happen? Because they disbelieved in it.

[79:43]

(Why (ask they)? What hast thou to tell thereof?) What has it to do with you that you should mention it to them?

[79:44]

(Unto thy Lord belongeth (knowledge of) the term thereof) the knowledge of its timing belongs to Allah.

[79:45]

(Thou art but a warner) you are but a warning messenger by means of the Qur'an (unto him who feareth it) to him who fears its advent.

[79:46]

(On the day when they behold it) i.e. the Hour, (it will be as if they had but tarried) in the graves (for an evening) the duration of an evening (or the morn thereof) or the duration of one morning'.
And of the surah in which the Blind Man is mentioned, which is all Meccan and consists of 40 verses, 133 words and 533 letters:

Surah 80: The Frowned (*'Abasa*)

And of the surah in which the Blind Man is mentioned, which is all Meccan and consists of 40 verses, 133 words and 533 letters:

[80:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (He frowned): '(He frowned) He says: Muhammad (pbuh) showed a stern face (and turned away) his face

[80:2]

(Because the blind man came unto him) when 'Abdullah Ibn Umm Maktum came to him. His real name is 'Abdullah Ibn Shurayh. Umm Maktum was his father's mother. What happened is that the Prophet (pbuh) was sitting with a group of men among the nobles of Quraysh, among whom were his uncle al-'Abbas Ibn 'Abd al-Muttalib, Umayyah Ibn Khalaf al-Jumahi and Safwan Ibn Umayyah, who were at that time disbelievers. The Prophet (pbuh) was admonishing and inviting them to Islam when Ibn Maktum came to him and said: "O Messenger of Allah! Teach me of that which Allah has taught you". The Prophet (pbuh) turned his face from him because he was busy with these people. When this happened Allah revealed: he frowned and turned away because the blind man came unto him.

[80:3]

(What could inform thee) O Muhammad (but that he might) i.e. the blind man (grow (in grace)) became righteous through the admonitions of the Qur'an

[80:4]

(Or take heed) by means of the Qur'an (and so the reminder) by means of the Qur'an (might avail him?) It is also said that this means: how do you know O Muhammad, whether or not he becomes righteous and whether or not he benefits from the admonitions of the Qur'an.

[80:5]

(As for him who thinketh himself independent) of Allah, i.e. the three men mentioned above,

[80:6]

(Unto him thou payest regard) you turn your face to them.

[80:7]

(Yet it is not thy concern if he grow not (in grace)) it is not your concern if these three men do not believe in Allah's divine Oneness.

[80:8]

(But as for him who cometh unto thee with earnest purpose) hastening for goodness

[80:9]

(And hath fear) of Allah, and is also a Muslim; this is because Ibn Umm Maktum had accepted Islam before this incident,

[80:10]

(From him thou) O Muhammad (art distracted) being busy with those three men.

[80:11]

(Nay) do not do this; He says: do not turn to those who think themselves independent of Allah and turn away from he who fears Allah. After this reminder, the Prophet (pbuh) used to honour Ibn Umm Maktum and treat him well, (but verily it) this surah (is an Admonishment) from Allah both for the rich and the poor,

[80:12]

(So let whosoever will pay heed to it) whoever Allah wants him to be admonished will be admonished,

[80:13]

(On honoured leaves) He says: the Qur'an is written on scrolls made of skin which are honoured in the sight of Allah

[80:14]

(Exalted) in heaven, (purified) from filth and idolatry,

[80:15]

((Set down) by scribes) written by scribes

[80:16]

(Noble) in the sight of Allah and surrendered to Him (and righteous) truthful; these are the keepers of the nether heaven.

[80:17]

(Man is (self)-destroyed) the disbeliever, i.e. 'Utbah Ibn Abi Lahab, is cursed: (how ungrateful!) what has made him a disbelieve in Allah and in the stars of the Qur'an, i.e. in the star when it sets; it is also said that

this means: how extreme is his disbelief.

[80:18]

(From what thing doth He create him?) He says: let him think about his own person: from what did He create him as a living being?

[80:19]

Allah then explained and said to him: (From a drop of seed. He createth him) a living being (and proportioneth him) He proportioned his creation by giving him two hands, two feet, two eyes, two ears as well as all the other organs,

[80:20]

(Then maketh the way easy for him) He made clear to him the way of good and the way of evil; and it is also said this means: He made easy for him to come out of the way of the womb,

[80:21]

(Then causeth him to die) after this, (and burieth him) and commanded to bury him;

[80:22]

(Then, when He will, He bringeth him again to life) i.e. He will resurrect him from the grave.

[80:23]

(Nay) truly, O Muhammad, (but (man) hath not done what He commanded him) of profession of Allah's divine Oneness and other things.

[80:24]

(Let man consider his food) let the disbelieving person, 'Utbah Ibn Abi Lahab, think about the food he eats, how it is transformed from state to state until it reaches him to eat:

[80:25]

Allah then explained these different states, saying: (How We pour water) i.e. rain (in showers) upon the earth

[80:26]

(Then split the earth in clefts) through plants

[80:27]

(And cause the grain) all kinds of grain (to grow therein) in the earth

[80:28]

(And grapes and green fodder

[80:29]

And olive trees and palm-trees

[80:30]

And garden closes of thick foliage

[80:31]

And fruits) different kinds of fruit (and grasses) and fodder; and it also said this means: straw:

[80:32]

(Provision for you) the grains are of benefit to you (and your cattle) and fodder is of benefit to your cattle.

[80:33]

(But when the Shout cometh) when the Hour comes, all created beings will scream and then submit and answer the call. Created being will be abased and know then that its advent is true.

[80:34]

Allah then explained when this will happen, saying: (On the day when a man) the believer (fleeth from his brother) who is a disbeliever

[80:35]

(And his mother) and will also flee from his mother (and his father

[80:36]

And his wife and his children) it is also said this means: when Abel will flee from Cain, and Muhammad (pbuh) will flee from his mother Aminah, and Abraham from his father, and Lot from his wife Wa'ilah and Nuh from his son Canaan.

[80:37]

(Every man that day) on the Day of Judgement (will have concern enough to make him heedless (of others)) to keep him preoccupied from others.

[80:38]

(On that day faces) the faces of the believers who are true in their faith (will be bright as dawn) will be blooming due to Allah's pleasure with them,

[80:39]

(Laughing) pleased with Allah's bestowal of honour upon them, (rejoicing at good news) happy with Allah's reward;

[80:40]

(And other faces) the faces of the hypocrites and disbelievers, (on that day) on the Day of Judgement, (with dust upon them,

[80:41]

Veiled in darkness) gloomy and dark,

[80:42]

(Those) with such a trait (are the disbelievers) in Allah, (the wicked) the liars against Allah'.
And of the surah in which 'when the sun is overthrown' is mentioned, which is all Meccan and consists of 29 verses, 104 words and 533 letters:

Surah 81: The Overthrowing (*al-Takwir*)

And of the surah in which ‘when the sun is overthrown’ is mentioned, which is all Meccan and consists of 29 verses, 104 words and 533 letters:

[81:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (When the sun is overthrown): '(When the sun is overthrown) it is also said that He says: when the sun is turned around as one turns a turban and is then thrown into the veil of light; it is also said this means: when the light of the sun vanishes.

[81:2]

(And when the stars fall) on the face of the earth,

[81:3]

(And when the hills are moved) from above the surface of the earth

[81:4]

(And when the camels big with young are abandoned) because they are preoccupied with their own selves,

[81:5]

(And when the wild beasts are herded together) for retaliation; and it is also said this means: when they are dead,

[81:6]

(And when the seas rise) and mix with each other, the sweet seas and the salty seas, such that they become one sea; and it is also said this means: when they become a burning site,

[81:7]

(And when souls are reunited) in pairs; it is also said this means: when souls are reunited with their companions: the believer with the maiden of Paradise and the disbeliever with Satan; the righteous with the righteous and the sinful with the sinful,

[81:8]

(And when the girl child that was buried alive is asked) i.e. when she asks her father

[81:9]

(For what sin she was slain) for what sin did you kill me; it is also said that this means: when the one who

killed her is asked: for what sin did you kill her,

[81:10]

(And when the pages) the registers of good and bad deeds (are laid open) for reckoning; it is also said this means: when they fly about in people's hands,

[81:11]

(And when the sky is torn away,

[81:12]

And when hell is lighted) for the disbelievers

[81:13]

(And when the Garden is brought nigh) for the believers

[81:14]

((Then) every soul will know) every soul whether it is righteous or sinful will know at that point (what it hath made ready) what it has sent forth of good or evil.

[81:15]

(Oh, but I call to witness) He says: I swear by (the planets) which appear at night and disappear during the day,

[81:16]

(The stars which rise and set) they move at night in the galaxy sweeping away the day and then go back to their positions and disappear; the reference here is to five planets: Venus, Saturn, Mars, Jupiter, and Mercury;

[81:17]

(And the close of night,

[81:18]

And the breath of morning) and when the morning and brightens come; Allah swore by all these

[81:19]

(That this) i.e. the Qur'an (is in truth the word of an honoured messenger) Allah says: it is brought down by Gabriel to a messenger who is honoured by Allah, i.e. Muhammad (pbuh)

[81:20]

(Mighty) against his enemies, i.e. Gabriel, (established in the presence of the Lord of the Throne) he has standing and esteem with his Lord,

[81:21]

((One) to be obeyed) i.e. Gabriel is obeyed in Heaven: the angels obey him, (and trustworthy) in conveying

the message to the prophets;

[81:22]

(And your comrade) your Prophet Muhammad, O Quraysh (is not mad) bewitched as you claim.

[81:23]

(Surely he beheld him) Muhammad saw Gabriel (on the clear horizon) on the high setting of the sun.

[81:24]

(And he is not) i.e. Muhammad (pbuh) (avid of the Unseen) he is accused with regard to the revelation; and it is also said this means: he is not avaricious.

[81:25]

(Nor is this) i.e. the Qur'an (the utterance of a devil worthy to be stoned) the utterance of an accursed, rebellious devil whose name is al-Marmi.

[81:26]

(Whither then go ye) from Allah's chastisement, commands and prohibitions, O disbelievers? It is also said this means: why do you lie? And it is also said this means: why do you deviate from the Qur'an and refuse to believe in it?

[81:27]

(This is) i.e. the Qur'an (naught else than a reminder) an admonition from Allah (unto creation) the jinn and humankind,

[81:28]

(Unto whomsoever of you willeth to walk straight) to whoever wills to conform to the commands of Allah: the belief in Allah's divine Oneness and other things.

[81:29]

(And ye will not) conform with or believe in Allah's divine Oneness, (unless (it be) that Allah willeth) it for you, (the Lord of Creation) the Lord of all that which has a soul and creeps on the face of the earth, from the inhabitants of the heaven and of the earth'.
And of the surah in which the Cleaving is mentioned, which is all Meccan and consists of 19 verses, 80 words and 107 letter:

Surah 82: The Cleaving (*al-Infitar*)

And of the surah in which the Cleaving is mentioned, which is all Meccan and consists of 19 verses, 80 words and 107 letter:

[82:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (When the heaven is cleft asunder): '(When the heaven is cleft asunder) by the descent of the Lord-a descent without modality-and the angels and whatever He wills of His command,

[82:2]

(When the planets are dispersed) on the face of the earth,

[82:3]

(When the seas are poured forth) into each other, the sweet into the salty, such that they become one sea,

[82:4]

(And the sepulchres are overturned) the dead in them are taken out,

[82:5]

(A soul) every soul at that point (will know what it hath sent before (it)) of good or evil (and what left behind) of good or evil wont; it is also said this means: it will know the acts of obedience it offered and those it missed.

[82:6]

(O man!) i.e. O disbelieving man; here referring specifically to Kildah Ibn Usayd (What hath made thee careless concerning thy Lord) when you disbelieved in Him, (the Bountiful) the Forgiving,

[82:7]

(Who created thee) a living being from a sperm drop, (then fashioned) in the womb of your mother, (then proportioned thee) then made your stature erect?

[82:8]

(Into whatsoever form He will, He casteth thee) if He wills He makes you resemble your paternal or maternal uncles, He can make you handsome or ugly; and if He wills He can turn you into the form of an ape or swine, or the like of them.

[82:9]

(Nay) truly, (but they) the Quraysh (deny the Judgement) and the Reckoning.

[82:10]

(Lo! there are above you guardians) among the angels who guard and preserve your works,

[82:11]

(Generous) who are honoured in the sight of Allah and completely surrendered to Him (and recording) they record your works,

[82:12]

(Who know (all) that ye do) and say of good and evil and record all of it.

[82:13]

(Lo! the righteous) who are true in their faith: Abu Bakr and his believing brothers (verily will be in delight) in the Garden whose bliss is everlasting.

[82:14]

(And lo! the wicked) Kildah and his fellow disbelievers (verily will be in hell;

[82:15]

They will burn therein) they will enter the Fire (on the Day of Judgement) on the Day of Reckoning and Judgement between created beings,

[82:16]

(And will not) i.e. the disbelievers (be absent thence) whence they enter it.

[82:17]

(Ah, what will convey unto thee) O Muhammad (what the Day of Judgement is!) what is the Day of Reckoning. (Again, what will convey unto thee) O Muhammad

[82:18]

(what the Day of Judgement is!) what the Day of Reckoning is. He said this to arouse his astonishment, in order to magnify such a Day.

[82:19]

Allah the explained to him, saying: (A day on which no soul) no believing soul (hath power at all) no power to save or intercede (for any (other) soul) for any disbelieving soul. (The (absolute) command) sentencing and judging between people (on that day is Allah's) is in Allah's hands; none other than Him has that in his power and none will challenge Him about it'.
And of the surah in which the Dealers in Fraud are mentioned, which was revealed between Mecca and Medina-it was revealed to the Messenger of Allah (pbuh) when he began his migration to Medina and its revelation was completed in Medina-and consists of 36 verses, 169 words and 730 letters:

Surah 83: The Dealers in Fraud (*al-Mutaffifin*)

And of the surah in which the Dealers in Fraud are mentioned, which was revealed between Mecca and Medina—it was revealed to the Messenger of Allah (pbuh) when he began his migration to Medina and its revelation was completed in Medina—and consists of 36 verses, 169 words and 730 letters:

[83:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying: (Woe unto the defrauders): '(Woe) severe punishment (unto the defrauders) in weighing and measurement; this refers to the people of Medina who used to cheat in weighing and measurement before the coming of the Prophet (pbuh) and so this surah was revealed to the Prophet (pbuh) on his way when he was migrating to Medina:

[83:2]

Allah then explained who these defrauders are, saying: (Those who when they take the measure from mankind) those who, when they buy from people and weigh or measure that which they buy for themselves, (demand it full) they weigh and measure their merchandise in full,

[83:3]

(But if they measure unto them) but when they measure for others (or weigh for them, they cause them loss) they decrease the measurement or the weight and behave very badly; it is also said that the above means: severe punishment on that day is unto the defrauders in the prayer, the poor-due, fasting and other acts of worship.

[83:4]

(Do such (men)) those who deal in fraud in weight and measurement (not consider) not know and believe (that they will be raised again) brought back to life

[83:5]

Unto an awful Day) the Day of Judgement whose horrors are great,

[83:6]

(The day when (all) mankind stand) after emerging from the graves (before the Lord of the Worlds) the Lord of every living being who walks on the earth and the Lord of the dwellers of heaven? When the Prophet (pbuh) read to them this surah, they repented and started giving full weight and measurement.

[83:7]

(Nay) truly, O Muhammad, (but the record of the vile) the works of the disbelievers (is in Sijjin

[83:8]

Ah! what will convey unto thee what Sijjin is) what is in Sijjin! This is mentioned by way of aggrandizement of Sijjin.

[83:9]

(A written record) He says: the works of the children of Adam are written on a green rock under the seventh earth; this is Sijjin.

[83:10]

(Woe) severe punishment (unto the repudiators) unto the deniers of faith and the resurrection (on that day) the Day of Judgement!

[83:11]

(Those who deny the Day of Judgement) and the Reckoning which will take place in it

[83:12]

(Which none denieth) i.e. none denies the Day of Judgement (save each criminal transgressor) save each sinful and unjust person who transgresses against the Truth, such as al-Walid Ibn al-Mughirah al-Makhzumi,

[83:13]

(Who, when thou readest unto him) unto al-Walid Ibn al-Mughirah (Our revelations) the Qur'an explaining the commands and prohibitions, (saith: (Mere) fables of the men of old) this is nothing but the lies and idle talk of the people of old.

[83:14]

(Nay) truly, O Muhammad, (but that which they have earned) which they have done and said in their state of idolatry (is rust upon their hearts) Allah has sealed the hearts of those who disbelieve in the Day of Judgement; it is also said that the accumulation of sins blackens the heart and this is what is meant by the rust of hearts.

[83:15]

(Nay) truly, O Muhammad, (but surely on that day) the Day of Judgement (they) i.e. the deniers of the Day of Judgement (will be covered from (the mercy of) their Lord) they will be prevented from beholding their Lord while the believers will behold Him.

[83:16]

(Then lo! they verily will burn in hell) then they will enter the Fire,

[83:17]

(And it will be said (unto them)) the keepers of hell will say to them when they enter it: (This is that which ye used to deny) this is the chastisement which you used to claim it will never happen.

[83:18]

(Nay) truly, O Muhammad, (but the record of the righteous) the works of those who are true in their faith (is in 'Illiyyin

[83:19]

Ah, what will convey unto thee) O Muhammad (what 'Illiyyin is!) what is in 'Illiyyin.

[83:20]

(A written record) it is said that the works of the righteous are written on tablets made of green chrysolite which are placed above the seventh heaven below the Throne of the Beneficent; this is 'Illiyyin,

[83:21]

(Attested by those who are brought near (unto their Lord)) the works of the righteous are attested by the dwellers of heaven who are near their Lord.

[83:22]

(Lo! the righteous) those who are true in their faith, and these are the ones who do not harm even the tiniest ant (verily are in delight) in Paradise whose bliss is everlasting,

[83:23]

(On couches) in curtained canopies, (gazing) looking at the inhabitants of the Fire,

[83:24]

(Thou wilt know) O Muhammad (in their faces) the faces of the inhabitants of Paradise (the radiance of delight

[83:25]

They are given to drink) in Paradise (of a pure wine, sealed) mixed,

[83:26]

(Whose seal) whose end result (is musk. For this) for what I have mentioned (let (all) those who strive for bliss) let those who work and those who strive and those who hasten and those who take the initiative take the initiative.

[83:27]

(And mixed with water of Tasnim,

[83:28]

A spring) gushing forth for them from the Garden of Eden (whence those brought near to Allah drink) those who are near to the Garden of Eden drink from the spring of Tasnim.

[83:29]

(Lo! the guilty) the idolaters, Abu Jahl and his host (used to laugh at those who believed) used to mock and poke fun at 'Ali and his fellow believers,

[83:30]

(And wink one to another) they slander the believers (when they passed them) when the believers passed the disbelievers in their way to the Messenger of Allah (pbuh);

[83:31]

(And when they) the disbelievers (returned to their own folk, they returned jesting) they returned happy with their idolatry and mocking the believers;

[83:32]

(And when they saw them) and when they saw the Companions of the Prophet (pbuh) (they said) i.e. the disbelievers said: (Lo! These) the Companions of the Prophet (pbuh) (have gone astray) from true guidance.

[83:33]

(Yet they were not sent) they were not set upon the believers (as guardians over them) as guardians over them or over their works.

[83:34]

(This day) which is the Day of Judgement (it is those who believe) in Muhammad (pbuh) and the Qur'an: i.e. 'Ali and his fellow believers (who have the laugh of disbelievers) who will laugh at the disbelievers,

[83:35]

(On high couches) in curtained canopies, (gazing) looking at the people of the Fire being dragged therein.

[83:36]

(Are not the disbelievers paid) rewarded in the Hereafter (for what they used to do) except for what they

used to do and say in the life of the world?'
And of the surah in which the Sundering is mentioned which is all Meccan, and consists of 23 verses, 109 words and 730 letters:

*Surah 84: The Sundering (*al-Inshiqaq*)*

And of the surah in which the Sundering is mentioned which is all Meccan, and consists of 23 verses, 109 words and 730 letters:

[84:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (When the heaven is split asunder): '(When the heaven is split asunder) by the clouds because of the descent of the Lord-a descent without any modality-and the angels and whatever Allah wills of His command.

[84:2]

(And attentive) and it obeys and listens (to her Lord in fear) and it befits her to do so,

[84:3]

(And when the earth is spread out) like the spreading out of a flat plain; and it is also said this means: when the earth is removed from its place and then flattened.

[84:4]

(And hath cast out all that was in her) of corpses and treasures, (and is empty) from all of that

[84:5]

(And attentive) and obeys and listens (to her Lord in fear!) and it behoves her do so.

[84:6]

(Thou, verily, O man) O disbelieving man, in reference to Abu'l-Aswad Ibn Kildah Ibn Usayd Ibn Khalaf, (art working) He says: you are working something in your state of disbelief and shall return with it (towards thy Lord) in the Hereafter (a work which you will meet (in His presence)) whether your work is righteous or evil.

[84:7]

(Then whoso is given his account) the account of his good works (in his right hand) in reference here to Abu Salamah Ibn 'Abd al-Asad

[84:8]

(He truly will receive an easy reckoning) this refers to his parade before Allah

[84:9]

(And will return) in the Hereafter (unto his folk) whom Allah prepared for him in Paradise (in joy) with them.

[84:10]

(But whoso is given his account) the account of his evil deeds (behind his back) in his left hand, referring here to al-Aswad Ibn 'Abd al-Asad, the brother of Abu Salamah,

[84:11]

(He surely will invoke destruction

[84:12]

And be thrown to scorching fire.

[84:13]

He verily lived joyous with his folk) he was happy with his folk,

[84:14]

(He verily deemed that he would never return (unto Allah)) in the Hereafter.

[84:15]

(Nay, but lo! his Lord) when He created him (is ever looking on him!) knew that He will raise him again after death

[84:16]

(Oh, I swear by the afterglow of sunset,

[84:17]

And by the night and all that it enshroudeth) and I swear by the night and that which returns to its place when the night falls,

[84:18]

(And by the moon when she is at the full) for three nights: the nights of the thirteenth, fourteenth and fifteenth of the lunar month

[84:19]

(That ye shall journey) the whole creation shall be transformed (on from plane to plane) from one state to another; from the time He created them until the time they die, and from the time they die until they enter either Paradise or hell: in all these times Allah transforms them from one state to another; it is also said that this means: you shall journey, O Muhammad, from one heaven to another on the day of the ascent; and it is also said that this means: this denier will go from one state to another, from the time he dies until he enters the Fire.

[84:20]

(What aileth them) the disbelievers of Mecca; and it is said this refers to the three sons of 'Abd Yalayl al-Thaqafi: Mas'ud, Habib and Rabi'ah, the last two had later on accepted Islam (then, that they believe not) in Muhammad (pbuh) and the Qur'an.

[84:21]

(And, when the Qur'an is recited unto them) and when Muhammad (pbuh) recites the Qur'an to them explaining the commands and prohibitions, (worship not (Allah)) do not submit to Allah by believing in Allah's divine Oneness?

[84:22]

(Nay, but those who disbelieve) the disbelievers of Mecca and those among the sons of 'Abd Yalayl who did not believe (will deny) will disbelieve in Muhammad (pbuh) and the Qur'an;

[84:23]

(And Allah knoweth best what they are hiding) and Allah knows best what they say and do; and it is also said this means: Allah knows best what they hear and hide in their hearts.

[84:24]

(So give them) so give, O Muhammad, to those who disbelieve in Allah (tidings of a painful doom) whose pain will extend to their hearts on the Day of Badr as well as in the Hereafter,

[84:25]

Allah then exempted from these the believers, saying: (Save those who believe) in Muhammad (pbuh) and the Qur'an (and do good works) and do acts of obedience privately between themselves and their Lord, (for theirs is a reward) in Paradise (unfailing) undiminished and unblemished; it is also said this means: they will not be constantly reminded about the blessings bestowed upon them; and it is also said this means: their good deeds will not be decreased after they reach old age or after they die'.
And of the surah in which Mansions of the Stars are mentioned, which is all Meccan and consists of 22 verses, 109 words and 438 letters:

*Surah 85: Mansions of the Stars (*al-Buruj*)*

And of the surah in which Mansions of the Stars are mentioned, which is all Meccan and consists of 22 verses, 109 words and 438 letters:

[85:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (By the heaven, holding mansions of the stars): '(By the heaven, holding mansions of the stars) He says: Allah swears by the heaven which includes mansions of the stars; it is also said: He swears by the heaven which has mansions between heaven and earth; Allah knows that,

[85:2]

(And by the Promised Day) which is the Day of Judgement.

[85:3]

(And by the witness) the day of Friday (and that whereunto he beareth testimony) the day of 'Arafah and it is said it is the day of immolation; it is also said that 'the witness' refers to the children of Adam while 'that whereunto he bears testimony' refers to the Day of Judgement; and it is also said that 'the witness' is Muhammad (pbuh) while 'that whereunto he bears testimony' is his community; Allah swore by all these things that His chastisement of those who disbelieve in Him is very severe,

[85:4]

((Self-)destroyed were the owners of the ditch

[85:5]

Of the fuel-fed fire) slandered were the owners of the ditch; it is also said that they were believers who were killed by the disbelievers by means of fire in which they threw naphtha, oil and firewood,

[85:6]

(When they) i.e. the disbelievers (sat by it) by the ditch; and it is said: they sat on chairs when Allah burned them with the Fire,

[85:7]

(And were themselves the witnesses) they used to testify that the believers were folk of error (of what they did to the believers) and it is said this means: they were present when they did this to the believers.

[85:8]

(They had naught against them) against the believers nor did they find any fault with them (save that they believed in Allah, the Mighty) in His retribution against those who disbelieve in Him, (the Owner of Praise) for those who believe in Him,

[85:9]

(Him unto Whom belongeth the Sovereignty) the stores (of the heavens) rain (and the earth) plants; (and Allah is of all things the Witness) He is the Witness over their works.

[85:10]

(Lo! they who persecute) those who burn and torture with fire (believing men) men who are true in their faith (and believing women) who are true in their faith (and repent not) from their idolatry and disbelief, (theirs verily will be the doom of hell) in the Hereafter, (and theirs the doom of burning) in the Fire; and it is also said: in the life of the world, for Allah had burned them with the Fire. These were people from Najran, and it is said from Mosul, who tortured and consequently killed a group of believers with fire in attempt to make them renounce their religion. The name of the king of these people is Yusuf, and it is said his name is Dhu'l-Nuwas.

[85:11]

Allah then mentioned the believers who did not renounce their religion despite being tortured, saying: (Lo! those who believe) in Allah (and do good works) privately between themselves and their Lord, (theirs will be Gardens beneath which) beneath its trees and habitations (rivers flow) rivers of wine, water, honey and milk flow. (That is the Great Success) they earned the Garden and were saved from the Fire.

[85:12]

(Lo! the punishment of thy Lord) the seizure of your Lord of those who disbelieve in Him (is stern.

[85:13]

Lo! He it is Who produceth) He it is Who begins creation from a sperm drop, (then reproduceth) a new creation after death,

[85:14]

(And He is the Forgiving) He forgives he who repents of disbelief and believes in Allah, (the Loving) He loves His friends; and it is also said this means: He loves those who obey Him,

[85:15]

(Lord of the Throne of Glory) the good and fine Throne; and it is also said this means: Lord of the glorious Throne,

[85:16]

(Doer of what He will) as He wills, He gives life and also takes it away.

[85:17]

(Hath there come unto thee) O Muhammad-He asked His Prophet about this because He did not inform him about it before and then He did-(the story of the hosts

[85:18]

Of Pharaoh and (the tribe of) Thamud) and of those before and after them, what We did to them when they disbelieved?

[85:19]

(Nay, but those who disbelieve) the disbelievers of Mecca (live in denial) of Muhammad (pbuh) and the Qur'an.

[85:20]

(And Allah, all unseen, surroundeth them) He says: He is Aware of them and of their works.

[85:21]

(Nay, but it) i.e. the Qur'an which Muhammad (pbuh) recites to you (is a glorious Qur'an) is a noble and honoured Qur'an

[85:22]

(On a guarded tablet) He says: it is written on a tablet that is protected from the devils'.
And of the surah in which the Morning Star is mentioned, which is al Meccan and consists of 16 verses, 61 words and 239 letters:

Surah 86: The Morning Star (*al-Tariq*)

And of the surah in which the Morning Star is mentioned, which is al Meccan and consists of 16 verses, 61 words and 239 letters:

[86:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's saying (By the heaven and the Morning Star): '(By the heaven and the Morning Star) He says: Allah swears

by the heaven and the morning star

[86:2]

(Ah, what will tell thee) O Muhammad (what the Morning Star is!) this is to arouse his astonishment.

[86:3]

Allah then explained by saying: (The piercing Star!) the bright, piercing star; this refers to the planet Saturn which shines at night and disappears during the day.

[86:4]

(No human soul) no believing or disbelieving soul-this is why Allah swore-(but hath a guardian over it) who record its words and deeds until he drives it into the grave.

[86:5]

(So let man) Abu Talib (consider from what he is created) from what his soul is created.

[86:6]

Allah then explained, saying: (He is created from a gushing fluid) into the womb of a woman

[86:7]

(That issued from between the loins) of a man (and ribs) the ribs of a woman.

[86:8]

(Lo! He) i.e. Allah (verily is Able to return him (unto life)) He is able to return that fluid from whence it came and He is Able to bring him back after death and revive him.

[86:9]

(On the day when hidden thoughts shall be searched out) when all the secrets that a person knows, and no one else other than him knows, become manifest.

[86:10]

(Then will he) Abu Talib (have no might) to defend himself (nor any helper) to shield him from Allah's chastisement.

[86:11]

(By the heaven which giveth the returning rain) Allah swore by the heaven which accumulates clouds after cloud, year after year,

[86:12]

(And the earth which splitteth (with the growth of trees and plants)) and it is also said this means: and by the earth which has firm pillars

[86:13]

This is the reason why Allah swore: (Lo! this (Qur'an) is a conclusive word) a true exposition; it is also said

this means: it is a judgement from Allah,

[86:14]

(It is no pleasantry) it is no falsehood.

[86:15]

(Lo! They) i.e. the people of Mecca (plot a plot (against thee, O Muhammad)) they scheme in their state of disbelief, that is to say they bar people from Muhammad (pbuh) and from the Qur'an; it is also said this means: they plan, in Dar al-Nadwah, to kill you, O Muhammad!

[86:16]

(And I plot a plot (against them)) and I want to kill them, O Muhammad, on the Day of Badr.

[86:17]

(So give a respite to the disbelievers. Deal thou gently with them for a while) give them a while until the Day of Badr'.
And of the surah in which the Most High is mentioned, which is all Meccan and consists of 19 verses, 72 words and 284 letter:

Surah 87: The Most High (*al-A'la*)

And of the surah in which the Most High is mentioned, which is all Meccan and consists of 19 verses, 72 words and 284 letter:

[87:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's saying (Praise the name of thy Lord the Most High): '(Praise the name of your Lord the Most High) He says: pray, O Muhammad, by the command of your Lord the Most High, Who is Higher than all things; it is also said that this means: remember, O Muhammad, the divine Oneness of your Lord; and it is said this means: say, O Muhammad, in your prostration "praise be to my Lord the Most High",

[87:2]

(Who createth) every thing that has a soul, (then disposeth) He created them with two hands, two feet, two eyes, two ears and with other organs too;

[87:3]

(Who measureth) He made every male and female, (then guideth) then He made known and inspired how the male and female come; it is also said this means: He measured a person's creation, thus making him handsome or ugly, tall or short; it is also said this means: He measured felicity and wretchedness for His created beings, and so He made plain disbelief and faith, good and evil;

[87:4]

(Who bringeth forth the pasturage) green pasture by means of the rain,

[87:5]

(Then turneth it) after being green (to russet stubble) i.e. He makes it dry and black when it exceeds a year.

[87:6]

(We shall make thee read (O Muhammad)) We shall teach, O Muhammad, the Qur'an; it is also said this means: Gabriel shall read to you the Qur'an (so that thou shalt not forget

[87:7]

Save that which Allah willeth) and Allah willed that you do not forget; and the Prophet (pbuh) never forgot a bit of the Qur'an after this. (Lo! He knoweth the disclosed) He knows the works that are done and the words that are said in the open (and that which still is hidden) of secrets which you have thought about in yourself;

[87:8]

(And We shall ease thy way unto the state of ease) We shall make easy for you the conveyance of the message and all other acts of obedience.

[87:9]

(Therefore remind (men)) admonish by means of the Qur'an and through Allah, (for of use is the reminder) He says: admonition by means of the Qur'an and through Allah does not benefit except he who fears Allah, i.e. the believer.

[87:10]

(He will heed) he will take admonition by means of the Qur'an and through Allah (who feareth) Allah, i.e. the Muslim,

[87:11]

(But the most hapless) the damned, as it is in Allah's foreknowledge, (will flout it) will steer away and avoid taking admonition by means of the Qur'an or through Allah,

[87:12]

(He who will be flung to the great fire) he who will enter the Fire in the Hereafter, and there is no chastisement greater than the Fire

[87:13]

(Wherein) in the Fire (he will neither die) and thus be put out of his misery (nor live) a beneficial life.

[87:14]

(He is successful) and saved (who groweth) he who takes admonition by means of the Qur'an and believes in Allah's divine Oneness,

[87:15]

(And remembereth the name) the command (of his Lord) regarding the five daily prayers and other things, (so prayeth) the five daily prayers in congregation; this verse can also be understood to mean: he is successful and saved he who gives the charity of Fitr before going out to pray and mentions the name of his Lord saying "there is no deity save Allah" and upon going to prayer and returning from it says "Allah is the Most Great" and then prays the 'Id prayer with the Imam.

[87:16]

But ye prefer the life of the world) you chose to strive for the life of the world and preferred the reward of the life of the world to the reward of the Hereafter.

[87:17]

(Although the Hereafter) striving for the Hereafter and the reward of the Hereafter (is better) than striving for the life of the world and reward of the life of the world (and more lasting.

[87:18]

Lo! This) from His saying: (He is Successful) up to here (is in the former scrolls) in the Scriptures of the people of old,

[87:19]

(The Book of Abraham and Moses) the Scripture of Moses is the Torah and only Allah knows about the Scripture of Abraham'.
And of the surah in which the Overwhelming is mentioned, which is all Meccan, and consists of 26 verse, 92 words and 381 letters:

Surah 88: The Overwhelming (*al-Gashiyah*)

And of the surah in which the Overwhelming is mentioned, which is all Meccan, and consists of 26 verse, 92 words and 381 letters:

[88:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's saying (Hath there come unto you): '(Hath there come unto you) He says: it has not come unto you, O Muhammad, before but now it has; it is also said that this means: it has come unto you (tidings of the Overwhelming) the news of the coming of the Hour? It is also said the Overwhelming refers to the Fire overwhelming its dwellers.

[88:2]

(On that day) the Day of Judgement ((many) faces) the faces of the disbelievers and hypocrites (will be downcast) abased because of the chastisement,

[88:3]

(Toiling) dragged in the Fire, (weary) in tiredness and strife; it is also said this means: toiling in the life of the world, weary in the Hereafter, this refers to the Christian monks and anchorites, and it is also said it refers to the Kharijites.

[88:4]

(Scorched by burning fire) they enter the Fire whose heat is extreme,

[88:5]

(Drinking) in the Fire (from a boiling spring),

[88:6]

(No food for them) in those abysmal pits (save bitter thorn fruit) the shabraq plant which grows in the roads of Mecca, which is eaten by camels when it is soft but when it is hard it becomes like the claws of cats.

[88:7]

(Which doth not nourish nor release from hunger) when one eats it.

[88:8]

(In that day other faces) the faces of true believers (will be calm) beautiful and radiant,

[88:9]

(Glad for their effort past) He says: they are pleased with the reward of their works,

[88:10]

(In a high Garden) in a high rank

[88:11]

(Where) in Paradise (they hear no idle speech) any oath whether it is true or false,

[88:12]

(Wherein) in Paradise (is a gushing spring) gushing with goodness, grace and mercy for them,

[88:13]

(Wherein) in Paradise (are couches raised) in the air for as long as its owners are away; it is also said that they are raised for its people.

[88:14]

(And goblets) round goblets that do not have handles, ears or nooses (set at hand) in their dwellings.

[88:15]

(And cushions ranged) against each other.

[88:16]

(And silken carpets spread) for its owners.

[88:17]

When the Prophet (pbuh) informed them of this, the disbelievers of Mecca said: "Bring us a sign to prove that Allah has sent you to us as a Messenger". Therefore Allah said: (Will they not regard the camels, how they are created) with their strength and power, carrying burdens that no one else can carry?

[88:18]

(And the heaven, how it is raised) how it is raised above creation, and no one can touch it?

[88:19]

(And the hills, how they are set up) on earth, unmoved?

[88:20]

(And the earth, how it is spread) over water? All these are signs for them.

[88:21]

(Remind them) admonish them, (for thou art but a remembrancer) you are but a warner by means of the Qur'an; it is also said that this means: you are only an admonisher by the Qur'an and through Allah,

[88:22]

(Thou art not) O Muhammad (at all a warder over them) you are not imposed on them such that you force them to accept faith.

[88:23]

Later on, Allah commanded him to fight them, saying: (But whoso is averse and disbelieveth) except he who turns away from faith and disbelieves in Allah,

[88:24]

(Allah will punish him) in the Hereafter (with direst punishment) i.e. with the punishment of the Fire.

[88:25]

(Lo! unto Us is their return) in the Hereafter.

[88:26]

(And Ours their reckoning) their steadfastness in the life of the world and reward and punishment in the Hereafter'.
And of the surah in which the Dawn is mentioned, which is all Meccan and consists of 29 verses, 139 words and 597 letters:

Surah 89: The Dawn (*al-Fajr*)

And of the surah in which the Dawn is mentioned, which is all Meccan and consists of 29 verses, 139 words and 597 letters:

[89:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's saying (By the Dawn): '(By the Dawn) He says: He swears by the dawn which is the breaking of day; it is also said it is the whole day; and it is also said that this refers to the dawn of the year.

[89:2]

(And ten nights) the first ten nights of Dhu'l-Hijjah,

[89:3]

(And the Even) the day of 'Arafah and the day of immolation (and the Odd) three days after the day of immolation; it is also said that the Even refers to all prayers which are made of an even number of units: two or four units of prayer-the Subh, Zuhr, 'Asr and 'Isha' prayers-while the Odd refers to the prayers which consists of an odd number of units of prayer such as the Maghrib and Witr prayers; it is also said that the Even refers to Heaven and earth, the life of the world and the Hereafter, Paradise and hell, the Throne and the Stool, the sun and the moon, while the Odd refers to everything that is odd in number; it is also said that the Even refers to the male and female, disbeliever and believer, the sincere and hypocrite, the righteous and the sinful, while the Odd refers to Allah.

[89:4]

(And the night when it departeth) this refers to the night of Muzdalifah; it is also said this means: the night in which people come and go; Allah swore by all these things that: your Lord, O Muhammad, is ever Watchful. He says:

[89:5]

(There) in that which I have mentioned (surely is an oath for thinking man.

[89:6]

Dost thou not consider) have you not been informed, O Muhammad, in the Qur'an (how thy Lord dealt with (the tribe of) 'Aad) the people of Hud, how Allah, Exalted is He, destroyed them when they disbelieved,

[89:7]

(With many columned) powerful (Iram) the son of Iram; Iram is Shem son of Noah who had a son called Shim and the later had a son called Ham who himself had a son called 'Aad,

[89:8]

(The like of which was not created in the lands) the like of their strength and height were not created in the land; it is also said that Iram is the name of a town built by Shadid and Shaddad whose columns were of gold and silver and the like of its beauty was not created in the land;

[89:9]

(And with (the tribe of) Thamud) He says: and how He destroyed Thamud, the people of Salih, (who clove the rocks in the valley) of Qura;

[89:10]

(And with Pharaoh) and how He destroyed Pharaoh, (firm of right) Pharaoh erected four pillars to which he tied and tortured anyone with whom he was angry until the latter died, as he did with his wife Asiyah Bint Muzahim,

[89:11]

(Who (all) were rebellious (to Allah) in these lands) they rebelled and declared their disbelief in the land of Egypt; it is also said that their transgression led them to this,

[89:12]

(And multiplied iniquity) and multiplied killing innocent people and spread their idol worship (therein) in the land of Egypt?

[89:13]

(Therefore thy Lord poured on them the disaster of His punishment) your Lord sent on them a severe punishment.

[89:14]

(Lo! thy Lord) O Muhammad (is ever watchful) He says: they, as well as all created beings, will have to go through Him; it is also said that this means: the angels of your Lord will be on the Bridge over hell stopping people at seven different stopping positions at which they will ask them about seven traits.

[89:15]

(As for man) the disbelieving man, in reference here to Ubayy Ibn Khalaf; and it is also said: Umayyah Ibn Khalaf, (whenever his Lord trieth him) whenever his Lord tests him with wealth, richness or means of living (by honouring him) by giving him abundant wealth, (and is gracious unto him) and expands for him his means of living, (he saith: My Lord honoureth me) by giving me wealth and means of living.

[89:16]

(But whenever He trieth him) whenever He tests him with poverty (by straitening his means of life) by tightening his means of living, (he saith: My Lord despiseth me) by giving me poverty and tightening my means of living.

[89:17]

(Nay) this is a reply to them: No, but the honour I bestow is due to My acknowledgment of some My servants and the success I give to them, while My despising is because I turn away from some servants and completely forsake them, (but ye (for your part) honour not the orphan) you do not acknowledge the right of the orphan when he is under your care.

[89:18]

(And urge not) yourselves or others (on the feeding of the poor) giving alms to the poor,

[89:19]

(And ye devour heritages) inheritances (with devouring greed

[89:20]

And love wealth with abounding love.

[89:21]

Nay) this is also a reply to them, (but when the earth is ground to atoms, grinding, grinding) He says: when the earth is quaked again and again,

[89:22]

(And thy Lord shall come) a coming without any modality (with angels, rank on rank) like the ranks of the people of the life of the world when praying,

[89:23]

(And hell is brought near) with 70,000 registers, with each register 70,000 angels leading it to the place of mustering, and then they reveal them (that day) the Day of Judgement; (on that day man) the disbelieving man; i.e. Ubayy Ibn Khalaf and Umayyah Ibn Khalaf (will remember) will be admonished, (but how will the remembrance (then avail him)) when the time for being admonished has passed?

[89:24]

(He will say: Ah, would that) wishing: if only (I had sent before me (some provision) for my life!) if only I have worked in my previous perishing life to this everlasting life.

[89:25]

(None punisheth as He will punish on that day) on the Day of Judgement!

[89:26]

(None bindeth as He then will bind) this can also be understood to mean: none punishes like this and none will inflict that kind of punishment except Allah.

[89:27]

(But ah! thou soul at peace) which is safe from Allah's chastisement, true in its profession of Allah's divine Oneness, grateful for the blessings Allah bestowed upon it, patient with the trials of Allah, pleased with things decreed by Allah, and content with that which Allah gives!

[89:28]

(Return unto thy Lord) return to that which Allah has prepared for you in the Garden; and it is also said this means: return to your master: the body, (content) with Allah's reward (in His good pleasure) because of its belief in Allah's divine Oneness!

[89:29]

(Enter thou among My bondmen) enter you among My friends!

[89:30]

(Enter thou My Garden) which I have prepared for you!'
And of the surah in which the City is mentioned, which is all Meccan and consists of 20 verses, 82 words and 320 letters:

Surah 90: The City (*al-Balad*)

And of the surah in which the City is mentioned, which is all Meccan and consists of 20 verses, 82 words and 320 letters:

[90:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Nay, I swear by this city): '(Nay, I swear by this city) He says: I swear by the city of Mecca

[90:2]

(And thou art an indweller of this city) and it is also said that this means: Allah has made lawful for you in

this city that which he did not make lawful to anyone before or after you; and it is also said that this means: you are excused regarding that which you do in this city.

[90:3]

(And the begetter and that which he begat) the begetter is Adam and that which his sons begat; and it is also said this means: the begetter refers to the person who can have children, whether this person is a man or a woman, while that which he begat refers to the men or women who cannot have children; Allah swore by all these,

[90:4]

(We verily have created man) i.e. Kildah Ibn Usayd (in an atmosphere) in an erect form; it is also said that this means: in strife with the matter of the life of this world and of the Hereafter; and it is also said this means: with strength and force:

[90:5]

(Thinketh he) does the disbelieving man think (that) because of his strength and force (none hath power over him?) i.e. Allah cannot seize and punish him.

[90:6]

(And he) Kildah Ibn Usayd; and it is also said: al-Walid Ibn al-Mughirah (saith: I have destroyed vast wealth) I have spent abundant wealth in enmity towards Muhammad, Allah bless him, and this did not benefit me:

[90:7]

(Thinketh he) does the disbelieving man deem (that none beholdeth him) that Allah does not see his deeds whether he spends money or not?

[90:8]

Allah then mentioned the blessings He bestowed upon him, saying: (Did We not assign unto him two eyes) with which he sees

[90:9]

(And a tongue) with which he speaks (and two lips) which he can join together or separate,

[90:10]

(And guide him to the parting of the mountain ways?) And We showed him the way of goodness and the way of evil; and it is also that this means: the way to the two breasts.

[90:11]

(But he hath not attempted the Ascent) He says: but did he go beyond that hurdle which is the Bridge over hell?

[90:12]

(Ah, what will convey unto thee) O Muhammad (what the Ascent is!) it is a smooth hurdle between Paradise and hell. Allah said this to arouse the Prophet's astonishment.

[90:13]

((It is) to free a slave) He says: its crossing requires the freeing of a slave; and it is also said this means: none will cross it save he who has freed a slave,

[90:14]

(And to feed in the day of hunger) and hardship

[90:15]

(An orphan near of kin,

[90:16]

Or some poor wretch in misery) and who has nothing,

[90:17]

(And to be) in addition to this (of those who believe) in private between themselves and their Lord, in Muhammad (pbuh) and the Qur'an (and exhort one another to perseverance) in fulfilling the obligations (and export one another to pity) towards the poor and needy.

[90:18]

(Their place will be on the right hand) those who are given their register in their right hands are the inhabitants of the Garden.

[90:19]

(But those who disbelieve Our revelations) in Muhammad (pbuh) and the Qur'an, i.e. Kildah and his host, (their place will be on the left hand) those who are given their register in their left hand are the inhabitants of the Fire.

[90:20]

(Fire will be an awning over them) the Fire will fall on them'.
And of the surah in which the Sun is mentioned, which is all Meccan and consists of 15 verses, 54 words and 247 letters:

Surah 91: The Sun (*al-Shams*)

And of the surah in which the Sun is mentioned, which is all Meccan and consists of 15 verses, 54 words and 247 letters:

[91:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (By the sun and his brightness): '(By the sun and his brightness) Allah swears by the sun and its light,

[91:2]

(And the moon when she followeth him) when it follows the sun, on the first night when the new moon is seen,

[91:3]

(And the day when it revealeth him,

[91:4]

And the night when it enshroudeth him) and the night when it enshrouds the light of day and the day reveals the darkness of the night,

[91:5]

(And the heaven and Him who built it) by Him Who created it, i.e. Allah, Allah swore by Himself,

[91:6]

(And the earth and Him who spread it) over the water,

[91:7]

(And a soul and Him who perfected it) by creating it with two hands, two feet, two eyes, two ears as well as with all the other organs.

[91:8]

(And inspired it (with conscience of) what is wrong for it and (what is) right for it) He made known to it and explained what it should go for and what it should avoid; Allah swore by all these things as well as by Himself.

[91:9]

(He is indeed successful who causeth it to grow) who refines it, makes things clear for it and guides it to success,

[91:10]

(And he is indeed a failure) he is in loss (who stunteth it) who leads to sin, error and forsakenness.

[91:11]

(The tribe of) Thamud) the folk of Salih (denied (the Truth) in their rebellious pride) He says: their transgression led them to this.

[91:12]

(When the basest of them broke forth) when the most wretched of the folk, Qudar Ibn Salif and Masda', hamstrung the she-camel.

[91:13]

(And the messenger of Allah) Salih (said) that is before they hamstrung the she-camel: (It is the she-camel of Allah) leave the she-camel of Allah alone, (so let her drink!) i.e. and let her drink in peace!

[91:14]

(But they denied him) they denied the message brought by Salih, (and they hamstrung her) they hamstrung

the she-camel, (so Allah doomed them for their sin) so Allah destroyed them because of killing the she-camel and disbelieving in Salih (and razed (their dwellings)) killing the old and the young among them.

[91:15]

(He dreadeth not the sequel (of events)) and it is also said this means: and He dreads not the one who instigated it'.
And of the surah in which the Night is mentioned, which is all Meccan and consists of 21 verses, 71 words and 320 letters:

Surah 92: Night (*al-Layl*)

And of the surah in which the Night is mentioned, which is all Meccan and consists of 21 verses, 71 words and 320 letters:

[92:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying: (By the night enshrouding): '(By the night enshrouding) He says: Allah swears by the night when it enshrouds the light of day.

[92:2]

(And the day resplendent) and the day when it clears the darkness of night.

[92:3]

(And Him Who hath created) and by Him Who has created the (male and female,

[92:4]

Lo! your effort) your work (is dispersed (towards diverse ends)) there are those who oppose and disbelieve in Muhammad (pbuh) and the Qur'an and there are those who believe in Muhammad (pbuh); there are those who strive for Paradise and there are those who strive for hell. This is why Allah made the oath.

[92:5]

(As for him who giveth) to charity from his wealth for the sake of Allah and bought nine believers who were in the hands of the disbelievers who tortured them to renounce their religion; this person bought them and then freed them (and is dutiful (towards Allah)) and wards off disbelief, idolatry and indecencies

[92:6]

(And believeth in goodness) and believes in Allah's provision; and it is also said this means: and believes in Paradise; and it is also said this means: and believes in "there is no deity save Allah";

[92:7]

(Surely We will ease his way unto the state of ease) We shall make easy for him acts of obedience and give him success, time and again, to perform acts of obedience; and it is also said this means: We shall give him success, time and again, to give alms for the sake of Allah; this refers to Abu Bakr al-Siddiq.

[92:8]

(But as for him who hoardeth) his wealth and is too stingy to give for the sake of Allah, in reference here to al-Walid Ibn al-Mughirah and it is said: Abu Sufyan Ibn Harb who was not a believer at that time (and deemeth himself independent) of Allah,

[92:9]

(And disbelieveth in goodness) and disbelieves in Allah's provision; and it is also said: in Paradise; and it is also said: in "there is no deity save Allah";

[92:10]

(Surely We will ease his way unto adversity) We shall make easy for him acts of disobedience and refraining from giving to charity, time and again.

[92:11]

(His riches) which he amasses in the life of the world (will not save him when he perisheth) when he dies; and it is also said this means: when he is cast in the Fire.

[92:12]

(Lo! Ours it is (to give) the guidance) it is for Us to show what is good and what is evil

[92:13]

(And lo! unto Us belong the latter portion and the former) and to Us belong the reward of the life of the world and that of the Hereafter; it is also said that this means: to Us belong the life of the world in which We bestow knowledge and success and also the Hereafter in which We bestow reward and honour.

[92:14]

(Therefore have I warned you) of people of Mecca by means of the Qur'an (of the flaming Fire

[92:15]

Which only the most wretched must endure) which only the wretched, as in Allah's foreknowledge, will enter,

[92:16]

(He who denieth) Allah's divine Oneness; and it is also said: who falls short in obeying Allah (and turneth away) from faith; and it is also said: from repentance.

[92:17]

(Far removed from it) from the Fire (will be the righteous

[92:18]

Who giveth his wealth) in the way of Allah, i.e. Abu Bakr al-Siddiq (that he may grow (in goodness)) intending by that Allah's Countenance alone,

[92:19]

(And none hath with him any favour for reward,

[92:20]

Except as seeking (to fulfil) the purpose of his Lord Most High) except seeking the good pleasure of his Lord the Most High, Who is higher than everything.

[92:21]

(He verily will be content) he will be given of reward and honour until he is pleased, i.e. Abu Bakr al-Siddiq and his fellow believers'.
And of the surah in which the Morning Hours are mentioned, which is all Meccan and consists of 11 verses, 40 words and 102 letters:

Surah 93: The Morning Hours (*al-Duha*)

And of the surah in which the Morning Hours are mentioned, which is all Meccan and consists of 11 verses, 40 words and 102 letters:

[93:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (By the morning hours): '(By the morning hours) He says: Allah swears by the whole day

[93:2]

(And by the night when it is stillest) and by the night when it becomes dark,

[93:3]

(Thy Lord hath not forsaken thee) your Lord has not left you since He inspired you (nor doth He hate thee) since He loved you; this is the reason for Allah's oath, this was revealed after the revelations from Allah stopped for 15 nights because the Prophet (pbuh) forgot to say "if Allah wills" when he promised the idolaters to answer their questions. And because the revelations stopped for this period of time the idolaters said: the Lord of Prophet has forsaken him and He hates him.

[93:4]

(And verily the latter portion will be better for thee than the former) He says: the reward of the Hereafter is better for you than the reward of the life of the world.

[93:5]

(And verily thy Lord will give unto thee) in the Hereafter of intercession (so that thou wilt be content) until you are content.

[93:6]

Allah then mentioned His blessings upon the Prophet (pbuh) saying (Did He not find thee) O Muhammad (an orphan) without a father or mother (and protect (thee)) and joined you to your uncle Abu Talib and sufficed you your provision? The Prophet (pbuh) said: "Yes, O Gabriel!"

[93:7]

Gabriel then said: (Did He not find thee) O Muhammad (wandering) among people in error (and direct (thee)) and guided you by means of prophethood? The Prophet (pbuh) said: "Yes, O Gabriel!"

[93:8]

And he also said: (Did He not find thee) O Muhammad (destitute) poor (and enrich (thee)) with the wealth of Khadijah; and it is also said this means: and made you content with that which He gave you? The Prophet (pbuh) said: "Yes, O Gabriel!"

[93:9]

So he also said: (Therefore the orphan oppress not) do not transgress on him nor deride him,

[93:10]

(Therefore the beggar drive not away) nor rebuke,

[93:11]

(Therefore of the bounty of thy Lord) through prophethood and Islam (be thy discourse) speak to people and let them know about it'.
And of the surah in which “Have We not caused your bosom to dilate” is mentioned, which is all Meccan and consists of 8 verses, 27 words and 103 letters:

Surah 94: Solace (*al-Sharh*)

And of the surah in which “Have We not caused your bosom to dilate” is mentioned, which is all Meccan and consists of 8 verses, 27 words and 103 letters:

[94:1]

And from his narration on the authority of Ibn 'Abbas that he said concerning the interpretation of Allah's saying (Have We not caused thy bosom to dilate): '(Have We not caused thy bosom to dilate) this is in conjunction with His saying (Did He not find thee destitute and enrich (thee)?), and so Allah says: did We not open your heart for Islam? i.e. did We not soften your heart on the Day of the Covenant through knowledge, understanding, help, reason and certainty, as well as with other things? It is also said this means: did We not expand your heart through prophethood? And the Prophet (pbuh) said: “Yes, indeed!”

[94:2]

He said again: (And eased thee of the burden) We lifted your sins from you

[94:3]

(Which weighed down thy back?) It is also said: prophethood weighed down your back; And the Prophet (pbuh) said: "Yes, indeed!"

[94:4]

(And exalted thy fame) and raised your voice with the call to prayer, supplication and testification of faith, such that you are mentioned just as I am? And the Prophet (pbuh) said: "Yes, indeed!"

[94:5]

Allah then said to comfort His prophet about his poverty and the hardships he faced, saying: (But lo! with hardship goeth ease,

[94:6]

Lo! with hardship goeth ease;

[94:7]

So when thou art relieved) when you finish from military expeditions, jihad and fighting, (still toil) in worship; and it is also said this means: when you finish from the prescribed prayers, make supplications

[94:8]

(And strive to please thy Lord) and ask your needs from your Lord'.
And of the surah in which the Fig is mentioned, which is all Meccan and consists of 8 verses, 34 words and 150 letters:

Surah 95: The Fig (*al-Tin*)

And of the surah in which the Fig is mentioned, which is all Meccan and consists of 8 verses, 34 words and 150 letters:

[95:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (By the fig and the olive): '(By the fig and the olive) He says: Allah swears by the fig, this fig of yours, and the olive, this olive of yours; it is also said the fig and the olive refer to two mountains in Historic Syria; it is also said that the fig refers to the hill upon which Jerusalem is built while the olive refers to the mountain upon which Damascus is built,

[95:2]

(By Mount Sinai) and He swears by the mountain of Thubayr which is the mountain of Midian where Allah spoke to Moses (pbuh),

[95:3]

(And by this land made safe) and He swears by Mecca which is made safe in that whoever enters it is safe;

[95:4]

(Surely We created man) the disbelieving man, referring here to al-Walid Ibn al-Mughirah, and it is also said it refers to Kildah Ibn Usayd (of the best stature) in the best of forms; and this is the reason why the oath was made.

[95:5]

(Then We reduced him) in the Hereafter (to the lowest of the low) i.e. the Fire; it is also said that the above means: We have created the children of Adam in the best of forms when they are in the pick of their youth, then We reduce them to abject old age whereby no good deed is recorded in their favour except that which they used to do in their youth and prime,

[95:6]

(Save those who believe) in Muhammad (pbuh) and the Qur'an (and do good works) and do acts of obedience in private between themselves and their Lord, (and theirs is a reward unfailing) their reward is

undiminished and unspoilt, good deeds will still be written for them even in old age and after they die.

[95:7]

(So who henceforth) i.e. after what I have mentioned to you of the transformation of youth and old age, life and death (will give the lie to thee) O Muhammad (about the judgement) about the Day of Reckoning? It is also said this means: what has driven you, O Kildah Ibn Usayd and Walid Ibn al-Mughirah, to deny the Day of Judgement?

[95:8]

(Is not Allah the most conclusive of all judges?) Is not Allah the most just of those who are just and the best of those who are best and is, therefore, able to bring you back to life, O Walid!'
And of the surah in which the Clot is mentioned, which is all Meccan and consists of 19 verses, 72 words and 122 letters:

Surah 96: The Clot (*al-'Alaq*)

And of the surah in which the Clot is mentioned, which is all Meccan and consists of 19 verses, 72 words and 122 letters:

[96:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Read): '(Read) He says: Read, O Muhammad, the Qur'an; this is the first revelation that Gabriel brought down: (In the name of thy Lord) by the command of your Lord (Who createth) the created beings,

[96:2]

(Createth man) i.e. the son of Adam (from a clot) and the Prophet (pbuh) said: "what shall I read?" And Gabriel read to him the first four verses of this surah.

[96:3]

He said to him: (Read) the Qur'an, O Muhammad: (And thy Lord is the Most Bounteous) and your Lord is Clement and forgives the ignorance of the servants,

[96:4]

(Who teacheth by the pen) Who teaches writing by the pen,

[96:5]

(Teacheth man) writing with the pen (that which be knew not) before this; it is also said: He taught man the names of all things which he previously did not know.

[96:6]

(Nay, but verily) O Muhammad (man) i.e. the disbeliever (is rebellious) is a wanton, he moves from one position to another with regard to his food, drink, clothing and mount

[96:7]

(That he thinketh himself independent) of Allah because of his wealth!

[96:8]

(Lo! unto thy Lord) O Muhammad (is the return) of all created beings in the Hereafter.

[96:9]

Then it was revealed about Abu Jahl Ibn Hisham when he wanted to step on the neck of the Prophet (pbuh) while he was in prayer: (Hast thou seen him) O Muhammad (who dissuadeth

[96:10]

A slave) i.e. Muhammad (pbuh) (when he prayeth) to Allah?

[96:11]

(Hast thou seen if he (relieth) on the guidance (of Allah)) i.e. Muhammad (pbuh) is following the guidance: prophethood and Islam

[96:12]

(Or enjoineth piety) and enjoins belief in Allah's divine Oneness?

[96:13]

(Hast thou seen if he denieth (Allah's guidance)) and Abu Jahl disbelieved in Allah's divine Oneness (and is froward) and turned away from faith?

[96:14]

(Is he) Abu Jahl (then unaware that Allah seeth) what he did to the Prophet (pbuh)?

[96:15]

(Nay) truly, O Muhammad, (but if he cease not) if Abu Jahl does not repent of harming the Prophet (pbuh). (We will seize him by the forelock

[96:16]

The lying) about Allah, (sinful forelock) that ascribes partners to Allah

[96:17]

(Then let him call upon his henchmen) his folk and companions!

[96:18]

(We will call the guards of hell) i.e. the keepers of hell.

[96:19]

(Nay) truly, O Muhammad! (Obey not thou him) i.e. obey not Abu Jahl when he wants you not to pray to your Lord. (But prostrate thyself) to your Lord, (and draw near (unto Allah)) through prostration.
And of the surah in which Power is mentioned, which is all Meccan and consists of 5 verses, 30 words and 121 letters:

Surah 97: Power (*al-Qadr*)

And of the surah in which Power is mentioned, which is all Meccan and consists of 5 verses, 30 words and 121 letters:

[97:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Lo! We revealed it): '(Lo! We revealed it) He says: We sent Gabriel with the entire Qur'an to the scribes of the nether heaven (on the Night of Power) on the night of judgement and decree; it is also said this means: on a night blessed with forgiveness and mercy, and then it was revealed to the Prophet (pbuh) in instalments.

[97:2]

(Ah, what will convey unto thee) O Muhammad-this is said out of glorification of this night-(what the Night of Power is) what the merit of the Night of Power is!

[97:3]

He then explained its merit by saying: (The Night of Power is better than a thousand months) He says: works in this night are better than works performed in 1,000 months which do not include such a night.

[97:4]

(The angels and the Spirit) Gabriel with them (descend therein) at the beginning of the Night of Power, (by the permission of their Lord) by the command of their Lord, (with all decrees.

[97:5]

(That night is) Peace) He says: they greet the greeting of peace those who fast and those who pray, on that day, from among the nation of the Prophet Muhammad (pbuh) (until the rising of the dawn) He says: its merit and grace lasts until the rise of dawn'.
And of the surah in which the Clear Proof is mentioned, which is all Meccan and consists of 9 verses, 35 words and 149 letters:

Surah 98: The Clear Proof (*al-Bayyinah*)

And of the surah in which the Clear Proof is mentioned, which is all Meccan and consists of 9 verses, 35 words and 149 letters:

[98:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Those who disbelieve among the People of the Scripture): '(Those who disbelieve among the People of the Scripture) i.e. the Jews and Christians (and the idolaters) the Arab idolaters (could not have left off (erring)) could not have remained in their denial of Muhammad (pbuh) the Qur'an and Islam (till the clear proof came unto them) until clarification of what is in their Scriptures, the Scriptures of the Jews and Christians, came to them. There is another way of understanding the above: those who disbelieve among the people of the Scripture, before the advent Muhammad (pbuh) such as 'Abdullah Ibn Salam and his followers, and those who ascribed partners to Allah before the advent of Muhammad (pbuh) such as Abu Bakr and his fellow Arabs, would not have desisted from their disbelief and idolatry until the clear proof came to them, i.e. until Muhammad (pbuh) came to them.

[98:2]

(A messenger from Allah) i.e. Muhammad (pbuh) (reading) to them (purified pages) pages purified from idolatry

[98:3]

(Containing) i.e. the page of Muhammad (pbuh) contains (correct scriptures) a religion and a straight and just way that contains no crookedness.

[98:4]

(Nor were the People of the Scripture divided) those who were given the Torah, i.e. Ka'b Ibn al-Ashraf and his host, did not differ about Muhammad (pbuh) the Qur'an and Islam (until after the clear proof came unto them) until the clarification of what is in their Scripture regarding the traits and description of Muhammad (pbuh) came to them.

[98:5]

(And they are ordered) in all the Scriptures (naught else than to serve Allah) nothing else but to profess Allah's divine Oneness, (keeping religion pure for Him) through the profession of Allah's divine Oneness, (as men by nature upright) as ones surrendered unto Him, (and to establish worship) and perform the five daily prayers after declaring their profession in Allah's divine Oneness (and to pay the poor-due) from their wealth after that. Allah then mentioned belief in Allah's divine Oneness, saying: (That) i.e. belief in Allah's divine Oneness (is true religion) the religion of truth, straight without any crookedness; it is also said that this means: that, i.e. belief in Allah's divine Oneness, is the religion of the angels; and it is also said this means: it is the religion of those who are by nature upright; and it is also said this means: the religion of Abraham.

[98:6]

(Lo! those who disbelieve) in Muhammad (pbuh) and the Qur'an, (among the People of the Scripture and the idolaters) i.e. the idolaters among the people of Mecca, (will abide in fire of hell) never to die therein or leave it. (They are the worst of created beings.

[98:7]

(And) lo! those who believe) in Muhammad (pbuh) and the Qur'an, such as 'Abdullah Ibn Salam and his followers and Abu Bakr al-Siddiq and his companions (and do good works) acts of obedience privately between themselves and their Lord (are the best of created beings.

[98:8]

Their reward is with their Lord: Gardens of Eden) the chamber of the Beneficent, the source of the prophets and those near to Him (beneath which) beneath whose trees, habitations and rooms (rivers flow) rivers of wine, water, honey and milk, (wherein they dwell forever) they remain in Paradise for ever never to die or leave it. (Allah hath pleasure in them) i.e. in their faith and works (and they have pleasure in Him) in His reward and bestowal of honour upon Him. (This) i.e. the Gardens and good pleasure (is (in store) for him who feareth his Lord) is for him who believes in Allah's divine Oneness such as Abu Bakr al-Siddiq and his companions and 'Abdullah Ibn Salam and his followers'.
And of the surah in which the Earthquake is mentioned, which is all Meccan and consists of 9 verses, 35 words and 100 letters.

Surah 99: The Earthquake (*al-Zalzalah*)

And of the surah in which the Earthquake is mentioned, which is all Meccan and consists of 9 verses, 35 words and 100 letters:

[99:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (When Earth is shaken with her (final) earthquake): '(When Earth is shaken with her (final) earthquake) He says: the earth is shaken and quaking and all that which is on it of trees, mountains and building is crumbling down

[99:2]

(And Earth yieldeth up her burdens) and the Earth brings out her dead and treasures,

[99:3]

(And man) i.e. the disbeliever (saith: What aileth her?) He says this in astonishment from the horror he sees

[99:4]

(That day) when the earth is shaken (she will relate her chronicles) the earth will inform about the good and evil that were done on its surface,

[99:5]

(Because thy Lord inspires her) because your Lord gives her leave to talk.

[99:6]

(That day) when the earth speaks (mankind will issue forth in scattered groups) a group will go to Paradise, these are the believers, and a group will go to hell, and these are the disbelievers (to be shown their deeds) what they have done of good or evil when they were in the life of the world.

[99:7]

Allah then revealed the following verse about a group of people who thought that they are not rewarded for any small goodness they do nor punished for any small evil they commit, and so Allah urged them to do acts of goodness even if they are small and warned them against acts of evil even if they are small acts: (And whoso doeth good an atom's weight) the weight of the smallest ant (will see it then) in his register and then will be happy with it; it is also said: the believer sees his works in the Hereafter while the disbeliever sees his works in the life of the world,

[99:8]

(And whoso doeth ill an atom's weight) the weight of a small atom (will see it then) is written in his register and will displease him; and it is also said: the believer sees it in the life of the world while the disbeliever sees it in the Hereafter'.
And of the surah in which the Courses are mentioned, which is all Meccan and consists of 11 verses, 40 words and 163 letters:

Surah 100: The Courses (*al-'Adiyat*)

And of the surah in which the Courses are mentioned, which is all Meccan and consists of 11 verses, 40 words and 163 letters:

[100:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (By the snorting courses): '(By the snorting courses) the Prophet (pbuh) had sent a military expedition to Banu Kinanah and was quite aggrieved because he did not hear their news for a while. Allah therefore informed His Prophet about this expedition in the form of an oath, saying (By the snorting courses) He says: Allah swears by the horses of the conquerors, whose breaths are audible because of the enemies,

[100:2]

(Striking sparks of fire) with their hooves, but this fire is as beneficial as the Fire of Abu Hubahib. The latter was one of the stingiest Arabs in camp. He never lit any fire to make bread for himself or for anyone else until everybody went to sleep, and whenever someone woke up he hurried to put the Fire out so that no one would benefit from it.

[100:3]

(And scouring to the raid at dawn,

[100:4]

Then, therewith, with their trail of dust,

[100:5]

Cleaving, as one, the centre (of the foe)) the above can also be understood as follow: Allah swears by the pilgrims' horses and camels when they return from 'Arafah to Muzdalifah snorting and striking sparks of fire; it is also said the latter means: performing acts which leads them to safety, i.e. the pilgrimage. And He swears by these when they go at dawn from Muzdalifah to Mina in the evening, leaving trails of dust and surrounding their enemies. Allah swore by all these.

[100:6]

(Lo! Man) i.e. the disbelieving man: Qurt Ibn 'Abdullah Ibn 'Amr; and it is also said it refers to Abu Hubahib (is an ingrate unto his Lord) He says: he is ungrateful for the blessings of his Lord; it is also said this means: He is disobedient of his Lord; and it is also said this means: he is stingy; and it is also said this means: he denies those who are dependent on him, starves his slaves, eats alone and does not give those who are his relatives among his folk.

[100:7]

(And lo! he is a witness unto that) and Allah records His doing;

[100:8]

(And lo! in the love of wealth) abundant wealth (he) i.e. Qurt (is violent) is extreme.

[100:9]

(Knoweth he not) i.e. Abu Hubahib; and it is also said: Qurt (that, when the contents of the graves) the dead (are poured forth

[100:10]

And the secrets of the breasts) what is in the hearts of good and evil, miserliness and generosity (are made

known.

[100:11]

On that day) the Day of Judgement (will their Lord be perfectly informed concerning them) their Lord is perfectly Aware'.
And of the surah in which the Calamity is mentioned, which is all Meccan and consists of 8 verses, 36 words and 152 letters:

Surah 101: The Calamity (*al-Qari'ah*)

And of the surah in which the Calamity is mentioned, which is all Meccan and consists of 8 verses, 36 words and 152 letters:

[101:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Calamity! What is the Calamity?): '(Calamity!

[101:2]

What is the Calamity?) He says: the Hour! What is the Hour? He said this to arouse his wonder; the Hour is called Calamity because it shakes people's hearts.

[101:3]

(Ah, what will convey unto thee) O Muhammad (what the Calamity is!) he said this to show its tremendousness.

[101:4]

Allah then gave more details about it, saying: (A day wherein mankind will be) a day when people will fall on each other (as thickly scattered moths

[101:5]

And the mountains will become as carded wool.

[101:6]

Then, as for him whose scales are heavy (with good works)) as for him whose good works weigh heavy on his scale; this refers to the believer,

[101:7]

(He will live a pleasant life) He will be in a pleasant Paradise, pleasing to himself.

[101:8]

(But as for him whose scales are light) i.e. the disbeliever,

[101:9]

(The Bereft and Hungry One will be his mother) his abode and destination will be the Fire; it is also said this

means: he will be thrown in the Fire.

[101:10]

(Ah, what will convey unto thee) O Muhammad (what she is!) this is to show how tremendous she is,

[101:11]

(Raging fire) extremely hot'.
And of the surah in which Rivalry in Worldly Increase is mentioned, which is all Meccan and consists of 8 verses, 28 words, and 120 letters:

Surah 102: Rivalry in Worldly Increase (*al-Takathur*)

And of the surah in which Rivalry in Worldly Increase is mentioned, which is all Meccan and consists of 8 verses, 28 words, and 120 letters:

[102:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (Rivalry in worldly increase distracteth you): '(Rivalry in worldly increase distracteth you) He says: bragging about your status and lineage has distracted you

[102:2]

(Until ye come to the graves) this is because the Banu Sahm and Banu 'Abd Manaf were bragging to each other about which tribe is larger as concerns the number of its population, and found out that the Banu 'Abd Manaf were more numerous. The Banu Sahm said at that point: "We were rooted out by injustice in the pagan era; go and count the living and the dead of our people and the living and the dead of your people". When they did so they found out that the Banu Sahm were more numerous. Therefore the above verses were revealed about them: bragging about status and lineage distracted you to the extent that you visited the graveyards to count the dead; it is also said that this means: increase in wealth and children distracts you until you die and be put in the graves.

[102:3]

(Nay) this is a reply and threat to them, (but ye will come to know) what will be done to you in the graves!

[102:4]

(Nay, but ye will come to know!) what will be done to you when you die!

[102:5]

(Nay, would that ye knew (now)) what will be done to you on the Day of Judgement (with a sure knowledge!) what you bragged about in the life of the world!

[102:6]

(For ye will behold hellfire) on the Day of Judgement.

[102:7]

(Aye, ye will behold it with sure vision) which cannot be missed on the Day of Judgement.

[102:8]

(Then, on that day) on the Day of Judgement, (ye will be asked concerning pleasure) you will be asked about whether you gave thanks for all the bounties you enjoyed, of food, drink, clothing, etc'.
And of the surah in which the Declining Day is mentioned, which is all Meccan, and consists of 3 verses, 14 words and 68 letters.

Surah 103: The Declining Day (*al-'Asr*)

And of the surah in which the Declining Day is mentioned, which is all Meccan, and consists of 3 verses, 14 words and 68 letters:

[103:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (By the declining day): (By the declining day) Allah swears by the 'Asr prayer; and it is also said by the hardships of time,

[103:2]

(Lo! Man) i.e. the disbelieving man (is in a state of loss) and torment because of losing his family and position in Paradise; it is also said this means: he is in a state of loss because of decrease in his works in old age and its cessation after death,

[103:3]

(Save those who believe) in Muhammad (pbuh) and the Qur'an (and do good works) and do acts of obedience privately between them and their Lord, (and exhort one another to truth) to belief in Allah's divine Oneness; and it is said to the Qur'an (and exhort one another to endurance) in performing the obligations imposed by Allah and in avoiding transgressions and also in enduring misfortunes and calamities, because the believers are unlike the disbelievers'.
And of the surah in which the Traducers are mentioned, which is all Meccan and consists of 9 verses, 84 words and 161 letters:

Surah 104: The Traducers (*al-Humazah*)

And of the surah in which the Traducers are mentioned, which is all Meccan and consists of 9 verses, 84 words and 161 letters:

[104:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (Woe): '(Woe) severe punishment; and it is also said that this refers to a valley in Gehenna which is full of blood and puss; and it is also said that it refers to a well in the Fire (unto every slandering) who backbites people (traducer) and slanders and abuses them in their face. This verses was revealed about Akhnas Ibn Shurayq, or al-Walid Ibn al-Mughirah al-Makhzumi, who used to backbite the Prophet (pbuh) and also abuse him when in his presence.

[104:2]

(Who hath gathered wealth (of this world) and arranged it) and counted it; and it is also said: counted his

camels.

[104:3]

(He) the disbeliever (thinketh that his wealth will render him immortal) in the life of the world.

[104:4]

(Nay) this is a reply to him: it will not render him immortal in the life of the world, (but verily he will be flung to the Consuming One.

[104:5]

Ah, what will convey unto thee) O Muhammad (what the Consuming One is!) He said this to show its tremendousness.

[104:6]

Then He explained, saying: ((It is) the Fire of Allah, kindled) for the disbelievers,

[104:7]

(Which leapeth up over the hearts (of men)) which consumes everything until it reaches the hearts.

[104:8]

(Lo! It) i.e. the Fire (is closed in on them) on the disbelievers

[104:9]

(In outstretched columns) it is also said that this means: its bottom is very deep'.
And of the surah in which the Elephant is mentioned, which is all Meccan and consists of 5 verses, 23 words and 76 letters:

Surah 105: The Elephant (*al-Fil*)

And of the surah in which the Elephant is mentioned, which is all Meccan and consists of 5 verses, 23 words and 76 letters:

[105:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (Hast thou not seen): '(Hast thou not seen) i.e. have you not been informed, O Muhammad, in the Qur'an (how thy Lord dealt with) how your Lord punished and destroyed (the owners of the Elephant) the people of the Negus who intended to destroy the House of Allah?

[105:2]

(Did He not bring their stratagem) their scheming (to naught) to utter loss,

[105:3]

(And send against them) and set on them (swarms of flying creatures) in succession,

[105:4]

(Which pelted them with) which threw on them (stones of baked clay) like baked bricks.

[105:5]

(And made them like green crops devoured) by worms?'
And of the surah in which Quraysh is mentioned, which is all Meccan and consists of 4 verses, 17 words and 73 letters:

Surah 106: Quraysh

And of the surah in which Quraysh is mentioned, which is all Meccan and consists of 4 verses, 17 words and 73 letters:

[106:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (For the taming of Quraysh): '(For the taming of Quraysh) he says: command Quraysh to be tamed to Allah's divine Oneness; and it is also said this means: mention My blessings to Quraysh so that they be tamed to Allah's divine Oneness.

[106:2]

(For their taming (We cause)) as We have tamed (the caravans to set forth in winter and summer) the caravans to set forth in winter to Yemen and in summer to Historic Syria; it is also said that this means: belief in Allah's divine Oneness is not hard for Quraysh just as their winter and summer trips are not hard for them.

[106:3]

(So let them worship) so let Quraysh declare the divine Oneness of (the Lord of this House) of the Lord of the Ka'bah,

[106:4]

(Who hath fed them against hunger) which lasted seven years; and it is also said this means: Who sufficed them the burden of hunger and travelling in winter and summer, because they used to make two trips a year, one in winter to Yemen and one in summer to Historic Syria, and so Allah sufficed them the burden of doing so (and hath made them safe from fear) of the enemy lest he attacks them; and it is also said: from the fear of the Negus and his host who wanted to destroy the Ka'bah; this surah is also in conjunction with the previous surah'.
And of the surah in which Small Kindnesses is mentioned, which is all Meccan and consists of 7 verses, 25 words and 111 letters:

Surah 107: Small Kindnesses (*al-Ma'un*)

And of the surah in which Small Kindnesses is mentioned, which is all Meccan and consists of 7 verses, 25 words and 111 letters:

[107:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's

saying (Hast thou observed him who belieth religion?): '(Hast thou observed him who belieth religion?) And it is said this means: have you observed him who belies the Day of Reckoning? This is in reference to 'As Ibn Wa'il al-Sahmi.

[107:2]

(That is he who repelleth the orphan) from his own right; and it is also said this means: he denies the orphan his right,

[107:3]

(And urgeth not) nor observe (the feeding of the needy) giving alms to the needy.

[107:4]

(Ah, woe) severe torment in the Fire (unto worshippers) unto the hypocrites

[107:5]

Allah then explained who they are by saying: (Who are heedless of their prayer) who are distracted from their prayers and fail to perform them;

[107:6]

(Who would be seen (at worship)) who would show off their prayer when they see people praying while abstain from praying when not seen.

[107:7]

(Yet refuse small kindnesses!) i.e. they refuse acts of goodness; and it is also said this means: they refuse the poor-due; and it is also said: they refuse things that are lent and borrowed by people such as cooking pots and utensils, and similar things, which are of benefit to people'.
And of the surah in which Abundance is mentioned, which is all Meccan and consists of 3 verses, 10 words and 42 letters:

Surah 108: Abundance (*al-Kawthar*)

And of the surah in which Abundance is mentioned, which is all Meccan and consists of 3 verses, 10 words and 42 letters:

[108:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (Lo! We have given thee Abundance): '(Lo! We have given thee Abundance) He says: We have given you, O Muhammad, abundant good and included in this abundant good is the Qur'an; it is also said that Abundance (al-Kawthar) refers to a river in Paradise which was given to Muhammad (pbuh);

[108:2]

(So pray unto thy Lord) in gratitude for that, (and sacrifice) face towards the Qiblah when immolating your sacrifice; it is also said this means: put your right hand on the left hand when in prayer; and it is also said this means: complete your bowing and prostration such that your upper part of the chest is plain; and it is also said that this means: pray to your Lord on the day of immolation and offer a sacrifice.

[108:3]

(Lo! It is thy insulter) the one who despises you ((and not thou) who is without posterity) he will be without family, children, wealth or any goodness; he will not be mentioned after his death, i.e. al-'As Ibn Wa'il al-Sahmi, while you will be mentioned with every good. This is because, when his son 'Abdullah died, they said: "Muhammad (pbuh) is without posterity".'
And of the surah in which Disbelievers are mentioned, which is all Meccan and consists of 6 verses, 26 words and 74 letters:

Surah 109: Disbelievers (*al-Kafirun*)

And of the surah in which Disbelievers are mentioned, which is all Meccan and consists of 6 verses, 26 words and 74 letters:

[109:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Say: O disbelievers!): '(Say: O disbelievers!) a group of people who derided the Prophet (pbuh) among whom were al-'As Ibn Wa'il al-Sahmi and al-Walid Ibn al-Mughirah, said to the Prophet: "O Muhammad! Surrender to our deity so that we worship the God you worship". And so Allah said addressing his Prophet: Say, O Muhammad, to these deriders, O disbelievers who mock Allah and the Qur'an.

[109:2]

(I worship not that which ye worship) of idols beside Allah;

[109:3]

(Nor worship ye that which I worship) that which I will worship in the future.

[109:4]

(And I shall not worship that which ye worship) beside Allah.

[109:5]

(Nor will ye worship that which I worship) that which I worshipped in the past; it is also said this means: I do not believe in the divinity in which you believe nor will I believe in the divinity which you believe in beside Allah nor will you believe in the divine Oneness of Allah which I believe in.

[109:6]

(Unto you your religion) of disbelief and ascribing partners to Allah, (and unto me my religion) Islam and faith in Allah. The verses of fighting then abrogated this and the Prophet (pbuh) did fight them'
And of the surah in which Succour is mentioned which is all Meccan and consists of 3 verses, 23 words and 77 letters:

Surah 110: Succour (*al-Nasr*)

And of the surah in which Succour is mentioned which is all Meccan and consists of 3 verses, 23 words and 77 letters:

[110:1]

And from his narration on the authority of Ibn 'Abbas that he said about the interpretation of Allah's saying (When Allah's succour): '(When Allah's succour) against His enemies, Quraysh as well as others, (and the triumph) and the conquest of Mecca (cometh

[110:2]

And thou seest mankind) the people of Yemen and others (entering the religion of Allah) Islam (in troops) entire groups at a time, when this happens, know that you will die.

[110:3]

(Then hymn the praises of thy Lord) pray by the command of your Lord in gratitude for this, (and seek forgiveness of Him) from sins. (Lo! He is ever ready to show mercy) and forgiving. The Prophet (pbuh) was therefore informed in this surah that he was to die soon'.
And of the surah in which Abu Lahab is mentioned, which is all Meccan and consists of 5 verses, 23 words and 77 letters:

Surah 111: Palm Fibre (*al-Masad*)

And of the surah in which Abu Lahab is mentioned, which is all Meccan and consists of 5 verses, 23 words and 77 letters:

[111:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (The power of Abu Lahab will perish): '(The power of Abu Lahab will perish) this is because when Allah said to His Prophet (pbuh) (And warn your tribe of near kindred [26: 214]) he called them and said: "Say: there is no god but Allah" and his uncle-the brother of his father from their mother's side-'Abd al-'Uzza whose agnomen was Abu Lahab said: "May you perish! Is this why you summoned us?" Allah then revealed His saying (The power of Abu Lahab will perish) He says: the hand of Abu Lahab is deprived of all good (and he will perish) he lost himself by rejecting belief in Allah's divine Oneness.

[111:2]

(His wealth) his abundant wealth (and gains) many children (will not exempt him) in the Hereafter.

[111:3]

(He will be plunged) in the Hereafter (in flaming fire) which will kindle and rage with flames,

[111:4]

(And his wife) Umm Jamilah Bint Harth Ibn Umayyah with him, (the wood carrier) the talebearer who used to go between the Muslims and disbelievers and spread lies among them about each other; it is also said that she used to throw thorns in the way of the mosque whenever she saw the Prophet (pbuh) heading that way.

[111:5]

(Will have upon her neck a halter of palm fibre) and this halter strangulated her and she died as a result; it is also said that this means: she will have an iron chain on her neck'.
And of the surah in which Unity is mentioned, which is all Meccan and consists of 4 verses, 15 words and 47

letters:

Surah 112: The Sincerity (*al-Ikhlas*)

And of the surah in which Unity is mentioned, which is all Meccan and consists of 4 verses, 15 words and 47 letters:

[112:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Say: He is Allah, the One!): '(Say: He is Allah, the One!) the people of Quraysh asked the Prophet (pbuh): "O Muhammad! Describe for us your Lord; is He made of gold or silver?" And so Allah revealed this surah to describe His attributes and traits, saying: say to Quraysh, O Muhammad: He is Allah, the One, He has no son or partner.

[112:2]

(Allah, the eternally Besought of all!) the Master whose glory is at its peak and for Whom all created beings are in need; it is also said that (al-Samad) means: He Who does not eat or drink; it is also said that this means: He Who does not have an interior; it is also said that this means: the Everlasting; and it is also said this means: the Sufficient; and it is also said this means: He who does not have an entrance or exit.

[112:3]

And it is also said that al-Samad means:(He begetteth not nor was begotten) He says: He did not inherit and will not be inherited; and it is also said this means: He does not have a son who will inherit His dominion and He was not begotten, which means that He did not inherit His dominion.

[112:4]

(And there is none comparable unto Him) He says: He does not have an opposite, peer, or equal nor anyone who may resemble or begin to resemble Him; and it is also said this means: He does not have any co-equal who would compete with Him about dominion and sovereignty'.
And of the surah in which Daybreak is mentioned, which is all Meccan-and it is also said it is Medinan-and consists of 5 verses, 23 words and 69 letters:

Surah 113: Daybreak (*al-Falaq*)

And of the surah in which Daybreak is mentioned, which is all Meccan—and it is also said it is Medinan—and consists of 5 verses, 23 words and 69 letters:

[113:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Say: I seek refuge in the Lord of Daybreak): '(Say: I seek refuge in the Lord of Daybreak) He says: Say, O Muhammad, I seek protection, and it is said: I seek refuge, in the Lord of daybreak; and it is also said that al-falaq refers to a well in the Fire; and it is also said that al-falaq is a valley in the Fire.

[113:2]

(From the evil of that which He created) from the evil of any from among His creation that possesses evil;

[113:3]

(From the evil of the darkness when it is intense,

[113:4]

And from the evil of malignant witchcraft,

[113:5]

And from the evil of the envier when he envieth) this refers to Labid Ibn al-A'sam, the Jew, who was envious of the Prophet (pbuh) and used black magic to separate him from 'A'ishah'.
And of the surah in which Mankind is mentioned, which is all Medinan, and consists of 6 verses, 20 words and 79 letters:

Surah 114: Mankind (*al-Nas*)

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[114:1]

And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Say: I seek refuge): '(Say: I seek refuge) and it is also said this means: I seek protection (in the Lord of mankind) in the Lord of the jinn and humankind,

[114:2]

(The King of mankind) the King of the jinn and humankind,

[114:3]

(The God of mankind) the Creator of the jinn and humankind,

[114:4]

(From the evil of the sneaking whisperer) i.e. Satan who runs away and hides himself whenever Allah is mentioned,

[114:5]

(Who whispereth in the hearts of mankind) and when Allah is not mentioned, he whispers in the hearts of created beings,

[114:6]

(Of the jinn and of mankind) He says: Satan whispers in the hearts of the jinn just as he whispers in the hearts of mankind. The last two surah were revealed about Labid Ibn al-A'sam, the Jew, who used black magic on the Prophet (pbuh) and when the Prophet (pbuh) read these two surahs on Labid's black magic, Allah relieved him from it and it was as if he was untied from his fetters'.